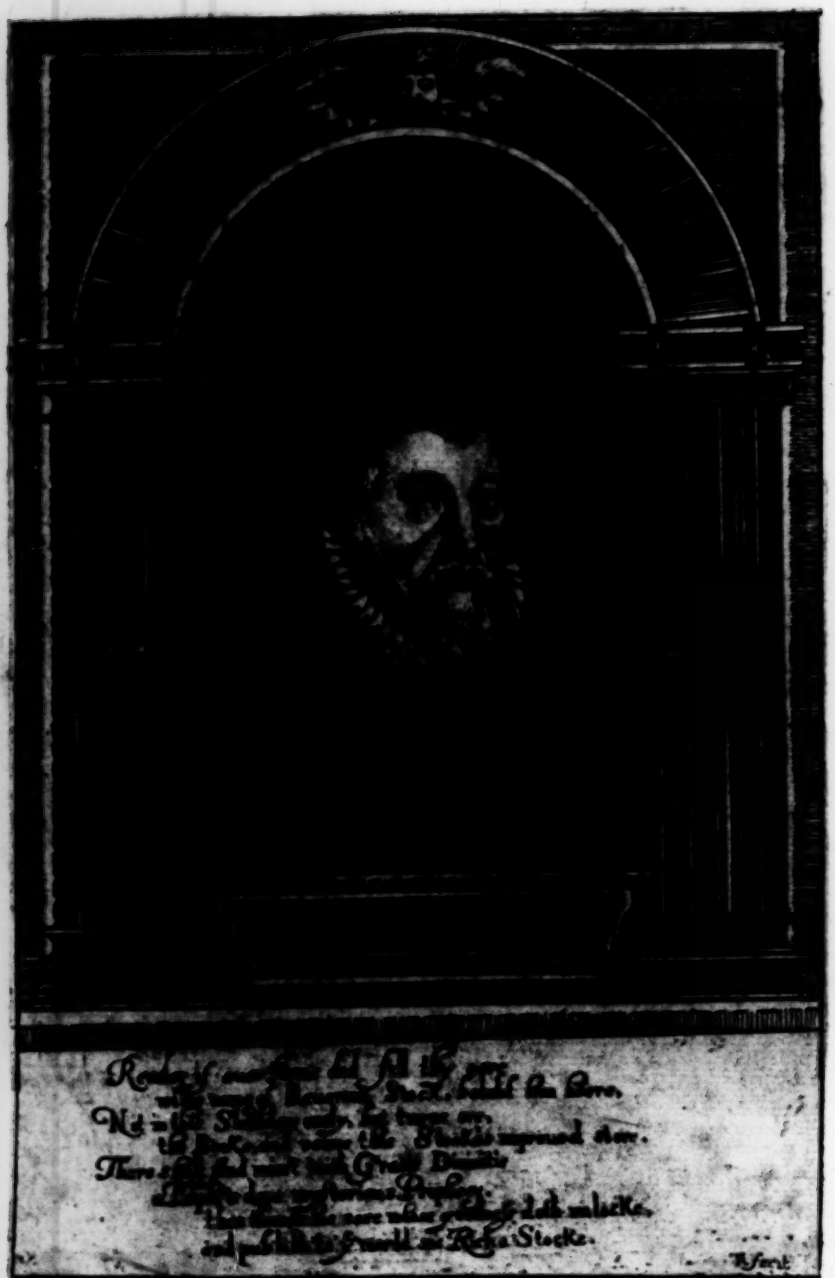
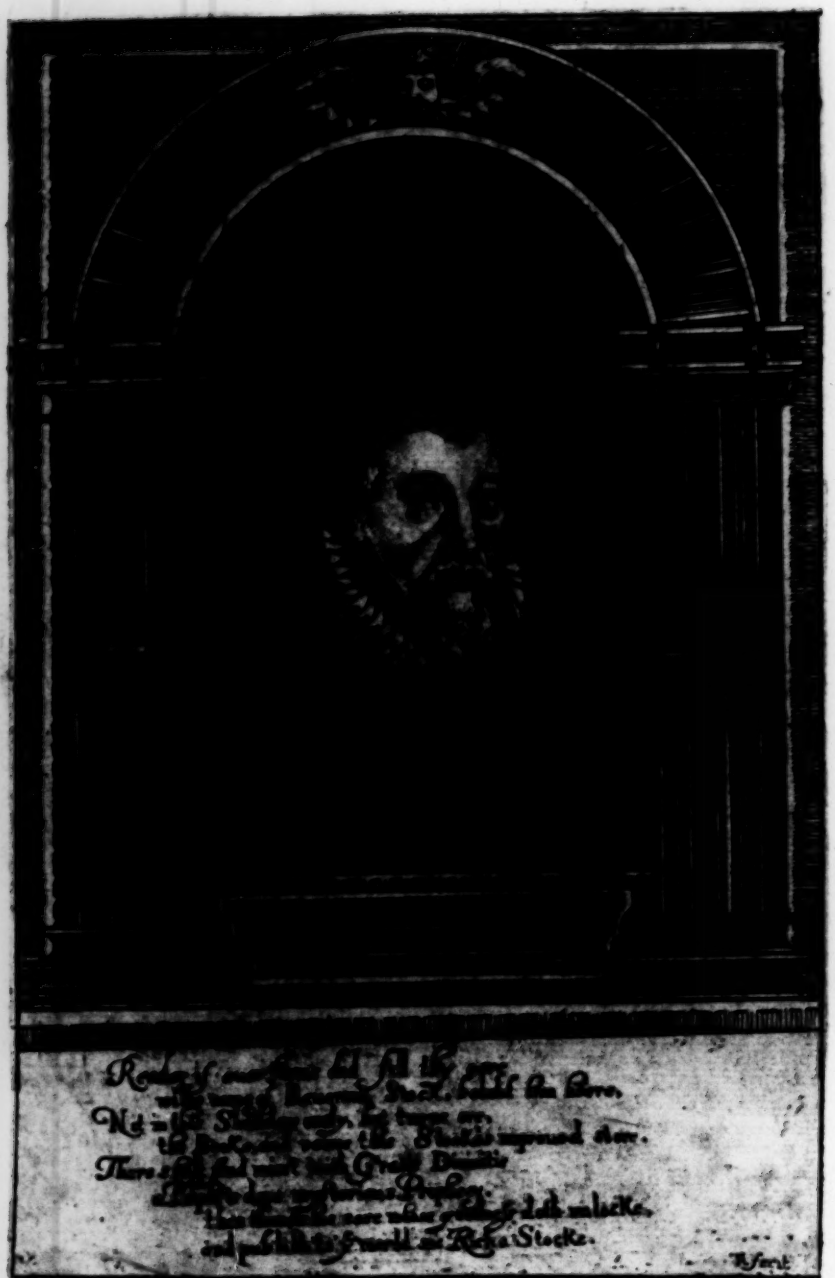




A LEARNED AND VERY USEFVLL COMMENTARY VPON THE WHOLE PROPHESIE OF MALACHY.

BY
That late Reverend, Godly and Learned Divine,
Mr. RICHARD STOCK,
sometime *Rector* of *Alhallowes Breadstreet*, *London*, and now, according to the Originall Copy left by him, published for the common good.

Whereunto is added,

AN EXERCITATION VPON THE SAME PROPHESIE OF MALACHY.

By
SAMUEL TORSHELL,

LONDON,
Printed by *T. H.* and *R. H.* for *Thomas Nichols* and are to be sold at the Bible in Popes head alley, 1641.

MALACHY.

TO

The ancient Friends and Hearers of the Au-*thor, especially to the Right Worshipfull*

EDWARD RUDGE Alderman;

To the Worshipfull *Captaine* JOHN VEN, Mr. WILLIAM KENDALL, Mr. RICHARD ELLIS, with the rest of the Inhabitants of the par-*rish of Allhallowes Bread-street*, LONDON.

MY owne occasions, together with some other difficulties and impediments, have hitherto hindred a purpose that I had, from the very first time that the papers of this worthy man were intrusted to me, to communicate them to the World and to you. But I have now done it, and I hope it is not too late, either to revive his memorie, or your remembrance of those things you have heard from him. I will not beleeve that you have forgotten, or can forget a Pastor whom you did so much

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love and reverence : For he was a burning
John 5. 35. and ſhining light, and yee rejoiced in his
light. I have taken this paines to peruſe
Heb. 11. 4. his notes, that he againe though dead might
ſtill ſpeake unto you : and I doe endea-
2 *Pet.* 1. 15. vour that now after his deceaſe you may have
theſe things alwaies in your remembrance.
2 *Cor.* 4. 7. God was pleaſed to ſend you a rich treaſure
by his Miniſterie ; but this treaſure was
brought unto you in an Earthen veſſell ; and
leaſt haplie when that earthen veſſell was
broke by ſickneſſe and death, and the ſhards
throwne into the Earth, you ſaved not the
treaſure ; I have now gathered ſome of it,
and kowing to whom it did belong, have
Ephe. 4. 21. brought it back to Reſtore it unto you. Now
what remains, but that you enjoy it & uſe it: let
that be your care to be anſwerable to the Do-
ctrine you have received ; to walke ſo as yee
have learned Chriſt. If ſo bee that yee have
heard him, and have been taught by him as
the truth is in JESUS. This is the onely
thing that I have to ſay unto you ; that your
converſation may tell the world you doe re-
member him. Let him live in your lives ;
That ſo even they who never knew him, nor
ever heard him preach a Sermon, may ſee by
your practiſe what and how hee preached.

And

And as yee have made a *Monument* for him in your Church; ſet up one alſo in every one of your lives; you ſhall thereby doe him a greater honor, then that ſtone-work (though otherwiſe a Commendable Teſtimonie of your love and reſpect) can doe him. Be yee your ſelves his Monument, his Statue, his Trophee, and as the Philippians and Theſſalonians were to St *Paul*, his Crown of glorying. Be yee his Epiſtle known and read of all men: Let all men ſee what he writ in you: What precepts of Holineſſe, of Righteouſneſſe, of Temperance, hee wrote downe in your hearts, when his tongue was the pen of a readie writer ſo long among you. He was a Father I ſuppoſe unto manie of you, I have heard ſome of you profeſſe it, (though yee have ten thouſand inſtructers in Chriſt, yet have yee not many Fathers,) If in *Jeſus Chriſt* hee hath begotten you through the Goſpell, bee followers of him, imitate him ſo, as that men may ſay of you, when they ſee the grave and ſober, and godlie carriage of any of you, he hath his fathers Counteinance, he hath his fathers Gate. He ſet a moſt faire Copy, doe yee imitate the hand. He did as his great Maſter, he went before his flocke: And was an example of beleivers, in word, in Converſation,

Phil. 4. 1.
1 *Theſ.* 2. 19.
2 *Cor.* 3. 2.
Pſal. 45. 1.
1 *Cor.* 4. 15.
Iohn 10. 3. 4.
1 *Tim.* 4. 12.

tion, in Charity, in Spirit, in faith, in purity;
Tit. 2. 7. In all things he ſhewed himſelfe a patterne, a
τύπος. ſtampe, that is the Apoſtles word, ſuch a
ſtampe, as makes an Image of it in Coine, or
ſuch a ſtamp as Printers uſe, which leaves an
Impreſſion on the Paper: be yee his Impreſ-
ſion, be yee his printed worke; be yee the
Commentary your ſelves, and then yee need
not buy it at the ſhops: He was *Typus Gregis*,
be yee *Antitypon Paſtoris*: Goe through
the world like good and current Coine, with
Mat. 22. 20. the right ſtampe. Shew whoſe Superſcripti-
on and Image you beare; on one ſide Gods,
on the other ſide Ceſars, and both ſtampt
upon you by your Paſtor, who was wont
to Preach unto you thoſe two points, Holi-
neſſe and Obedience. Shew that you ſuffe-
red him while you ſate under his Pulpit, to
enter deep into your hearts: A deep ſtamp
is long before it is worne out; let it appeare
that theſe fifteene yeeres ſince he dyed, you
have not forgotten the word of his exhorta-
Luke 11. 28. tion. They heare beſt, that practice beſt:
If any of you be prophane and unholy, if de-
ceitfull and diſhoneſt in your dealings, if in-
temperate, voluptuous and wanton; yee
might happily bee his Hearers, and in the
throng, but none of his Diſciples, but ſuch
as

as liſtned with the other eare to your luſts. But I am perſwaded better things of you, and things that accompany ſalvation, though I thus ſpeake: for I know your husbandman was skilfull, and the ſeed good. Beare not therefore thorns and briars, for ſuch ground is rejected and nigh unto curſing, whoſe end is to be burned; but rather ſhew your ſelves to be the earth that hath drunk in the raine that came oft upon you, and bring forth fruit, that ſo you may receive a further bleſſing from God. Unto whoſe bleſſing and moſt gracious protection I commend you, and remaine,

Heb. 6. 9.

Matth. 13. 3.
1 Pet. 1. 23.

Your ſervant in the Lord,

SAM. TORSHELL.

To the READER.

THE holy Scriptures that had ſo many praiſes given unto them by the Antients, were by them much read and ſtudied; who uſed alſo many waies of interpreting them: wee finde their Commentaries, that is, writings in which they ſet downe heads for remembrances: Interpretations, that is, Enarrations, as they called them, or Examinations of the words; Significations, Scholies, that is, Gloſſes which they writ in their leiſures in their ordinary reading: Metaphraſes, delivering the text in other words: Paraphraſes, a larger and the nobleſt kind of interpreting: and Homilies, ſermons to the multitude, in which kinde they were wont to undertake whole bookes, as appeares by S. Chryſoſt. Aug. and others. But afterwards, as the skill in Hebrew began by degrees, after the Apoſtles time, to be well nigh quite loſt; ſo when the Greeke ſun did alſo ſet, at length it came to paſſe that the Bible was ſcarce at all uſed. Till about, An. 800. it was read over in greater Churches once every yeer; about which time Paul Warnefrid (uſually called Paul the Deacon) at the Command of Charlemain did inartificially divide out Epiſtles and Goſpels, and writ Poſtils on them, which ſoone came to be only in uſe, and all other parts of Scripture in a manner neglected. After his

ὑπομνήματα.

ἑρμηνίας.

σημεῖας.

χρεῖα.

time

time ſome wrote Commentaries, *but rarely, as* Aponius *on the* Canticles, Claudius Seſellius *on* St. Luke, Angelomus *the* Monk *on the* Kings *and* Canticles, VValafridus Strabus *Collector of the* Ordinary gloſſe, *and* Haimo *on* S. Pauls Epiſtles, *all of them much about* Paul's *time. But afterwards much more rarely,* Paſchaſius Rabertus Abbot *of* Corbey *wrote upon the* Lamentations, *and* Remigius Monke, *and afterwards* Biſhop *of* Auxerre *on the* Pſalmes, Canticles *and* Mathew, *about An.* 880. Ambroſ. Ansbertus, *a* French Monke, *on the* Canticles, *anno* 890. Bruno Archbiſhop *of* Colein *on the* Pentateuch, *an.* 937. *After him we finde none till* Paul *of* Jenoa *wrote on the* Pſalmes *and* Jeremy, *which was, anno* 1054. *onely* Bale *mentions one* Serlo *a* Monk *of* Dover *a* Commentator, *about anno.* 956. *And till* 1100. *or thereabouts, wee finde ſome, as* Oecumenius, *and the two* Anſelmus *of* Luca *and* Canterbury, *and* Stephanus Anglicus, Rupert, Bernard, *and* Philip, *an* Abbot *in* Heinalt, *a familiar friend of* S. Bernards. *But when once* Schoole Divinity *got the Kingdome, all ſtudied that, and laid the Scripture by.* Peter Comeſtor *indeed had the Scripture by heart; but his brother* Lombard *brought* Ariſtotle *into more requeſt then* S^t. Paul, *as the* Sorbonne *at* Paris *complained. Then it was that preaching on the Scripture had gone altogether out of uſe, had not* Dominicke *a* Spaniard, *the founder of the Order of* Preaching Friars, *about an.* 1200. *commanded his diſciples to reade the Scripture, and carry nothing but the* Bible *with them when they went to Preach. And yet by theſe pretended friends of the Scripture, was the Scripture likewiſe trampled upon, who preferred* Dominick *before* S^t. Paul, *according to that Picture of them both in one table, which* John Wolfius *tells us, was not much after that time to be ſeen in* Venice; *under* St. Pauls *was writ,* By him you may goe to Chriſt, *and under* Dominicks *Picture*; By him you may goe to Chriſt more

John Wolf. lect. memor. Tom. 1. Cent. 13. ad an. 1205.

more easily. *And so things stood till these latter times, when about the time of the* Reformation, *the* Bible *was a booke scarcely so much as known: when* Melanchon *reports he heard some preach upon* texts *taken out of* Aristotles Ethicks; *and* Andreas Carolostadius *was eight yeeres* Doctor *when he began to read the Scripture, and yet at the taking of his degree had been pronounced* Sufficientissimus. *But that which I shall content my selfe with as an instance for all, is that which is reported of* Albert Archbishop *of* Ments; *who being at the* Dyet *at* Ausbourg, *an.* 1530. *and finding a* Bible *on the table, and reading some leaves where by chance hee opened it, said,* Truly I know not what booke this is, but this I see, that it makes all against us. *But when the knowledge of the tongues began to flourish, then the study of Scripture revived: for till a little before the* Reformation, *there were few or none that cared for, or indevoured any skill in the* Greek, *much lesse in the* Hebrew: *yea most were then of* John Dullards *minde, who was Schoolemaster to* Ludovicus Vives, *and was wont to say unto him;* The better Grammarian thou provest, thou wilt bee the worse Philosopher and Divine; *we know what opposition* Erasmus *met withall in this cause: and* Arias Montanus *for his paines in the* Biblia Regia, *was accused of heresie before the* Pope, (*it seemes by his preface before the* Bible, *they were Jesuits that so accused him*) *so that hee was faine to write an Apology for himselfe,* (*which he did in the* Spanish *tongue*) *which is in* Oxford Library: *Yet at length the* Jesuits *themselves, and others of the Church of* Rome, *were drawne to have a better opinion of this kind of learning, and the learned party grew so strong, that it came at least to a Consultation in the* Councell *of* Trent, *about the examining of the vulgar Latine translation of the* Bible *by the* Originals. Friar Aloisius *of* Catanea *took the confidence to give an high commendation to* Cardinall Cajetan, *as the prime Divine*

Ludov. Viv. de caus. Corrup. l. 2.

Hist. Conc. Trid.

of that and many ages, who was wont to ſay, That to underſtand the Latin text, was not to underſtand Gods infallible word, but the tranſlators: *and therefore having himſelfe no knowledge in the* Originals, *hee imployed men to render the Scripture word for word unto him, and ſo ſpent all his latter dayes, which were eleven yeeres after his going* Legate *into* Germany. *Upon this relation* Aloiſius *propounded the examination. But there were too many to oppoſe ſo good a propoſition. They ſaid it would be ten yeeres in doing; that if they did it they ſhould open a gap to the* Lutherans, *and overthrow many Doctrines of the* Roman Church *which were grounded on the* Latine tranſlation; *and that if they ſhould doe it, the Inquiſitors would not be able to proceed againſt the* Lutherans, *who would bee alwaies readie to ſay*, It is not ſo in the Originall. *Theſe were honeſt men, and ſpoke plainely, by whom we come to know what it was that hindred the worke. Others were more fine, and they ſaid, That it was to bee beleeved that the* Latine Church *was not leſſe beloved of God then the* Hebrew *or* Greeke Church, *who had an* Authenticque Text, *and ſure the* Holy Ghoſt *dictated the* Latine Tranſlation, *or if the Tranſlator had not a propheticall ſpirit, yet one very neere it. But* Iſidorus Clarus *a* Breſcian, *a* Benedictine Abbot *went againſt this unreaſonable opinion, and ſaid much againſt it, which the reader may finde in the judicious* Hiſtory *of the* Councell. *However, the ſtreame went to the approbation of the vulgar, only the* Cardinall Santa croce, *that he might comply fairely with thoſe that voted for a correction, told them that there were no errors of faith in it, and yet yeelded that ſix might be deputed to frame a corrected Copie to print by. But what correction was meant, appeares by the preface before the* Edition *of* Clement *the eighth, that it ſhould be purged from the* Errata *of the* Tranſcribers. *And they were long about this; the preface tels us, that* Pius *the* IV. *and* V. *laboured in it, and*

Amama hath collected thoſe particular errors in his Cenſ. Vulg. Edit. c. 1. pro leg.

ſelected

ſelected Cardinals, *but the buſineſſe was, through the occaſions of the* Roman Sea, *intermitted more then* 20 *yeeres from the diſſolving of the* Councell, *till* Sixtus *the* V. *performed it.* Lucas Burgenſis *in a particular tract hath collected all the* Corrections *made in that* Edition. *That of* Sixtus *was two or three yeeres after purged by* Clement *the* VIII. *and yet* Brugenſis *hath found a Catalogue of* Errata *ſtill, and brings in* Bellarmine *confeſſing as much: and yet the worke from the firſt to the laſt was not leſſe then of* 46. *yeeres, and boaſted of with high and* Papall *language.* Sixtus *his* Bull *is now left out of the* Bibles, *and ſo is* Clements Breve Apoſtolicum *out of moſt, which yet the reader ſhall finde carefully preſerved and to good uſe, by* Amama *in his* Antibarbarus Biblicus. *Wee for our part count no Tranſlation* authenticall, *and eſteem it a tyrannie both in the* Popiſh *and* Lutheran *Churches, that no man without circumlocutions and inſinuations and apologies may ſhew the very leaſt diſſent.*

Antib. Bibl. p. 162.

But the ſtrife about the Tranſlation, equals not that which hath been about the Sence. *The* Acts *that have beene uſed by the* Romaniſts *for the ſettling and eſtabliſhing* The Right of Interpretation *upon the* Biſhop *of* Rome, *have been well known, wherby they have laboured to make him the* Oracle *to the world, as the* Turkiſh Mufti *is* (*by the relation of* Busbequius) *in thoſe parts; finding it to be the moſt expedite way to gaine the opinion of the publique and authoriſed interpreter. But we have little reaſon to yeeld over the Title to him, knowing how readie he and his ſervants are to make advantage of every thing that hath any likelihood to advance them, yea how they wreſt and abuſe Scriptures to the maintenance of everie cauſe of theirs, eſpeciallie the intolerable pride, and uſurpations of the Pope. An inſtance of this wee have in that notable obſervation which my Lord of* Canterbury *his* Grace *hath made upon the* Frontiſpice *of* John de Puente *his booke of* The Agreement of the two Catho-

Busbeq. epiſt. 3.

Arch B. of Cant. in his 2 & enlarged Edition of his moſt learned relation of the Conſe. ſect. 26. nu. 12. p. 209.

like Monarchies; *where the Text, Geneſ.* 1. 16. *is applyed, as* Innocentius *had done long before, and the words* Luminare Majus, The greater light, *are over the* Portraiture *of* Rome. *An obſervation out of a Picture, whereby his Grace hath done the ſame ſervice for the diſcovery of the* Romiſh Arts, *which that other noble proteſtant my Lord* Dupleſſis, *did out of another picture or* Frontiſpice *printed before two bookes, one at* Bononia, *An.* 1608. *the other at* Naples, *An.* 1609. *wherein* Pope Paul the V. *is lively pictured in a* Table *with this Inſcription.* TO PAUL THE FIFTH VICE-GOD, THE MOST INVINCIBLE MONARCH OF THE CHRISTIAN COMMON WEALTH, AND THE MOST STOUT MAINTAINER OF THE PONTIFICIAN OMNIPOTENCIE. *This Table hangs within a triumphall* Arch, *on either ſide hung with Crowns, Diadems and Scepters, after the ſeverall faſhions and wearings of the* Kings *of the whole world. At the foot of the Arch, ſit on the one hand* Europe *and* Africa, *with theſe words of the Prophet,* Kings ſhall be thy nurſing fathers, and Queens thy nurſing mothers, *on the other hand,* Aſia *and* America *with the following words,* With their face towards the earth, they ſhall licke up the duſt of thy feet. *Eſai.* 49. 23. *Above there are* winged Schroles, *in one upon the right hand over ſome* ruines *of* buildings, *is that text in Jer.* 27. 8. *but ſomewhat altered;* The Nation and Kingdome which will not ſerve him, that Nation will I puniſh, ſaith the Lord, with the Sword, and with Famine, and with peſtilence. *In the other on the left hand, that place, Dan.* 7. 14. *applyed with more blaſphemy,* There was given him dominion and a Kingdome, and all people ſhall ſerve him: his dominion is an everlaſting dominion, which ſhall not paſſe away, and his Kingdome that which ſhall not

Myſter. Iniqui. in præfat.

not be deſtroyed. *Others alſo of them have beene as bold with the holy Text.* The Biſhop *of* Bitonto *in his Sermon at the opening of the* Councell *at* Trent, *adviſing men to obey the* Councell, *ſaid*, Elſe it will be ſaid, the Popes light is come into the world, and men loved darkneſſe rather then light. *So applying the Text, Joh.* 3. 18. *But the judicious writer of the Hiſtory notes it, That many were offended with that ſpeech. It will alwaies prove an intangled title to the* Pope. *Who then muſt be the Judge?* Eraſmus *is faine to leave his* Butcher *and* Fiſhmonger *wrangling in this point, and when they have ſaid all, yet unreſolved. There are many that would caſt it upon the* Fathers, *and that we muſt ſtand to what they ſay: But that were to make them not expounders, but lawgivers. Wee regard them highly, but yeeld them not the* Royalty *of a* Mint, *as* Mornay *ſpeakes: beſides, we neither finde all difficulties explicated by them, nor in what they doe explicate, an agreement.* *In the very* Councell *of* Trent, *another ſaying of* Cardinall Cajetans, That a new ſence of Scripture is not to be rejected, though it be againſt the old Doctors, ſeeing power is left now alſo to interpret; *was by ſome much commended, who thought it a tyranny to forbid the faithfull the uſe of their owne proper ingenie: others indeed oppoſed it, accounting* Licenſe *worſe then* Tyranny, *among others*, Richard *of* Mans *a* Franciſcan friar, *went ſo farre as to ſay, The Doctrine of faith is now ſo cleared, that we ought to learne it no more out of the Scriptures, which heretofore were read in the Church for inſtruction, but now only are read to pray by, not to ſtudy. There were not many that adhered to him; the better part* elivered *themſelves as* Dominicus à Soto *did, That it was fit to keepe every wit within limits for matters of faith and manners, but elſe to leave them to their liberty for the ſenſe. Others of them yet more plainely, That it was not fit to reſtraine the underſtanding of the Scriptures*

Hiſt. Conc. Trid. l. 2. adan. 1545.

Faaſ Colloq. 1. Dordrayic.

D. Fr. White Orth. Faith. ch. 4. parag. 1.

to the fathers only, whoſe expoſitions were moſt part Allegoricall, *ſeldome* literall, *and thoſe fitted to their owne time. And many men have profitably uſed their liberty, eſpecially ſuch as have ſought out the literall ſence.* The Allegory, Luther *calls it* a beauteous whore, *that inticeth idle men, who thinke themſelves in Paradiſe and Gods boſome, when they fall upon ſuch ſpeculations: Such was their interpretation, who by the cleane beaſts in the Arke underſtood Virgins, and by the uncleane, Married Perſons. And theirs upon Pſal.*74. 13. Thou brakeſt the heads of the Dragons in the waters, *that is, Devils are expelled by holy water ſprinkled by the Prieſts. Luke* 5. 4. Duc in altum; *that is,* Peter *goe thou to* Rome, *the head and chiefe City, and there ſpread thy net,* 1 *King* 17. 6. Crowes brought fleſh to *Eliah, that is, Laymen are to give all neceſſary things to Monks.* Solomon Glaſſius *hath collected many examples. I will only adde that of* Antonius Archbiſhop *of* Florence, *upon Zach.* 11. 7. of Dominick and his Order, Zachariah ſpake in the perſon of God, I tooke unto me two ſtaves, the one I called Beauty, and the other (*funiculum*) Bands: Beauty, is the order of Preachers, *funiculus*, the Order of Minors, who are girt with a cord. *Thus as the Camels they drinke not of the fountaine till they have pudled it with their feet,* St. Hierome *had been much delighted this way, but found his owne error.* When I was young (*ſaith he*) I interpreted the Prophet *Obadiah* allegorically, becauſe I was ignorant of the Hiſtory. I thought then I could read a ſealed booke. No man can write ſo ill, but ſome will like it. Such a one praiſed it, but I bluſh't; I now freely profeſſe, that was the worke of my childiſh wit, this of my mature age. *But I ſhall not need to enlarge againſt this, which even* Salmeron *and* Ribera, *and other Jeſuits themſelves have inveyed againſt. But the literall ſence is the moſt noble and on all hands moſt allowed:*

And

Luth. in Gen. 30.

See Bp. Morton Appl. pa. 2. l. 5. Ch. 15.

Philol. Sacr. l. 2. Tr. 2. pt. ſect. 3. art. 4.

Anton. Hiſt. pt. 3. Tit. 23.

Hier. in prolog. ad Obad.

And that ſence our Learned and Reverend Author, Mr. Richard Stock *hath every where ſought and followed throughout this his plain and moſt wholſome* Commentary *on* Malachy, *every where obſerving ſo many of thoſe circumſtances as his Text would give him leave to obſerve, which* Glaſſius *hath put together into two verſes;*

Quis, Scopus, Impellens, Sedes, Tempuſque, Locuſq;,
Et Modus, Hæc Septem Scripturæ attendito Lector.

The Author, Scope, Occaſion, Theme, Time, Place and next
The Forme. Theſe ſeven let him attend that reades the text.

I have publiſhed him out of his owne Originall notes, and as largly as himſelfe writ: Onely whereas on the third Chapter, verſe the ſeventh, he had more largely treated of the Doctrine of Repentance, *upon the requeſt of his* Auditory, *who deſired him to divert his ordinary courſe, as appeares by his Dedicatory Epiſtle, to the* Lord William Knowls, *that I have omitted, becauſe himſelfe did publiſh it in his life time, Anno* 1608.

I have followed his owne manner in the publiſhing of this, and have ſet his quotations *of* Fathers *and other* Latine Authors *in their owne words in the* Margin, *and the* Greeke Fathers, *rendred into* Latine, *becauſe many readers underſtand not the* Greeke, *which is his own reaſon given in his Epiſtle to the Reader, before that* Treatiſe. *Out of which Epiſtle of his I will alſo anſwer to thoſe that may diſlike his frequent uſe of the Fathers, in his own words.* If any (*ſaith hee*) diſlike my alleaging of Fathers, (as ſome have my uſing of reaſons to confirm the Doctrine, but with very little reaſon as I ſuppoſe) I muſt

I muſt pray them to give me leave to uſe them, till I can ſee that unlawfulneſſe which they affirme to be in the practiſe; and to cenſure me in charity for the uſe of them, as I doe them for not uſing them. I will looke as well to my heart in the uſe of them, as God ſhall inable me, and when I ſhall ſee the hurt of them, I will as much indeavour to avoid them; in the mean time I will make the beſt uſe I can of them, to edifie the Church of God.

But I will detaine thee no longer in a preface, but commend the booke to thy reading, and that to Gods bleſſing.

Thine in the Lord,

SAM. TORSHELL.

A Breviat of the Teſtimony given by Mr. Gataker, *to* Mr. Richard Stock, *at his Funerall Sermon.*

THAT the Reader, if hee were not acquainted with the Author of this Commentary in his life time, may know what he was, I have thought fit to preſent unto him, a briefer view of that more large Teſtimony, which Mr. *Thomas Gataker*, preaching at his funerall, did deſervedly give him.

After he hath commended him for his *unwearable induſtry* and *ſingular proficiency* in his owne, and his *abilitie* and *willingneſſe* to bee helpefull to others *Studies*, even while hee was young in the *Colledge*; Hee deſcends to the conſideration of him in his publique calling, That he proved *a painefull, a faithfull Miniſter of Chriſt, a skilfull, a powerfull diſpenſer of Gods word.*

The proofes of which were, his conſtant and inceſſant imployments in *Preaching* twice every Sabbath for many yeeres; beſides his *Catechiſing* the younger ſort in the week days, (which he did with notable diſcretion, the males and females apart, the riper and forwarder

warder in the preſence of the ruder and rawer, and then the rawer by themſelves; together with other offices of his Paſtorall function, privatly performed.

Which *Miniſtery* of his was very effectuall, ſo that beſides many other Chriſtian Souls converted by him (in which ſucceſſe few Miniſters were to bee compared with him) many faithfull Miniſters alſo received their firſt beginnings of light and ſpirituall life and grace, from his Miniſtery; So that he did not only winne many ſoules, but many winners of Souls.

Thoſe two things which make a Compleat man, had an happy conjunction in him, namely *Integrity* and *Judgement*. The prooſes of which were, both the deſire that many had to uſe him for the overſight of their laſt Wils, and for the diſpoſing of their eſtates; And that ſo many reverend Miniſters from all parts of the *Realme* did by Letters or otherwiſe uſually ſeeke to him for the reſolution of their doubts.

As theſe made him a *Compleat man*, ſo he had that which made him a *Compleat Miniſter*, namely, *That he could ſpeake his mind fitly*, and *That he durſt ſpeake it freely*. For the former, his ability to expreſſe himſelfe, *with cleare Method, ſound prooſes, choiſe words, fit*

phraſe

phraſe, pregnant ſimilitudes, plentifull illuſtrations, pithy perſwaſions, ſweet inſinuations, powerfull inforcements, allegations of antiquitie, and varietie of good literature; he was ſuch an one as many ſtrove to imitate, not many of them matched. For the other, his *freedome of ſpeech* in reproving of ſinne even to the faces of the greateſt, many are able to teſtify, and ſome accidents made it more publikely knowne, then his deſire was it ſhould have been.

Among other particular commendations of him, One was his zealous and earneſt purſuit of reformation of ſome prophanations of the Sabbath, wherein he prevailed alſo for the alteration of ſome things in that kind offenſive, as well with the maine body of the City, as with ſome particular *Societies*. Another was his pious care & diligence in the religious inſtruction and education of thoſe that were under his private charge, children and others.

In theſe and the like imployments, hee ſpent his time, he ſpent his ſtrength, till God put an end to his inceſſant labours here, and tranſlated him to the place of his endleſſe reſt.

February 7.

1639.

Imprimatur.

THO. WYKES.

THE

The Summe or Argument of the whole Propheſie.

THE Iſraelites *provoked toanger and heavy diſpleaſure by their ſinnes the Monarch of the whole world: Wherefore he being thus diſpleaſed, ſent againſt them* Nebuchadnezar, *who tooke them, and carried the King, his Princes and the whole people into* Babel, *after that he had ſpoyled their ſtately Temple, deſtroy'd their ſtrong Walls, and laid waſte* Jeruſalem *it ſelfe; where they endured 70. yeares exile and baniſhment: which yeares expired, they were againe brought to their Countrey, when and where better things were expected from them, both in way of thankefulneſſe, and in remembrance of their former Captivity, leſt a worſe thing ſhould afterwards befall them. But they forgetfull of former things, both beatings & benefits, as children are, returned to their ſinnes, polluted the Divine worſhip, gave themſelves to divers vices, began to make marriages with Infidels, againe embraced Polygamy, took up the cuſtome of giving bills of divorce, committed ſacriledges, caſt out ſtrange contempts againſt God, and blaſphemies: By all which the Lord being againe provoked,*

ſent the Prophet Malachy to reprove them ſharply, and to threaten them ſeverely with certaine new judgments, and to the impenitent certaine & finall deſtruction; yet in the meane time cheering up the good with comforts, provoking them to Repentance, perſwading them to faith in Chriſt, refreſhing them with many ſweet promiſes.

Now it is no hard thing to make the Compariſon, and apply theſe things to our times, that it may appeare, the handling of this is no unfit thing, but apt to the time.

For the ſinnes of the Land God was diſpleaſed, and gave over the people to captivity (though in their owne Land ſomewhat leſſe than this, yet it was) both of body and ſoule to a new Nebuchadnezar, which makes it the greater, the Church and ſpirituall Jeruſalem much defaced, the Reliques of it partly put to flight, partly to the fire. But ſee how good God was, after a time he brought againe our Captivity. After which he looked for better things from us, and haply had them while the benefit was freſh, and the bondage yet felt. But ſee, theſe are worne out of minde, and we againe have committed great ſins againſt God, by which we juſtly have provoked Gods indignation againſt us, yea and alas, we ceaſe not to provoke it; for how great contempt of the ſervice of God is there in every place? what prophaneneſſe? what corruption of manners? what unfaithfulneſſe in covenant breaking? what uncleaneneſſe in marriage? what horrible

horrible oaths? what feareſull perjuries? what execrable blaſphemies againſt the Higheſt? not in meane perſons, but of the higheſt rankes; not in Countries only, but in famous Cities; not in meane mens Cottages onely, but in noble mens places and Palaces, in Church and Common-wealth: ſo that the Lord may ſay to us, as he ſaid to Iſrael by Malachy, Chap. 1 6. becauſe neither honour nor feare be performed to him. So that not onely juſt are thoſe plagues that are come upon us, peſtilence to the body now almoſt three yeares, and famine to the ſoule begun, and threatned more, but alſo particular & generall judgments. Whatſoever is in this Propheſie, may juſtly both be threatned and executed upon us; when it is juſt with God, where like ſins are, to bring upon them like puniſhments.

This is the reaſon of my choyſe, as alſo the ſumme and argument of this Propheſie.

The parts of it are divers. After the Inſcription, or Preface, we have,

1. Expoſtulations with the people and Prieſts touching their great and grievous ſins.

2. Threatnings of puniſhments deſerved by them.

3. Propheſies of the calling of the Gentiles, and the comming of Chriſt.

4. Exhortations to Repentance, and exerciſe of the duties of piety.

All which are to be found promiſcuouſly, and intermixed one with another; the particular reſolution of which is better in their place, and more

profitable, than now to ſpend time in pointing out every particular where it is to be found.

The time when this Propheſie was written, is, in generall, after they were returned from their captivity; more ſpeciall, after Hagge *and* Zachary, *the two Prophets of the Church, and yet more, after the building and finiſhing the Temple about ſome* 24. *yeares: for it was built in the ſixt yeare of* Darius *King of* Perſia. Hagge *and* Zachary *the ſecond yeare of* Darius, *(after ſome* 41. *yeares interruption of the worke, all the time of* Artaſhaſhte *or* Artaxerxes Longimanus) *propheſied, and perſwaded the people to build it; who by the favour and exhibition of the King did finiſh the worke in his ſixth yeare, who reigned in all* 30, *after the finiſhing of the Temple* 24. *After whoſe dayes, in the time of* Artaxerxes, Darius *his ſucceſſour, our Prophet began to propheſie, being the laſt of all ſuch as did propheſie till the fore-runner of Chriſt* John *the* Baptiſt.

Ezra 6.

AN

AN EXPOSITION UPON THE WHOLE Booke of the Propheſie of *Malachy*, delivered in certaine Sermons.

CHAP. I.

THE burden of the word of the Lord to Iſrael by the miniſtery of *Malachy*.

2 I have loved you, ſayth the Lord: yet yee ſay, Wherein haſt thou loved us? Was not *Eſau Jacobs* brother, ſaith the Lord? yet I loved *Jacob*,

3 And I hated *Eſau*, and made his mountaines waſte, and his heritage a wildernesſe for dragons.

4 Though *Edom* ſay, We are impoveriſhed, but we will returne and build the deſolate places; yet ſaith the Lord of Hoſtes, They ſhall build, but I will deſtroy it, and they ſhall call them, The border of wickednesſe, and the people, with whom the Lord is angry for ever.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will be magnified upon the border of Iſrael.

6 A ſonne honoureth his father, and a ſervant his maſter. If then I be a father, where is mine honour? and if I be a maſter, where is my feare, ſaith the Lord of Hoſtes unto you, O Prieſts that deſpiſe my Name? and ye ſay, Wherein have we deſpiſed thy Name?

7 Ye offer uncleane bread upon mine Altar, and you ſay, wherein have we polluted thee? In that ye ſay, The Table of the Lord is not to be regarded.

8 And if ye offer the blind for ſacrifice, it is not evill: and if ye offer the lame and ſick, it is not evill: offer it now unto thy Prince: will he be content with thee, or accept thy perſon, ſaith the Lord of Hoſtes?

9 And now, I pray you, pray before God, that he may have mercy upon us: this hath beene by your meanes: will he reward your perſons, ſaith the Lord of Hoſtes?

10 Who is there even among you, that would ſhut the doores, and kindle not fire on mine Altar in vaine? I have no pleaſure in you, ſaith the Lord of Hoſtes, neither will I accept an offering at your hand.

11 For from the riſing of the Sunne unto the going downe of the ſame, my Name is great among the Gentiles, and in every place incenſe ſhall be offered unto my Name, and a pure offering: for my Name is great among the Heathen, ſaith the Lord of Hoſtes.

12 But ye have polluted it, in that ye ſay, The Table of the Lord is polluted, and the fruit thereof, even his meate is not to be regarded.

13 Ye ſaid alſo, Behold, it is a wearineſſe, and ye have ſnuffed at it, ſaith the Lord of Hoſtes, and ye offered that which was torne, and the lame, and the ſick: thus ye offered an offering: ſhould I accept this at your hand, ſaith the Lord?

14 But curſed be the deceiver, which hath in his flock a male, and voweth, and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of Hoſtes, and my Name is terrible among the Heathen.

The parts of this Chapter are two:

1. *A Preface or Inſcription.*
2. *The Oracle or Prophecy.*
1. *The Preface in the firſt verſe, generall to the whole.*
2. *The Prophecy in the reſt.*
1. *An expoſtulation with the people and Prieſt for their ingratitude and corrupting of his worſhip, from* verſe 2. *to the* 9.
2. *A Commination of judgment deſerved by it, or a Commination of divers judgments, from* verſ. 9. *to the end.*

In the Preface or Inſcription we conceive two things: The ſubſtance and circumſtance of it,

1. *The ſubſtance, being the ſubject or matter of the whole, is in that it is called a* Burden.
2. *The Circumſtance of the perſon, which is three-fold.*
1. *From whom, as the Efficient.*
2. *To whom, as the Object.*
3. *By whom, as the Inſtrument.*

VERSE 1.

The burden of the Word of the Lord to Iſrael by the miniſtery of Malachy.

THE *Burden*] Here is the matter or ſubject of this Booke, or Prophecy: He calleth it a burden, uſuall with Prophets in their writings, all almoſt in ſome place or other. But *Nahum*, *Habakkuk*, and *Malachy* thus begin their prophecies. It ſignifies, as *Hierome*, a woefull and ſorrowfull prophecy, full of threats and judgments; called therefore a *Burden*, becauſe it preſſeth thoſe againſt whom it is ſpoken, the hearts and ſpirits of them, as a burden the body, and ſuffers them not to lift up their heads, and themſelves, as in former times. Some thinke it ſignifies not onely this, but alſo the Commandement of the Lord, by which the Prophet was burdened as from the Lord, that he ſhould declare

clare it in ſo many words unto *Iſrael:* which they thinke follows thence, becauſe it is to *Iſrael*, not againſt; but I feare, this is ſome what nice, for it was ſo to them, as it was againſt them for their ſinnes, and that which is againſt, is as much as a burden to the Prophet: but this muſt be underſtood *Tropicè*, here being a *Synecdoche*; for the whole Prophecy is not a burden, or threatning of puniſhment, but part onely of it, and ſo the whole is denominated of the part.

The puniſhment of ſinne, the affliction God inflicts upon men for their ſinnes and tranſgreſſions, is a burden, not a light one, not ſuch as are the feathers of a bird, *onus ſine onere*; but as a talent of Lead, ſpoken of, Zach. 5. 7. heavy and grievous; ſo is it here, and in many places of the Prophets, as Nah. 1. 1. Hab. 1. 1. Jerem. 23. 33. *ſine*, he ſhewes what is the burden, *I will caſt you off, and ſend you into* Babel *captives*, verſ. 36. that is, whoſoever ſhall ſay, The burden, he ſhall for that word beare his burden, that is, be puniſhed of the Lord; it is proved further by Matth. 7. 9. Galat. 6. 8. Hence is the complaint of *David*, Pſal. 32. 4. *Thy hand was heavy upon me.* *Doctrine.*

Becauſe ſinne, the deſerving and procuring cauſe, is a very grievous burden, Pſal. 38. 4. Matth. 27. 38. that is, to living men, and ſuch as have the uſe of their ſences; not to dead and benummed men: then the puniſhment is grievous. *Reaſ.* 1.

Becauſe the wrath and diſpleaſure of God, which is the efficient cauſe of it, is very heavy and grievous. The diſpleaſure of a Prince is heavy, the Kings wrath is as the roaring of a Lion, Prov. 19. 12. Now hence are afflictions heavy and burdenſome. 2.

Becauſe none can give eaſe in it, or deliver from it, ſave God onely, Hoſ. 1. 6 1 Sam. 2. 25. 2 King. 6. 26, 27. The wound that is had by the biting of a Scorpion is grievous, when nothing can cure it but the aſhes of that Scorpion; much more this. 3.

This may teach us what to judge of thoſe men who are in ſome affliction, under a judgment, and yet finde no burden, but goe as light under them, as a bird doth under her feathers, and ſometimes make advantage of them, as beggers doe make gaine of their ſores; they are ſenſeleſſe, they are benummed, they are dead men. In common ſence, if any have halfe an hundreth weight laid upon his hand, or foot, and preſſing him ſore, and he feele it not, what judgment is to be given of it, but to be a mortified and a dead member? ſo alas, how many dead men are in our times and daies? The burden not of the Word onely, but of the rod of the Lord; not threatned, but executed, hath beene upon our Land and Church by the feareſull Plague; now well towards three yeares wee have walked in the land of the dead, we have beene in the houſe of mourning. *Uſe* 1.

ing. Indeed the living hath laid it to his heart, but ſo few have done it, that the dead are more than the living; not onely our wanton women, and voluptuous men, to whom that 1 Tim. 5. 6. *They are dead while they live:* but our worldly men, our ambitious and others alldead, for this they have not felt. We ſorrowed for fifty & odde thouſands that dyed in the former yeare; we have as much need to ſorrow for ſo many thouſands yet living, and dead amongſt us; they never indeed felt, nor yet doe feele this burden: Their irreligious carriage when it was here amongſt us, both at home & abroad, in the City and abroad, their ſmall conformity ſince to the Law of God, little reforming of their corruptions, nay, their monſtrous deformity in themſelves, wives, and children, perſwades my heart, as 'tis Pſal. 36. 1. *The tranſgreſſion of the wicked ſaith within my heart, there is no feare of God before my eyes:* ſo that they had no feeling of this at all; for they who truely felt it, would grow ſomewhat better, if not altogether reformed. If an heatheniſh people, who knew not God, at the burden of the Word of the Lord did ſo humble themſelves, that the Lord ſaid, *Jonah* 8. 10. *He repented of the evill he ſaid he would doe to you, and did it not*; what ſhall be thought of Chriſtian men by profeſſion, living in the Church of God, if at the burden of his Word they repent not, nor depart from their evill wayes? but Iſaiah 8. 8. *Though they be ſtricken, revolt more and more:* it is becauſe they are dead men, and cannot feele it. Oh then weepe not for me, but for your ſelves, and children, as thoſe not for the departed, but for the living dead: for if it be true, The beginning of the remedy is the ſence and acknowledgment of the malady; how farre are they from cure that have not yet the feeling of it? I feared the Plague by a naturall infirmity, though God enabled me to abide upon my calling in the hotteſt brunt of it, and mercifully preſerved me hitherto to his Church, and to ſpeake this to you this day. But if it ſhould now come by the providence of God upon me, that he beginnes to threaten it to the City, I ſhould willingly embrace it, as thinking God to be marvellous merciſull unto me, and whoſoever he ſhould ſmite by it, to take it thus into his owne hand, and not to leave us to more fearefull judgments, which I cannot ſay, but I marvellouſly feare, is even at the doore to the wakening of dead men and women, or the ſweeping of them away. I am no Prophet, I pray God my words be no prophecy; but what peace, &c.

This ought to teach men in affliction, if a judgment come, and impoſed by the hand of God, to beare it patiently and meekely, as *David*, 2 Sam. 15. 25, 26. for it is a burden. The way to be eaſed, is not ſtrugling with it, but meekely to beare it; for a priſoner to be free from his fetters, is not in the Jaylors ſight

ſight to ſeeke to breake them, or to file them off; that is the way to procure more, or the longer lying in them: So, to be eaſed of a burden, is not to wreſtle with it when one is under it, but to goe ſoftly; there is more eaſe while it is on his back, and ſooner comes he to be releaſed of it. A man may with impatiency wreſtle and uſe unlawfull meanes to eaſe himſelfe, and God happly will let them proſper for a while; but after he will bring a more heavy and inevitable burden on him, that with his former ſhifts ſhall make more heavy to him. There is a fable, but it hath his Morall for this purpoſe; A certaine Aſſe laded with Salt, fell into a river, and after he had riſen, found his burthen lighter, for the moiſture made it melt away; whereupon he would ever after lye him downe in the water as he travailed with his burthen, and ſo eaſe himſelfe: His owner perceiving his craft, after laded him as heavy with Wooll; the Aſſe purpoſing to eaſe himſelfe, as before, laid himſelfe downe in the next water, and thinking to have eaſe, riſing againe to feele his weight, found it heavier, as it continued with him all the day. The Morall is, that they who impatiently ſeeke meanes contrary to the will of God, to eaſe themſelves of their burden, ſhall have it more and more encreaſe upon them.

That men ſhould make a ſpeciall reſtraint to themſelves to keepe from ſinning, becauſe an heavy and grievous burden elſe is ready to be laid upon their ſhoulders. Sinne it ſelfe is an heavy burden, but few feele it, and fewer feare it; but to this burden ſhall the burden of puniſhment be added, and who is ſufficient for theſe things? if the firſt burden feare them not, becauſe there is ſome pleaſure in ſinne to the fleſh, yet let the ſecond, which hath no pleaſure at all. When thou art tempted to ſinne, by which thou muſt needs tempt and provoke God, learne to caſt thy accompts well, conſult if thou bee able to meete him that comes againſt thee, Luke 14. ſo, if thou bee'ſt able to meete him, and beare his burden, goe on, and ſpare not; delight in all thy wayes, reſtraine thy ſelfe from no ſinne: but if not, if we may invert and reſolve, *Doe we provoke the Lord to jealouſie? are we ſtronger than he?* 1 Cor. 20. 22. then let this reſtraine us, if nothing elſe will; let us imitate Porters, who called, and offered money to beare a burden, will poiſe and weigh the burden in their hands firſt, which when they ſee they are not able to beare, no gaine will entice them; ſo in this caſe let us doe. *Uſe 3.*

Of the Word of the Lord] The circumſtance of the perſon ſending, the efficient, and authour, as of other prophecies, ſo, of this; he comes not unſent, he ſpoke not of himſelfe, hee came not without the Lord, but from him; ſo he affirmeth, and truely, to get more reverence, credit, and authority with theme and

and that it was thus from the Lord, and ſo Canonicall, the teſtimonies of Chriſt and his Apoſtles, alledging him divers times for confirmation of Doctrine, and reformation of manners: proverbit: but he addeth, *the Word of the Lord*] not onely to ſhew that he had but the word, the rod, and execution would come after, God making his word good: but as ſome thinke, to ſhew that he had not a free Embaſſage, but that he was to deliver it in certaine and ſet preſcribed words. Sometime when Prophets were more frequent and perpetuall in the Church, and God ſpoke to them by dreames, or by viſions, and apparitions, they had divers kinds of words, and had liberty for divers manners of ſpeaking and delivery: But our Prophet was ſuch a meſſenger, that the Commandement hee had received, and was credited with, he muſt deliver in ſo many words, and the ſame he received them in, and ſo he doth; for in the whole he never uſeth his owne perſon, but the Lord onely, as Chap. 1. 2. and 2. 1. and 3. 1. and 4. 1.

Here we might obſerve, that the Writers of the Scriptures are not the Authors, but God himſelfe, of which Rev. 2. 7. But one particular may we herein obſerve, this following:

Doctrine. This Propheſie is the very word of the Lord, it is of divine, not humane authority; which is not onely here affirmed, but, leſt it ſhould be doubtfull, it hath the teſtimony of the new Teſtament: the 3. Chap. ver. 1. hath teſtimony Mark 1. 2. and Chap. 4. 2: hath teſtimony Luke 1. 79. and Chap. 1, 2, 3. Rom. 9. 23.

Reaſ. 1. Becauſe this was written by a Prophet: for as all the Old Teſtament was written by the Prophets; ſo whatſoever was written by them, was and is Canonicall Scripture: therefore 2 Pet. 1. 19. Luke 16. 39. Heb. 1. 1. Epheſ. 2. 20. now all men hold *Malachy* for a Prophet, the laſt among the Jewes till the comming of *John Baptiſt*.

2. Becauſe the Church of the Jewes, the onely Church of God did receive this, and ſo acknowledged it as the word of God: That they did ſo, appeares Matth. 17. 10. and the Apoſtles, and the Evangeliſts alleadging of it; for it is a farre more impious and heinous thing to take away Scripture, than corruptly to interpret them, or to adde Scripture, if it were not of it.

Uſe 1. I take inſtructions from hence, entering the opening and expounding of this propheſie, how I ought to labour with my owne heart, and to ſeeke from the Lord aſſiſtance and grace to handle this as his word, not careleſſely, handling the word and worke of God negligently, taking his name in vaine, comming to ſpeake out of it without due preparation and conſtant ſtudy, and ſpeaking, ſo talke as of the word of God, 1 Pet. 4. 11. not handling it with vanity, and affectation, not making merchandize, and playing the huckſter with it; delivering it with

with a ſincere affection, dealing faithfully with it as a faithfull diſpenſer, giving to every one his portion, where and to whom the Spirit of God hath ſet them downe, to Prieſt and people, to old and to young, to married and unmarried, to the good and prophane, without feare and flattery, or any other ſiniſter affections, remembring that this in the firſt is in the whole, and to every verſe, it is the word of the Lord, fearing to corrupt, as well as to adde, leſt that I heare as 'tis Prov. 30. 6. *Adde not to his words leſt he reproue thee, and thou be found a lyer*; remembring that of Luke 12. 42. that I may be a faithfull and wiſe Steward, that I may obtaine that, Verſ. 43, 44. which how ſoone it may be generall, or to me in particular, whether before I have gone through the whole, or this Chapter, or this verſe, I know not.

This teacheth all to whom I am to ſpeake: firſt they muſt heare, for it is the word of the Lord, and never withdraw themſelves negligently, or careleſly preferring vaine pleaſure and profit of no value before it: If any withdraw himſelfe, the ſoule of God ſhall have no pleaſure in him, (to uſe the words rather than the full ſence) as *Iſrael* ſaid to *Sihon* King of the *Amorites*, Judg. 7. 24. ſo wouldſt not thou heare that thy Prince, Father, or Maſter ſaith unto thee; nay, will not Idolaters heare that which their gods ſay unto them, how much more you that the Lord ſhall ſpeake to? This is the word; that we ſhall ſpeake is but the delivering of it in moe words, which is here ſet downe in fewer; preſſing it at large, which is here ſet downe more briefly; this as a clew of thread wound up; by us it is but drawn out at length; yea, and it muſt be heard as the word of God with all reverence, received with humility, believed by faith, obeyed with care; for the Lord having ſpoken it, it was not for the time and perſons preſent onely, but for all ſucceſſive ages and people. As the Lawes of Princes, and Decrees of Parliaments are not onely for them that live then, but for whoſoever ſhall afterwards be borne ſubjects to the ſame Soveraignes; therefore not any ſinne is here reproved, but it is reproved in whomſoever it is found; nor is there any judgment threatened, but menaced againſt the men of our time that heare it; not any duty commanded, but it is appertaining to us as to them, becauſe it is the word of the Lord, who is our Lord as well as theirs, of the Gentiles, as of the Jewes. I cannot ſay as *Daniel* 4. 19. *fine*, ſo the Prophecy is for others, and the interpretation of it is for others, and judgments to your enemies; but as *Peter*, Act. 2. 39. *It is to you, and to your children*: ſo theſe things here commanded and reproved are for you and your children. But why ſhould I ſpeake thus ſharpely unto you? Verily becauſe God will nevertheleſſe bring theſe, if I ſhould hold my peace, *Uſe 2.*

peace, and by ſpeaking I may prevent he ſhould not, if ſo be my exhortations this day may finde place in your hearts, and hereafter in your lives: But ſhall I come unto you, not with a rod, but in love, and the ſpirit of meekneſſe? 1 Cor. 4. 21. then as *Chryſoſtome ad pop. Antioch. Hom.* 27. by our mutuall love, yours and mine, by all the travell I have felt for you, till Chriſt be formed in you fully, Gal. 4. 19. give me that wherein I may glory before men and devils, and in the preſence of God. And what is my glory? but your progreſſe and increaſe in piety here, and your ſalvation in the life to come: Believe me, beloved, *Si fieri poteſt me pro vobis certamen bene gerere, vos autem bene geſtæ rei præmia ferre, nunquam profectò vobis tantum turbationis ingererem; ſed non licet hoc nobis, non licet inquam.* Chryſoſtom. *de virtut. & vitiis ſermo.* If it were poſſible for me to undergoe the Combate, and you to beare the Trophies of the victory, I would not put you to ſo much trouble. But this may not be, this may not be, for every one muſt live by his owne faith, and paſſe to heaven by his owne piety and obedience: It is neither bought nor borrowed oyle in our Lamps will ſerve to enter in with the Bridegroome.

To Iſrael,] The ſecond perſon to whom, as the Subject, to *Iſrael*; that is, to the whole people who were lately delivered out of Captivity, and now enjoyed their Land, and the liberty of Religion: and as men not ſufficiently inſtructed under the rod and croſſe, or forgetting their former calamities, returned to their former corruptions and ſinnes, whoſe ſinnes were the worſe by that they had received, and made the more inexcuſable; when they ſhould have beene bettered by his mercies, they grew worſe. By *Iſrael* he underſtands the whole company, both Prieſt and people, calling it *Iſrael*, which for diſtinction was before called *Judah*, after the rent happened betwixt the ten and two Tribes, *Judah* and *Benjamin*, and ſome of *Levi* to the houſe of *David*, and the reſt to *Jeroboam*; for the ten tribes by *Salmanaſſor* were ſo led into Captivity, that they never returned; he now called theſe two Tribes by the old and wonted name: To *Iſrael* then his owne people, choſen out of the world, yea, reſerved to himſelfe from thoſe ten Tribes, thus ſpecially beloved, he ſends, though with griefe thus threatning.

Doctrine. God will puniſh his, even his owne for their ſinnes and offences, how deare ſoever they be unto him; it is indeed his love unto them that he will paſſe by many infirmities and weakneſſe in them, as Matth. 7. 18. but yet ſinnes of greater nature, habit, and cuſtome he will not paſſe by unpuniſhed, 2 Sam. 7. 14. 18. not onely the threatnings, but the execution of many afflictions and plagues recorded in the Word, upon the whole Church of *Iſrael*, upon particular perſons, on *Moſes*, Numb.

20. on

20. on *Miriam*, Numb. 1. *David* often, and other the good Kings who were puniſhed, proves this manifeſtly.

Becauſe hee loves his owne, therefore will hee correct and puniſh them; for the ſparing of the rod is hatred, not love; the fondneſſe of affection, not the favour of judgment, Prov. 13. 24. It is love becauſe of that 1 Cor. 11. 32. when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. *Reaſ.* 1. *Nulla ira, magna ira.*

Becauſe he would be juſtified, not as wiſdome of her children onely, but even of wicked and enemies; for if he ſhould ſpare his owne, then would they ſay, God were wicked like them; as the wicked when he ſpares themſelves, ſay Pſal. 50. 21. hence was the death of *Davids* child denounced, and performed to prevent or to ſtay the blaſphemy of the wicked, 2 Sam. 12. 14. as he inſinuates in his Pſalme of Repentance, Pſalme 51. 4. 2.

Becauſe he may manifeſt his hatred of ſinne, when he puniſheth it not in thoſe that are wicked onely, whoſe perſons he may ſeeme to hate, but in thoſe that are deare to him. 3.

If God will, and muſt deale thus with his owne, generall and particular, let the whole Church and every member thinke of it, that they be not deceived, as if to them there were no feare of judgments and puniſhments, though they feare not ſinne, becauſe they are his: It is ſuch a corruption and deceit, that may ſeize upon thoſe who are his, even truely his, though uſually they are deceived by the ſleight of Sathan, whom he hath before deceived with another, perſwading them they are gods when they are not; for commonly none ſo confident as thoſe, none ſo bold as theſe blind byards; but whoſoever he is that is tainted with this, let him know, that as the Huſbandman preſerveth the ſheepe of his paſture in a moiſt yeare from rotting in the heart and liver, when they are a little tainted, by the ſalt waters of the Sea: ſo may he be recovered and preſerved by thoſe waters of the Sanctuary, even by thoſe ſalt waters; when the ſtreame runnes thus, that he will not, nor he hath not ſpared thoſe who are as deare to him as the apple of his eye, (untoothſome happily may they be, but without doubt wholeſome they are) let no Church then truſt in lying words, Jer. 7. 4. if they continue in their wickedneſſe, verſ. 9. and make his houſe a den of theeves, *verſ.* 11. but let them know he ſees it, and goe to *Shiloh*, *verſ.* 12. and other Churches, and ſee what he hath done to them, and the like will he doe to it, *verſ.* 14. Let no particular man thinke he may ſinne, as preſuming he is Gods; for if he ſpared not *Moſes*, *Miriam*, *David*, and others, how him? could they not have challenged more than he? or is it not likely that God would have ſpared them as well as he? Let *Uſe* 1.

him thinke of that to *Solomon*: I will be his Father, and he ſhall be my ſonne; if he commit iniquity, I will chaſten him with the rod of Iron, but my mercy ſhall not depart from him, 2 Sam. 7. 14, 15. if God make it true in him, it is the beſt he can looke for. If any aſke, what benefit it is to be Gods? I anſwer, much every way; as that God will paſſe by many infirmities of thine when thou ſerveſt him, many ſinnes of paſſion when they are not continued in: Have you not heard of the patience of *Job*? Againe, is it no benefit to be his Fathers Heire, unleſſe he may be ſuffered to doe what he liſt without controlement or correction? Beſides, even this is a benefit; for if that be true, Let the righteous ſmite me, and it ſhall be a kindneſſe, Pſalm. 141. 8. much more this, when that we are chaſtned, that we may not be condemned, 1. Cor. 2. 32.

Uſe 2. This may ſerve for comfort when affliction and puniſhment is befallen one who is his. In ſuch a condition a man is ready to faint, and his heart to faile him for feare, as if God had utterly caſt him off; but it riſeth from the ignorance of this, that God hath and will afflict his children, and becauſe they have not beene experienced under the hand of God. A child when he is young and tender, not acquainted with his Fathers threats and corrections, no ſooner ſees his father lay hand upon rods, but feares he hates him, but a little uſe under this teacheth him there is indeed love where hatred is in ſhow; And ſo with them, but they muſt learne this, that their hearts may reſt upon it, as the *Arke* did ſtay upon the mountaine of *Ararat*, after it had floted a long time upon the waters, ſeeing he afflicts his owne, yea more than the wicked in this life, and yet ſtill his people.

Iſrael having forgotten their late miſeries and calamities, the ſence and feeling of them being worne cleane out of memory, they returne againe to their former corruptions and ſinnes, and are newly threatned with other, and more heavy judgments.

Doctr. If men, many or few, a County or City, one or a company, after they have beene delivered or freed from ſome calamity and judgment, doe forget it, paſſing it over without profit, and returning to their ſinnes and corruptions againe, they are in danger of new, and more fearefull judgments; for he did this to the greene tree, what will he doe to the dry? if to the naturall Olive-tree, what can the wild Olive looke for? This is manifeſt by *Eſay*, who reproveth the people becauſe they profited not by former judgments, but remained obſtinate, and in their ſinnes, *Chap.* 1. *ver.* 5. ſpecially *verſ.* 21, 22, 23. How is the faithfull City become an Harlot, it was full of judgment, and juſtice lodged therein, but now they are murtherers; thy ſilver is become droſſe, thy wine is mixt with water, thy Princes are rebellious, and companions of theeves; every one loveth

veth gifts, and followeth after rewards; they judge not the fatherleſſe, neither doth the Widows cauſe come before them: whereunto he addeth, therefore ſaith the Lord God of Hoſtes, the mighty one of *Iſrael*, Ah I will eaſe me of my adverſaries, and avenge me of mine enemies, *verſ.* 24. To this I adde Eſay 12. 9. 17. 21. inferred upon *verſ.* 13. manifeſt by Deut. 28. 45. Jerem. 5. 3. John 5. 14. An example of this alſo the *Ninevites* may be, comparing together the Prophecies of *Jonah* and *Nahum*.

Becauſe it cannot be equall and right, that God ſhould goe away and give over, as overcome by the obſtinacy and ſtubbornneſſe of men; that were as if a Prince ſhould give over a Rebell, becauſe he were not able to ſubdue him with a ſmall company, and not gather more forces, it were too much indignity and diſhonour: So in this; for God ſtriking for ſinne, muſt not lay downe his Armes, till the Rebells come in, as *Joab* gave not over the ſiege of *Abel* till *Shebaes* head was given him, 2 Sam. 20. 22. *Reaſ.* 1.

Becauſe it is dangerous for a people to harden them in their ſinnes, for if becauſe ſentence againſt an evill worke is not exeted ſpeedily, therefore the heart is fully ſet to doe evill, Eccleſ. 8. 11. if the deferring be thus dangerous, what is the removing, and not renewing, or doubling the judgment? it hardens men. 2.

Becauſe he muſt doe it whether his owne or not; if his owne that he may cure them, as Phyſitians or Chirurgians double the doſe of their medicines, and uſe more violent meanes when they finde the body hard to worke upon, the diſeaſe more ſetled: ſo the Lord when he findes his owne more obſtinate, if not his, that he may conſume them, and ſhew his power upon them, that he is able to abaſe and deſtroy every one that is obſtinate againſt him. 3.

Learne then to feare before God, and to profit under his hand, to turne unto him that ſmites us, and to ſeeke the Lord of Hoſtes, leſt otherwiſe God be provoked to cut off from us head and tayle, branch and roote in one day, Eſay 9. 13, 14. *Uſe.*

By the miniſtery of Malachy, *or by the hand of* Malachy] The third perſon is the Inſtrument, and by his hand, that is by his worke and miniſtery: ſome thinke it is ſaid rather by the hand than the mouth, to ſhew how uncorruptly hee delivered this; and not by the mouth, becauſe the mind and mouth are more apt to corrupt a meſſage than the hand which carrieth ſealed letters. But without oppoſition, I take it to be the phraſe of the Scripture, to note the Miniſtery of him and others, as 1 Sam. 11. 7. and 28. 17. The Lord hath done as he hath ſpoke by my hand; *Malachy* ſignifies *my Meſſenger*, or *my Angell*, whence riſeth

riſeth the errour of *Origen*, as *Hieronimus in hunc locum*, that an Angell came, and tooke the ſhape of man, and delivered this. But *Hierome* ſhews that the nature of a perſon is not to be taken notice of from the notation or Etymologie of his name, for then, whereas *Hoſeah* ſignifies a *Saviour*, and *Joel* the *Lord God*: theſe ſhould not be men, but Angels, or the Lord, or the Saviour of the world; which if it follows not, then not this: But whether he was *Mordecai*, as ſome thinke, or *Ezra*, as moſt, it is not certaine: the conjectures of men for the latter are probable, but eaſily anſwered: It is ſafer to content our ſelves with that which is revealed, than raſhly or ſlenderly to affirme any thing in ſo weighty matters, eſpecially when it is not ſo needfull that we ſhould enquire into it; whether hee had his name from his birth, or circumciſion, or it is a name of office, it is not knowne. It hath ever beene thought a vaine curioſity to make enquiry for the Meſſengers name and title, when the meſſage is moſt certaine, Judg. 13. 18. as here it is by the teſtimony of the New Teſtament. There were in the Church three ſorts of Prophets, ſome that were to be perpetually in it, and to exerciſe a perpetuall office to anſwer men when they enquir'd of them after the cuſtome of time, and manner, as *Samuel*, *Hoſea*, *Eliſha*: Some for a time, both for this, and alſo to ſtand up in Gods perſon, for ſome particular thing to fore-tell it, which being done, they ended their office; as *Amos*, who propheſied for two yeares before the Earthquake. Thirdly, ſome, who were onely once to propheſie and fore-tell things, which done, their office ceaſed; as *Jonah* to the *Ninevites*, *Abdias* to the *Edomites*, and of this ſort is our Propher.

Doctrine. God in revealing his will, and publiſhing of his heavenly riches, the myſteries of Chriſt and his Salvation, hath and doth ordinarily uſe the miniſtery of Man; ordinarily I ſay, becauſe at ſome time he hath uſed Angels to ſome particular and upon extraordinary occaſions, yet never ordinarily and generally in an ordinary eſtabliſhed Church, but alwayes the miniſtery of men, which thing is witneſſed by the teſtimony of all times, and all Churches, as well in the Stories of the Scriptures, as other Prophets, Prieſts, Apoſtles, Miniſters: How often that in the Old Teſtament, *I roſe up early, and ſent my Prophets*: In the New, as they were men imployed under Chriſt, *Epheſ.* 4. 8. *We have this treaſure in earthen veſſels*, 2 Cor. 4. 7. and *we are Embaſſadors for Chriſt*, 2 Cor. 5. 20.

Reaſ. 1. Becauſe Angels preſence would have beene fearefull, as Luke 1. 12. and ſo unprofitable their Miniſtery, for things would have paſſed away as they heard it; for feare breeds ſuch a laſſitude in the joynts, that man lets that goe he ſeemed to hold; ſo of the mind.

To

To honour the nature of man; for if to be mans, much more Gods Embaſſadour: He could have done all by an Angell, but the humane condition had beene vilified, if he had ſeem'd not to adminiſter his Word by men unto men. 2.

Poterat utiq; per Angelum omnia fieri; ſed abjecta eſſet humana conditio, ſi per homines hominibus Verbum ſuum adminiſtrare nolle videretur. Aug. *De doctr. Chriſtiana, lib. 1. præfat.*

Becauſe the meſſage rather than the meſſengers ſhould be regarded, and if any thing be effected, it might be given to the power of God, and not the meanes. If hee had not ſent it in earthen veſſels, but by ſome glorious Angell, they would have left the thing, and have worſhipped the perſon, Revel. 22. 8. or if any thing had beene wrought, they would have attributed it to the power of the meanes, not to God: but that they ſhould not, he thus diſpoſed, 2 Cor. 4. 7. 3.

This ought to be matter of encouragement to the Miniſters of God, that their labour in preaching, and performing the worke of their Miniſtery be not tedious unto them, when it is ſo thankleſſe an office unto man, and the more they labour in it, the leſſe they partake of their double honour, 1 Tim. 5. 17. nay, full of contempt, and as Jeremy 20. 7, 8. yet they ſerving the Lord in their Miniſtery, he vouchſafing them that honour, ought to ſwallow up all theſe, knowing that we are not to be aſhamed of the Goſpell of Chriſt, becauſe it is the power of God to ſalvation, Rom. 1. 16. and whoſoever ſhall finde it, and receive it by them to beleeve, beautifull ſhall their feet be unto them, though others charge them as *Pharaoh* did *Moſes*, that they ſee their face no more. But if none will, yet he will not ſuffer them to goe unregarded, becauſe he hath ſet them on worke, they are his Miniſters, as Eſay 49. 4, 5. I ſaid I have laboured in vaine, I have ſpent my ſtrength for nought, yet ſurely my worke (or my reward) is with my God: And though *Iſrael* be not gathered, yet ſhall I be glorious in the eyes of the Lord. *Uſe* 1.

To teach men not to be offended, or baſely to accompt of the miniſtery of the Word, and the myſteries of Salvation, becauſe they are brought unto them in ſuch earthen veſſels by ſo weake meanes; for it is the worke and word of the Lord, howſoever by the miniſtery of man, weake and baſe. Was it that he wanted glorious Angels that he uſed not them? he had thouſand thouſands of them, but for mans infirmity: Was it that he had no power over the Kings and Nobles of the Earth, that hee imployed not them? if he had ſpoken the word, they could not have reſiſted: He that had *David* a Prophet, and *Solomon* a Preacher, though not ordinary, could have made them and other Princes ordinary Preachers and Miniſters, but their greatneſſe would have obſcured his power. Why then hath he choſen meane men? That the baſeneſſe and meane condition of the perſon *Uſe* 2.

perſon might give place to his glory, that men might not dote on the perſon, but delight in the miniſtery and meſſage; therefore as Princes ſhut up their treaſures not in goodly and ſumptuous cheſts, but in caſkets of no price, and of baſe matter, to deceive the theefe, and to convay it whither they would have it: ſo God theſe, to lay a ſtumbling blocke to the reprobate; but as many as are called and choſen, to make it the power of God and the wiſdome of God to them. *There's nothing that ſo much hardens mens minds as the ſimplicity of Gods workes that are ſeene, and the greatneſſe of the efficacy which is promiſed, when as to the godly it is farre otherwiſe. They are marvellouſly wrought upon by them, becauſe they look to him who workes by them; here is the difference of faith and infidelity, beleevers and infidels. We wonder becauſe we beleeve; incredulity wonders, but beleeves not; it wonders at ſimple things as if they were vaine, at great things as if impoſſible.

* *Nihil adeò eſt quod obdurret mentes hominum, quàm ſimplicitas divinorum operum, quæ in actu videntur, & magnificentia quæ in effectu repromittitur.* Tertul. *De bapt. lib. cap.* 2.

Ipſi miramur quia credimus; cæterum incredulitas miratur, non credit; miratur ſimplicia quaſi vana, magnifica quaſi impoſſibilia. Idem.

Vſe 3. Wee are the Miniſters of God, and your ſervants for Jeſus ſake; that we bring to you, is the meſſage and commandement of God. Looke that ye receive not us, if ye can diſ-joyne us and our meſſage; but that we bring, heare it, beleeve it, obey it. That we have delivered, that we doe and ſhall deliver as his commandement, his will: Looke therefore to it, that you receive it, for it both you and I muſt give an account; I, for the faithfull delivery of it, you for the fruitfull receiving of it, both of us for the carefull obeying of it. Let no man thinke much I call ſo much for hearing and obeying, when there is in the moſt ſtill performance with the leaſt, and ſcarce with the leaſt. Tell me, when you lend your money, doe you not put your Debtor in minde of it when you meet him? ſo doe we, and ſo muſt I doe; for I feare leſt in that day I heare that, Matth. 25. 26. Thou wicked and ſlothfull ſervant, thou oughteſt to have put my money to the exchangers, that at my comming I might have received mine owne with uſury. I have often put forth Gods ſtock unto you, you muſt pay uſury. *Vſura vero eſt auditæ monitionis per opera exhibitio:* Your uſury is to witneſſe your profitable hearing by your workes. See then that you obey and doe, that as *Nathan* ſaid to *David*, 2 Sam 24. 13. ſo I may to you, *Now adviſe and ſee what anſwer I ſhall returne to him that ſent me.*

The burden by the miniſtery of Melachy,] *Melachy* muſt carry to this people a burden, not onely things acceptable, but diſpleaſing and grievous.

The Miniſters of God muſt not onely ſerve him in preaching the Goſpell and comforts, but alſo threatnings and judgments.

VERSE

VERSE II.

I have loved you, ſaith the Lord, yet yee ſay, Wherein haſt thou loved us? Was not Eſau Jacobs *brother, ſaith the Lord? yet I loved* Jacob.

I Have loved you ſaith the Lord,] The ſecond part of the Chapter is the matter and Propheſies conſiſting in two parts: on Gods expoſtulation with the people and Prieſt for their ſinnes, and his judgments againſt them for thoſe ſinnes. The firſt is hence to the 9. *verſe*. Their ſinnes are two: ingratitude, contempt of him, and corruption of his worſhip. The 1. to the 6. *verſe*. Their ingratitude is expreſſed, that they did not acknowledge nor account of his love, nor yet of his benefits, the fruit of his love, which hee had from time to time beſtowed upon them, that they might by the greatneſſe of the one, or by the weight of the other, be drawne to performe the duties of Piety unto him their God and King, who had deſerved ſo well at their hands and of them. Firſt for his love.

I have loved you,] A ſpeech ſpoken with affection, ſpecially by valuing his love, and diſdaining to have it ſo neglected of thoſe upon whom he had beſtowed it. Some thinke it is a ſpeech imperfect, broken off, and interrupted with griefe, when he would have added more. I have loved you; griefe not ſuffering him to ſpeake more. The ſupply may be, I have loved you alwayes, but you acknowledge it not, neither anſwered me with love againe, but for this repayed me with ſinnes.

Love given to God, ſignifies not a paſſion nor affection, for there is no ſuch thing in God. *Ira Dei non perturbatio animi ejus, ſed judicium quo irrogatur pœna peccato. Auguſt.* of the anger of God. *De civitate Dei, lib.* 15. *cap.* 25. So of this, it is no paſſion, but his free election to beſtow, yea, an actuall giving to them the adoption of ſonnes and eternall life. For God is ſaid to be angry, when he doth that which commonly men doe when they are angry; and to love, when he doth that which men doe when they love. Now this cannot be underſtood of his generall love, of which all are partakers, men and Angels, bleſſing, preſerving, ſuſtaining them: for then were it no great matter that he affirmes here to his. But of a ſpeciall love, that is, his chooſing of them to be ſonnes, and to beſtow on them eternall life. I have loved you, that is, I have choſen you to be my people, and I will be your God; to be my children, and I will be your Father, and to give you the inheritance of ſonnes, than which what can be greater? *Hierome* thinkes

thinkes he denies now to love them, becauſe he uſeth the preter-teniſe. But it is no rule, when as the pretertenſe doth often include the preſent, Rom. 1. 24. Pſal. 1. 1.

The firſt ſinne reproved is unthankfulneſſe, the reproofe being covertly inſinuated, rather than openly ſet downe, under the recording and recalling of Gods love and the fruits of it, whereof they had beene partakers. *Hierome* obſerveth here, leſt the puniſhment ſhould ſeeme unjuſt, and God ſhould without cauſe afflict them, and lay the burden upon them, he addeth the reproofe of their ſinnes. Hence we may obſerve.

Doctr. 1. The puniſhing and afflictions comming to men, are cauſed by their ſinnes. Hoſea 14. 1. *Thou haſt fallen by thine iniquity.*

Doctr. 2. Now to the ſinne here reproved in particular, which is unthankfulneſſe. Ingratitude and unthankfulneſſe unto God for his love, and the fruits of it, the bleſſings men receive, either ſpirituall or temporall, is a very great ſinne. So the Lord ſhews it here by his Prophet, when he puts it in the foremoſt of all other ſinnes in this people, and as the principall which makes him threaten this burden unto them. So *Iſaiah* 1. 2. ſets it before all other ſinnes. It is by the Apoſtle put among the ſinnes of the laſt dayes, when iniquity ſhall get the upper hand, and muſt abound, 2 Tim. 3. 2. This ſinne is committed five waies, or there are five kinds or degrees of unthankfull men. Firſt, when men doe not acknowledge God as the Authour and giver of their benefits and bleſſings, but finde out others, as Hoſea 2. 8, 9. *She knew not that the Lord gave her Corne.* Secondly, when men doe forget him and his benefits, againſt which *David* laboured. Pſal. 103. 2. *Bleſſe the Lord, oh my ſoule, forget not all his benefits.* And confeſſed among ſinnes, Pſal. 106. 7. *our Fathers remembred not the multitude of thy mercies.* Thirdly, when they doe not give him praiſe in word and affection, doe not utter it before men. Such were the nine Lepers. Fourthly, when not onely theſe, but recompenſe him evill for good, as that, Iſaiah 1. 2. *I have brought up children, and they have rebelled againſt me.* Deut. 32. 5, 6. Fiftly, not faulty in any of theſe, but doe not walke worthy of ſuch mercies, when he doth not render according to the benefit done unto him, as it was ſaid of *Hezekiah*, 2 Chro. 32. 25.

Reaſ. 1. Becauſe the contrary is a duty ſo often commanded, and ſo earneſtly call'd for in Scripture, even in everything. 1 Theſſ. 5. 18. *In all things give thankes, for this is the will of God in Chriſt Jeſus towards you:* Then the other muſt needs be a ſinne.

Reaſ. 2. Becauſe the Saints of God have much laboured againſt it in themſelves and others, which they doe not, but that which is evill and ſinne.

Reaſ. 3. Becauſe the contrary is the honouring of God, the crown-

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ing of him, and the araying of him with honour and glory. Pſal. 50. 23. *Who ſo offereth praiſe, glorifieth me.* Then this is a great diſhonour, and then 'tis evill. That which is againſt the Crown and dignity, ſpecially immediately of a Prince, is heinous and grievous.

This being ſuch a ſinne, thus committed, argues our age guilty before the Almighty; ſome one way, ſome after another; yea, who can ſay, I am free? Many, and the moſt receive and devoure daily the bleſſings of God, and know not, or acknowledge not that he gave them, but thinke they come naturally or by friends, or by their owne labour, and ſo as Habacuck 1. 16. *Therefore they ſacrifice unto their net, and burne incenſe unto their yarne, becauſe by them their portion is fat, and their meate plenteous*; and ſo commit Idolatry with their friends, with the earth and heavens, with their labours and hands. But ſay they be ſo farre inſtructed that they confeſſe him the giver, yet how ſome have forgotten him and his benefits. A ſecond brings the oblivion of the firſt, a third of that, &c. As one naile drives out another, but an affliction makes all to be forgotten: as with men, one injury they doe us, makes us forget they ever did us good. But ſay benefits be remembred, and oftentimes ſpoken of, yet not ſo much as the afflictions and troubles: or if at one time many words to expreſſe the paſſion in ſuffering, few in receiving; or if of them, yet as Courtiers bragge of the Kings favour, as *Haman*, Eſter 5. 11, 12. more to magnifie himſelfe than the Kings liberality: for a long ſtory they will tell you of their wealth, and honour, and children, and ſuch like; but a few words, and that very unſavourily will they drop out of praiſe to God. They make not their Song or Pſalmes of thankeſgiving as the faithfull have done. But if any can plead not guilty here, and be culpable in none of theſe, yet his unthankfulneſſe appeares that he ſtill remaines in his ſinne, and rebells againſt the Lord; not onely offending him, but by thoſe things he hath received from him: more than any married and modeſt woman will doe to her huſband, by the Rings, Chaines, Bracelets, Apparrell, and ornaments he gave her to adorne her, ſo ſhe might be acceptable to him; not that ſhee ſhould give to an adulterer, to entice him to folly. And yet what elſe doe many, but by their riches and honours, their health and beautie, by their ſtrength and valour, and ſuch like, diſhonour him? By their riches they waxe proud againſt God, by their honours and high places they oppreſſe others without feare: health makes them ſtudy the adorning and trimming of the body, by their beautie they entice others, by their valour they contemne others, and like mighty *Nimrods* they tyrannize in peace and warre: ſo that God for all his coſt hath not Grapes, but ſower Grapes, as Iſaiah 5. But ſay

Vſe 1.

ſay that herein they are not to be charged, yet are they ungratefull, becauſe they have not walked worthy of ſuch benefits, becauſe they have not rendered according to their reward, and every benefit hath not beene anſwered with obedience, and more care to pleaſe God.

Vſe 2. To teach every man to labour to ſee and know himſelfe guilty of this ſinne, to humble himſelfe for it, and repent of it, as of one of the greateſt ſinnes he hath, and the greater, as in the degrees he finds himſelfe guilty of it. Now becauſe there neither is, nor can be true repentance where there is perſeverance in it, nor unleſſe it be forſaken, and the former good acted; for he is ungratefull, that is not thankfull; as he is wicked, that is not juſt; the contrary evill is ever where the good is not, where and when it ought to be. Therefore muſt every one labour for the good, and ſtrive to be thankefull, to acknowledge, to remember, to praiſe, to abſtaine from evill, to reward with all good offices for ſuch great kindneſſe: Hee muſt ſtirre up the beſt inſtrument that he hath to praiſe the Lord, whoſe nature (as one ſaith) is ſuch, that in conferring of benefits hee is moſt liberall, and moſt covetous in requiring acknowledgment. This is moſt acceptable to him, lik ethe ſcent of all ſacrifices, Levit. 3. 16, 17. Let it repent us that we have deprived him of ſo much as is due to him, and now ſtrive to it, ſinging the ſongs of thankeſgiving with cheerefull hearts when hee calls us to it, not loving him otherwiſe than hee hath done us, both in word and deed: ceaſing to grieve him, ſeeking to pleaſe him, and to recompence as he hath rewarded us. *Et ſi gravia præterierunt, tamen gravium memoria ne prætereat; non ut doleamus, ſed ut gratias agamus.* Chryſoſt. *Hom.* 12. *ad popul. Ant.* But *Hom* 25. *Vera gratiarum relatio hæc eſt, cum hæc agamus unde Deus glorificari debet, cum ea fugiamus à quibus jam fuimus liberati. Nam, cum Regis contumeliis affecto, cum pœnas luere deberemus, humerati fuiſſemus, & max iterum effeciſſemus contumelia, tanquam ingratitudinis extremæ rei, maximam merito pœnam, & priore multo graviorem dare deberemus.* Whereas on the contrary, to be truely thankefull, is a great treaſure, it is the way to more riches, becauſe a man doth anew draw at the Well of Gods bounty; for to him that hath ſhall be given; if hee uſe it for his Maiſters glory: and the evill avoided which elſe would come upon them.

In conferendis beneficiis eſt liberaliſſima, ita in gratiarum actionibus repoſcendis eſt avariſſima.

I have loved thee,] This is underſtood not of his generall love, but his ſpeciall, and that after a ſpeciall manner: not ſuch as he loves whole mankind by, but ſuch as he loves his Church by. The love of a whole Family, of his Spouſe and children is different, one more excellent than other, and ſo both more ſpeciall and more excellent.

God,

God, hee loves his Church with a more ſpeciall and excellent love, than he loves either all creatures, or all mankind. So here, Amos 3. 2. Exod. 19. 5. Now therefore if yee will heare my voice indeed, and keepe my Covenant, then yee ſhall be my chiefe treaſures above all people, though all the earth be mine: where the learned take the word to ſignifie, a people of a precious treaſure. The *Septuag.* read λαὸς περιούσιος, a peculiar people. Tit. 2. 14. Now περιούσιος, *eſt theſaurus præ aliis electus*, and ſo it is more excellent, and more deare and precious in Gods ſight: theſe were for themſelves, and the Type of others. Hence is that, 1 Pet. 2. 9. Ye are a choſen generation, a peculiar people. Things elected are more ſpecially loved; hence are thoſe compariſons to ſet forth this love, that he is the Head of his Members, the Father of his Children, the Huſband of his Wife. The Members are better affected than excrements, the Children than ſervants, the Wife without compariſon, as himſelfe is one fleſh. *Doctr.*

Becauſe love, precious and excellent love is diſcerned by the things which proceed from love, that are given and beſtowed upon the beloved: for he loves, who beſtowes meate and drinke and apparell; but he more, that provides land, inheritance, and layes up treaſure, and gives knowledge and education. The ſervant is provided for, the Child much more: ſo the things God gives being more excellent, ſpirituall, Salvation, things belonging to it; but to others earthly things onely, 1 Cor. 9. 11. There is a three-fold ſtate of man, as Divines ſpeake of him: *Eſſe*, *bene eſſe*, *optimum eſſe*. Firſt, *naturæ*, ſecondly, *gratiæ*, thirdly, *gloriæ*. The firſt of generall love, the two laſt of ſpeciall love, which being thoſe God gives his, and his onely; then is it with a more ſpeciall love he loves them. *Reaſ.* 1.

Non tam à veris rebus ſomnia ſuperantur, quàm hæc terrena ab æternis illis abſunt. Chryſoſt. *de virg.*

Becauſe it is more conſtant and perpetuall: for the generall love of mankind is terminated not with the Sunne and Moone onely, but with their breaths; they part with their lives and his love together, but theirs is for ever, and then ſpecially is manifeſted when life is ended. That in life was but a pledge and earneſt of the other, a penny to one hundred pound, or an Angell to a thouſand pound, a bargaine of it. *Reaſ.* 2.

Becauſe in generall love onely, *ſua dat*, his bleſſings and outward benefits: but in ſpeciall, *ſe dat*, he gives himſelfe. Hoſea 2. 19. Now as that of *Samuel* is true, 1 Sam. 15. 22. Obedience is better than ſacrifice, becauſe in obedience a man gives himſelfe to God, but in ſacrifice he gives but of his, as *Cain* of the fruit of the ground. *Abel* of the firſt of his ſheepe, and of the fatteſt of them; ſo in this. *Reaſ.* 3.

This ſhould provoke every one to labour for this love, being ſo ſpeciall and ſo excellent: rare things are deare, and deſired; *Uſe* 1.

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the more rare, the more deare, and more deſired; but when they are rare and excellent, very precious then moſt of all; ſuch is this love. But how may we get this? Labour to be his, and his children, and Church, ſo we all are. But he is not a Jew that is one outward. But how may we know that we are his, and have love? How doe commonly men know they have the generall love, and whence is their generall bragge of it? If they have the fruits of his love, peace, proſperity, riches, &c. So in this, if they have ſpirituall graces, as true ſaving knowledge, faith, ſanctification, love, meekneſſe, zeale, which are the fruits of his ſpeciall love, Eccleſ. 9. 1. No man knows either love or hatred by all that is before us. They are things within us which muſt manifeſt that to us; for theſe then muſt we labour that we may know we have it.

Vſe 2. This muſt teach every one to be more thankfull for this than he or others would be for the generall: the thankfulneſſe is to anſwer his love with obedience, to heare and obey, Exod. 19. 5. Now therefore if ye will heare my voice indeed, and keepe my Covenant, then ye ſhall be my chiefe treaſures above all people though all the earth be mine. The fruits of the generall love of God will require this, and the more fruits, the more obedience; He that hath received ſomething, though with the leaſt, owes the moſt he can doe; how much more he that hath more honour, credit, riches, &c. Ought to performe more obedience, be more zealous, religious, holy; as *Auguſt. Surgunt indocti & cœlum rapiunt, &c.* If for theſe common bleſſings and love, how much more for the fruits of ſpeciall love and it? If to whom much, of them much in the former; how much more in this? and of ſuch as have his ſpeciall love, he looks for obedience and honour, wherein is their thankfulneſſe. The Courtier that is advanced above others, ought to be more reſpective of the Prince and his will, and with more care and cheerefulneſſe performe all obedience, and the duty of his place than others. He that hath his life, liberty, and living given unto him when all was loſt, if he ſhall not, if he ſhould not reſpect him, every tongue would be ready to condemne him: But if he ſhould be made heire to the Crowne, if his iſſue faile, or hee have no child, then more. So in this; and this not being, nothing will more prove that they are not that they would ſeeme to be, and that they have not that they bragge on.

Vſe 3. This is matter of comfort to as many as are indeed his, beloved of him, they may be ſure they ſhall lack nothing that is needfull and good for them: for if he love them thus ſpecially as his owne, God is faithfull to provide for his owne; for, as Rom. 8. 32. who ſpared not his owne ſonne, but gave him for us all to death, how ſhall he not with him give us all things alſo? how much

much more readily will he give us other things, when he hath given us himſelfe, and hath married us to himſelfe? Will a father ſee his child to want? will a huſband let his wife want when he is rich and able? if they ſhould, yet will not God. Iſaiah 49. 15. Can a woman forget her child, and not have compaſſion on the ſonne of her wombe? though they ſhould forget, yet will I not forget thee: therefore they may beſt have their converſation without care or covetouſneſſe; they need not ſweare or deceive for gaine, oppreſſe, or offer injury to provide for themſelves; they need not prophane the Lords day, not uſe unlawfull meanes to lay up for another time to come: for hee that doth ſo ſpecially love them, and hath laid up ſo great things for them, and given them the pledges of them already, and the earneſt of ſuch infinite things, how will not he take care of them to provide neceſſaries for them. He that in his generall love feeds the Ravens, the Lions, and Leopards, makes his raine to fall, and his Sunne to ſhine upon the wicked, and fills their bellies with his hid treaſures; what will his ſpeciall love make him to his owne? but many of his are often-times ſcanted. So the Phyſitian keeps his patient at a ſtrait diet, when full diſhes are hurtfull unto him. And God often-times gives not riches; becauſe when they be *humanæ miſeriæ remedia*, the remedies of humane miſery, they will make them *inſtrumenta voluptatis aut ſuperbiæ*, the inſtruments of pleaſure or pride; and he knows their hearts better than themſelves. But they often want much, and have ſcarce to ſatisfie nature, when the wicked have abundance; but their water and browne bread makes them looke as well as all the full diſhes of the wicked; as it was with *Daniel* and his fellows. And the prodigall ſonne had little to refreſh him, when his fathers ſervants had bread enough; becauſe he abuſed his former portion, and runne from under the protection, and out of his fathers houſe. So with them: At his returne he had the fat Calfe killed for him, and apparell and ornaments given him fit for a ſonne.

To admoniſh every one that is his, to looke for more correction than others if they provoke him; for more love, more of the rod; more affection, more affliction; the more ſpeciall love, more ſpeciall and more ſpeedy correction. This uſe made *Amos* of it, *Chap.* 3. 2. *You onely have I known of all the families of the earth, therefore I will viſite you for all your iniquities.* All kinds of families correct all, and moſt where they love; children before ſervants, and of them, thoſe they love; if their love be with judgment, and not blinded with affection.

Wherein haſt thou loved us?] Some take this to be a kind of prevention: the Prophet knowing what this people would ſay, thus accuſed, for themſelves, he prevents; Yee will aſke me

Vſe 4.

wherein I have manifeſt any love unto you? my anſwer is ready, and the proofe manifeſt. Was not *Jacob* brother to *Eſau?* but theſe are more likely to be the words of the people, for ſo their ingratitude rather appeares, that they would not acknowledge the love of God, but ſome of infirmity, ſome of malice and contempt ſpake thus, Wherein haſt thou loved us? In what ſpeciall benefit haſt thou ſhewed thy love unto us? *Cyrill* ſuppoſeth that it is likely they remembred the late captivity and calamity God had brought upon them, which did ſo ſticke in their mindes, that all the good God did unto them before and ſince, ſpecially ſpirituall, could not make them acknowledge he loved them.

Doctrine. The corrupt nature of man is hardly drawne to confeſſe and acknowledge ſinne, and himſelfe guilty of ſinne; but will doe any thing, accuſe God or man, or any other thing to cover their ſin. This people is a manifeſt proofe of it here; and *ver.* 6, 7. and *Cap.* 2. 14. and 3. 7, 8. Job 31. 33. *If I have hid my ſinne as Adam, concealing mine iniquity in my boſome. Trem. more hominum*, noting the corruption of man to hide and cover it. It is manifeſt by *Adams* accuſing *Eve* and God, and *Eve* the Serpent, to cover their ſinne, Gen. 3. 12, 13. *Achan*, Joſhua 7. who covered it till God had found him out. *Saul*, he covered his by accuſing of the people, 1 Sam. 15. 13, 14, 15, 20, 21. *David*, 2 Sam. 11. 6. &c. yea, even when *Nathan* came to him, *Cap.* 12. who might, if he did not, take the Parable to himſelfe, before it was applyed by *Nathan*. The Prieſts, Matth. 27. 4. *Gregory*; They are like the Cuttle-fiſh, that when he perceiveth men goe about to take him, doth ſo dye and colour the water about her with a kind of blacke moiſture, that a man cannot tell where to have her: ſo theſe, and ſo others, either by denying, as Matth. 25. 44. by defence, as *Jonah*, Jonah 4. by cautelous anſwer, as Gen. 4. 9. by a good purpoſe, as Gen. 20. 6. by putting it off to others, *Adam* to *Eve*.

Reaſ. 1. Becauſe ſelfe love beares rule and ſway, which will make him ſo cover his ſinnes, Job 31. 33. If I have hid my ſinne as *Adam*, concealing mine iniquity in my boſome. The latter part *Tremel.* reads, *Abſondo ex dilectione mei iniquitatem meam.* And this is to avoid both puniſhment from God, and ſhame from men; naturally they know God is juſt, and out of his juſtice will viſite the iniquities of men: and they thinke him as man, and that the Proverb is true, Confeſſe and be hang'd; ſuppoſing he cannot know, unleſſe they diſcloſe. Therefore to avoid his knowledge, and ſo his puniſhment, they willingly ſmother them. Againe, to avoid ſhame from men, becauſe they will even upbraid them with their ſinnes they have confeſſed, though happily themſelves more wicked; but more covert. Therefore they

Hoſea 12. 8.

2 Sam. 13. 13.

they would willingly, and by what meanes they can cover them. *Obiect at ſanè flagitium, & tamen ipſius rei nomen aures offendit.* Chryſoſt. *Ser. de virtut. & vit.*

Becauſe he loves his ſinne, and is very loath to part with it. Now if he ſhould come to know and acknowledge his ſinne, he muſt forſake it, or elſe men will cry more ſhame, and God will more ſharply puniſh him: whereas all the while he diſſembles his knowledge, he thinkes he is the rather to be borne withall, both of God and man. *Reaſ. 2.*

How ſhould this be accounted a corruption, when as, Iſaiah 3. 9. they are reproved for declaring their ſinne, and not hiding it? *Obiect.*

It is one thing to commit ſinne openly, and as it were without ſhame to profeſſe it; another to confeſſe ſinne with ſhame to himſelfe, and glory to God. It is one thing for *Zimri*, Numb. 25. 6. to manifeſt ſinne, and another for *David*, when he is reproved by *Nathan*, to confeſſe ſinne. It is not the ſame: that *Abſolon* commit ſinne upon the houſe-top ſhameleſly in the ſight of the Sunne, to the diſhonour of God and his Father; and *Achan* confeſſe that was committed with ſhame to himſelfe, and giving glory to God. To declare ſinne as they did, is the height of impiety; but to confeſſe ſinne as theſe, is the firſt ſtep to piety; and to cover them, gives ſmall hope of recovering them: The ones declaring, and the others cloaking, argue both their corruptions. *Solut.* *Non confiteri, ſed profiteri.*

Then is the wiſedome of the wiſe but fooliſhneſſe, who think that the beſt guide is Nature, and that a man ſhall never erre if he follow it. Queſtionleſſe it is a marvellous blind guide in all things, and whitherſoever it calls, we are to be jealous and ſuſpicious of it: It will never lead us to any good, but to falſe pleaſures, deceitfull profits, vaine honours. It will either teach us that ſinne is no ſinne, Rom. 7. or leſſen ſinne, or teach us to cover ſin. In the body, and for it, he would be accounted but a ſlender friend and bad counſellour, who ſhould perſwade a man wounded, that it were nothing, or teach him to cover it till it ſo feſter, that the part muſt be cut off, before he diſcover it to a Chirurgian: what a guide is nature then? *Uſe 1.*

To teach every one to ſee and acknowledge the corruption of his nature, when he finds in himſelfe all willingneſſe, and endeavour to cover his ſinne, whether by accuſing God or man, or any other creature, ſpecially when he is reproved by the Word of God in the mouth of the Miniſter, then to ſeeke excuſes and pretences, argues a marvellous obſtinacy and reſolution to continue in their ſinnes, beſides the hurt they doe unto themſelves. The hurt is, firſt that ſinne is the greater; he increaſes his ſinne, who judging God to be like a man, be- *Uſe 2.*

leeves he may eſcape the puniſhment of his fault, if he committed it not openly, and ſo if he cover it. Secondly, he brings more and greater ſinnes upon himſelfe: * As in our bodies the neglect of wounds may cauſe Fevers and putrifactions, and at length death: ſo in our ſoules, the hiding of ſmall, is to invite greater; for both Satan is emboldened to ſuggeſt more, and, their conſcience hardened, they eaſily receive more. Thirdly, they bring more ſhame and puniſhment upon themſelves. If the ſmothering of it here, were the burning of it for ever, their policy were not amiſſe: But when for all this it muſt come to judgment, their cunning is but cruelty to themſelves. What profit is it to a malefactor obſtinately to deny his fact to the Judge in his private Chamber, or before ſome few, when he hath favour promiſed him, and be made to confeſſe it at the Barre before the whole Countrey, when his owne hand and his fellows in the fact, ſhall be brought againſt him, without all hope of receiving any thing but ſeverity of judgment, where every excuſe and cover he hath had ſhall increaſe both his ſhame and puniſhment?

Plus imo delinquit, qui ſecundum Deum cogitans, evadere ſe poenam criminis credit, ſi palam non crimen admiſit. Cypr. *de lapſ.*

* *Ut in corporibus qui vulnera neglexerunt, ſolent gignunt & putrifactiones, & mortem denique, itidem & in animis, qui puſillas diſſimulant, majora invitant.* Chryſoſt. *ad Gal. cap.* 1.

Uſe 3. If this be the corruption of nature, and the ſinne of this people, let us learne to caſt from us the cloakes of ſhame, and, reproved for our ſinnes, and threatned, let us with the people at *Johns* preaching, Matth. 3. confeſſe our ſinnes, that we may eſcape the wrath to come. What elſe is required of us, than that the Church of God hath uſually done? as Ezra 10. and 1 Sam. 7.6. what but that wherein we may glorifie God, Joſhua 7. 19. for in confeſſing our ſinnes we give him the glory of his juſtice, as puniſhing where he was provoked. What? but that we may diſburden our ſelves, and get a wholeſome and ſoveraigne medicine to our wounds. Our wounds have beene grievous, as Iſaiah 1.6. Our ſinnes as the infection have beene declared unto us, our pride, covetouſneſſe, &c. let us not cover them either by impudency, or infirmity: let not our proud women ſay, their husbands would have it ſo, nor the covetous men, our wives and children muſt be maintained ſo: let not the ſwearer ſay, he cannot be believed, or utter his wares, or any ſuch cover of ſtate and condition, accuſing ſometime God, ſometime men; for he that threatneth thus the greene tree, what will he doe to the dry? the naturall Olive, what will he doe to the wild Olive? Certainely it ſhall not be ſo eaſie to us as to them: but if all will not, let me ſpeak to as many as feare the Word of the Lord: Thou and thy houſe, thou and thy wife and children, doe not hide them, but confeſſe: Remember that, Prov. 28. 13. *He that hideth his ſinnes, ſhall not proſper: but he that confeſſeth and forſaketh them, ſhall have mercy*; ſo common in experience, that it is a Proverb.

Wherein

Wherein haſt thou loved us?] This they ſpeake, becauſe of their late captivity, as if for that one croſſe they were not bound to be thankfull unto him for the other mercies: or ſhewing their blindneſſe and corruption of nature, that for one croſſe or affliction they acknowledged not, nor account of other mercies.

It is the blindneſſe of mans nature and his corruption, in an affliction and trouble not to account and eſteeme all other the former bleſſings of God: ſo in this people. It is manifeſt not onely in the wicked, where corruption is in the ſtrength, but in the good, where it is abated, and yet creeps where it cannot goe. In *Haman*, Eſt. 5. 11, 12, 13. In *Rebeckah*, Gen. 27. 46. *Jonah* 4. 3, 9. in *David*, Pſal. 77. 7, 8, 9. in a multitude of both kinds. Pſal. 78. 19, 20. *Doctr.*

Becauſe men uſually live by ſight and ſence, not by faith, and ſo they onely ſee and conceive of things preſent and before them, as beaſts doe, and doe not looke to things paſt. *Reaſ.* 1.

Becauſe the children of God, howſoever they have true faith, yet in moſt, weake, and in beſt often full of doubts; that when troubles and afflictions come, though they forget not their former bleſſings, yet make queſtion whether the former were of love or no. *Reaſ.* 2.

This teacheth us whence are ſo many ſtrange practices of the wicked, and paſſions of Gods owne in ſome troubles and diſquietneſſe: the wicked offering violent hands to themſelves, hanging, ſtabbing, drowning themſelves, though they be in the middeſt of many bleſſings, that a man would thinke they wanted nothing that heart could thinke or deſire. It is not onely from the things themſelves, which give no comfort, when there is none within, like cloaths that warme none but them who have naturall heat: but from the blindneſſe of the minde and their corruption, which cannot account nor rejoyce in them; but doth often ſo tranſport them and carry them out of themſelves, that they know not they have any ſuch comfort to delight in, and for eaſe of one trouble deprive themſelves of all. The godly upon ſome loſſe or other trouble fall into ſuch paſſions, as *Rebeckah* and others, their lives irkeſome and tedious unto them, and find no comforts in all for one diſcomfort; like children, who if they have one of their trifles they play withall taken from them, caſt away all the reſt in great diſcontent, and can find no pleaſure in it; like to men, who having an hundred Acres of ground, if one be gained from them by Sea, or wreaked from them by title of Law, take no pleaſure nor joy in all the reſt. So they in the loſſe of a Child, take no pleaſure, at leaſt in their paſſion, nor account not of many other of Gods bleſſings, which many of Gods, as deare to him as they, *Uſe* 1.

have not, or not in that abundance? All this is from the corruption of their nature.

Vse 2. If this be the corruption of nature, and the sinne of this people, let us see our selves in them, and examine our selves, we shall easily find this in our selves, being all of one metall. Let us learne to mourne for it, and hereafter to strive against it, esteeming and accounting of the blessings we have, or tasted in former times, though God have given us worme-wood and gall. If any blessing be taken from us, or trouble come upon us, let us be thankfull unto God, and comfortable in the middest of other of his blessings: and if we be discontented, let it be with our selves; if we grieve, let it be at our sinnes, for abusing such blessings, or walking unworthy of them; and therefore hath God taken them from us. In them let us stay our selves, as *Job* stopped his wifes mouth, *Job* 2. 10. when she moved him to discontent and discomfort. And in the meane time let us labour for good consciences and sound spirits, the feeling of Gods favour, and assurance of his love; so shall we beare all our infirmities, Prov. 18. 14. And griefe or losses to him shall be but as so many sparkes falling into the the Ocean. Chrysost. *de vitâ recta, Hom.* 25. *ad popul. Ant.* 12. 1. *d.* 2.

Was not Esau Jacobs *brother?*] Here is Gods answer to their murmuring question, and as it were a plaine denial of his love, proving evidently to them that he loved them. Now he reasoneth not from common benefits, as that he had created them, that he preserveth them, that he gave them health and peace, prosperity and comforts; having brought them from their captivity, and seated them in their owne land, &c. but demonstrated his love unto them from the beginning of their nation, from their Head and Author. You, as ungratefull creatures, will not acknowledge my love, this is your impudency: but see, I will make you confesse it. And first of all to fetch things from the very beginning, *Was not* Esau Jacobs *brother?*] And so as if all things be considered, no cause why I should love one more than other, they were both begotten of one father, both borne in one wombe, both successors of the Covenant, both boughes of one roote, both digged out of one rocke; yea, if any priviledge and cause of love, it was in *Esau*, because he was the first begotten; yet I loved and freely chose *Jacob*, yea, before he was borne, and hated *Esau*. But some will say, What is this to this people? much every way; because these were two nations, that is, the heads of them: so that what God did to them, he did to their posterity. Then it follows to be reckoned as a benefit to them, and so proves his love, when he had chosen them, and rejected their brethren, without any desert of theirs. Then was their ingratitude so much the greater, and worthy the reproving.

Was

Was not Eſau Jacobs *brother? yet I loved* Jacob.] They were in many things equall, and in none *Jacob* before, but *Eſau*; yet here is a cloſe preferring of *Jacob* as chiefeman in the familie, and notable as by ſomewhat in himſelfe to overmatch his birthright, and make him more acceptable, and more allowed of God, which is his piety. The like is Gen. 5. 32. *Shem* is put firſt, though not the eldeſt of the three: for this, becauſe he was greateſt in Gods bookes for his piety. In our common ſpeech we ſo ſpeake, when we ſhew our account of one; ſuch an one, ſuch an Earles or Lords brother; here though we ſpeake of the brother, we imply a greater dignity in the Earle: ſo was not *Eſau Jacobs* brother? here *Jacob* is preferred.

They who are in priviledges of the fleſh and worldly reſpects inferiour by much to others, are in the account of God not leſſe, but greater, and more honourable, if they have pietie with other vertues and ſpirituall graces, which others are contemners of. *Doctr.*

In the propheſie of *Iſaiah*, the Lord comforts his holy Church, and tells her ſhe is precious in his ſight, and honorable, and that he loves her, Eſa. 43. 4. This people, the poſterity of *Jacob*, were but a neglected people in reſpect of other nations; the Lord found them in a deſert land, in a waſt houling wilderneſſe, not allured to become their Tutelar God by their greatneſſe, or the richneſſe of their Countrey; yet he led them about, he inſtructed them, he kept them as the apple of his eye, Deut. 32. 10. The godly are many times as ſtones diſallowed of men, but choſen of God, and precious; as Chriſt alſo himſelfe the Corner-ſtone was, 1 Pet. 2. 4, 5.

Becauſe God ſees not as man ſees, he loves moſt that in men whereby they are likeſt to himſelfe, that is, their holineſſe & pietie, and other vertues, which are above other priviledges of the fleſh. Men judge by the outward condition, as the *Barbarians* did, Acts 28. and as *Zophar* did, Job 11. But ſo doth not God, he ſees what is in the heart, and what doth truely deſerve. *Reaſ.*

Then let not men carry themſelves high upon the priviledges of the fleſh; as *Eſau* is no whit better for being the elder brother. *Iſmael* was elder, yet *Iſaack* was accepted. One Nation may be more noble and honourable than another, yet God reſpects not that: *But in every nation he that feareth him, and worketh righteouſneſſe, is accepted of him*, Acts 10. 35. *Nabal* may be richer, *Achitophel* wiſer, *Abſalom* fairer, *Tertullus* or *Herod* more eloquent than many of Gods people, yet leſſe in Gods eſteeme. It is a greater honour to be the ſonnes of God, than the heires of Monarchs, and ſo *Moſes* counted it. He refuſed to be called the ſonne of *Pharaohs* daughter, chuſing rather to ſuffer affliction with the people of God, Heb. 11. 24, 25. And hence *Vſe* 1.

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it is, that when the very Diſciples of Chriſt began to grow proud, that they could ſubdue devils, &c. he corrects them, and tells them there was another thing wherein they were rather to rejoyce. Luc. 10. 18, 19.

Vſe 2. Let us learne to imitate God, to preferre ſuch as are godly in our eſteeme. This is made one note of a man that ſhall come at laſt to Gods holy Mountaine, that in his eyes a vile (that is, a wicked) perſon is contemned, but he honoureth them that feare the Lord, Pſal. 15. 4. This is to be like unto God, who reſpected *Mary* though ſhe were poore and meane, *Thou haſt regarded the low eſtate of thy handmaid*, Luc. 1. 48. And this Saint *James* teacheth us, that it is not agreeable to the Chriſtian profeſſion, to have the faith of Chriſt in reſpect with perſons, to preferre a man becauſe he hath a gold ring and goodly apparrell: but ſaith he, Hearken, my beloved brethren, hath not God choſen the poore of this world, rich in faith? *Jam.* 2. 2, 5.

VERSE III.

And I hated Eſau, *and made his mountaines waſte, and his heritage a wilderneſſe for Dragons.*

AND *I hated* Eſau, *and made his mountaines waſte.*] Some think that this is only added to prove his hatred to *Eſau*; *viz.* You may eaſily ſee my hatred: when as that famous mountaine *Seir*, where there were ſo many Dukes, as Gen. 36. 15. *ad finem*, is now without any dweller, and all the Cities and habitations of them are deſtroyed. Which thing as it is true, and wee doubt not in part the meaning of this place, yet not the whole, becauſe the Lord aimes not ſo much to ſet out his hatred to *Eſau* and his poſterity, as his love to *Jacob* and his: therefore there muſt needs be ſomewhat more in it, that is, the diſſimilitude or diſlike effect, to ſhew his love to them, which riſeth thus: Thoſe whom I love, I keepe them in their countrey, and ſuffer them not to be led captive; yet if for correction I ſuffer the enemy ſo farre to prevaile, I doe againe reduce them into their owne countrey, and give them their owne land, and the comforts of it. On the contrary, thoſe whom I hate, thoſe for their ſinnes I caſt into baniſhment, and never bring home againe: but let their land to be a dwelling for beaſts, Dragons, and ſuch like. Now the former I have done to you who are *Jacobs* poſterity, and the latter to *Eſaus*; now contrary effects have contrary cauſes. So then as they may ſee in them my hatred, ſo in your ſelves ye may apprehend my love, who are now at home in your owne

owne Land and Countrey; and enjoy your comforts in your Countrey. This then apparently ſhews his hatred to *Eſaus* poſterity, as in ſpirituall things, the Apoſtle being interpreter, Rom. 9. ſo here in temporall things, and cloſely and by compariſon his love to *Jacobs* ſeed, and to this people. The firſt onely to the children of promiſe, but this to all, even the whole ſeed, and not they onely which were bleſſed in *Iſaac*.

Exile and baniſhment when it falls to a man, or multitude; to a family, or a whole nation; it is a ſigne and a proofe of the wrath and diſpleaſure, of the anger and hatred of God. So is it here made and proved, becauſe God threatneth by his Prophet uſually, that which men threaten and menace when they are angry, that proves their anger when it is effected. Deut. 28. 41, 64, 68. *Thou ſhalt beget ſonnes and daughters, but thou ſhalt not enjoy them, for they ſhall goe into captivity. And the Lord ſhall ſcatter thee among all people, from the one end of the earth even to the other, and there thou ſhalt ſerve other gods which neither thou nor thy fathers have knowne, even wood and ſtone. And the Lord ſhall bring thee into Ægypt againe with ſhips, by the way whereof I ſpake unto thee; thou ſhalt ſee it no more againe, and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhal buy you.* Going into captivity, ſcattering and ſerving the enemy, are threatned as tokens of wrath. Mic. 1. 15. and 2. 4. 2 Chro. 36. 16, 17. *Doctrine.*

Becauſe it is a judgment of God upon whomſoever; now the judgment of God ſhews his wrath and diſpleaſure. *Reaſ. 1.*

Becauſe it is a bleſſing, and ſo a token of the favour of God, to have houſes or lands, and ſo to enjoy them. *Reaſ. 2.*

Many are baniſhed and caſt into exile for Chriſt and the profeſſion of his truth. *Ergo.* *Object.*

It is true, that as among the *Grecians* they had an *Oſtraciſmus*, a Law to baniſh every one that excelled other in riches, or in honour, or favour, or eloquence, and wiſedome, yea, in their outward juſtice: As *Ariſtides* was baniſhed *Athens* by the voyces of all, even a ruſtick who knew him not by face, but becauſe they called him juſt; ſo falls it out in the world, and in the kingdomes of it, that they doe expell thoſe who profeſſe Chriſt and piety, but that is nothing againſt this: Firſt, for that which *Juſtine Martyr* ſaith, *Epiſt. ad Diognetum, de Chriſtianis*; *Omnis peregrina regio, patria eſt eorum, & omnis patria eſt peregrina:* Every forreigne Countrey is their home, and at home they are ſtrangers, and ſo they not baniſhed whereſoever. Againe, becauſe this comes onely from the malice and diſpleaſure of men, and is a favour of God, that they are enabled to part with all for his ſake, as Act. 5. 41. ſo wee may rejoyce if we be counted worthy to be exiles for his name; *Sol.*

but

but this here spoken of comes both from the wrath and displeasure of God and man. Further, as *Causa, non pœna*, the cause, not the punishment makes a Martyr; So *Salvian* speaketh of a double captivity, or of two sorts of captives; one who are *extrinsecus carne*, captives outwardly in the body, others, *intus mente captivi*, inwardly in their mindes, and affirmeth, Of two great evills, I suppose 'tis more easie for a Christian to sustaine the captivity of his body, than the bondage of the soule. Now they which are captives in body for this, are freed in their minds; and *è contr.* they who hold them captive, are most captive; for they are in their minds so, as 2 Pet. 2. 19.

Salvian. *Ex duobus lethalibus malis levius, ut reor, est captivitatem corporis Christiani, quam captivitatem animæ sustinere.*

Use. 1. If any should not, we may then use the words of *Salvian. An credamus forte quod captivus animo populus ille non fuerit, qui lætus tunc in suorum captivitatibus fuit? captivus corde & sensu non erat, qui inter suorum supplicia ridebat? qui jugulari se in suorum jugulis non intelligebat? qui mori se in suorum mortibus non putabat?* Quo ante.

This may teach all such as may fall into captivity and exile, that when it betides them, they should learne to groane under it, as under the manifest signe, yea, and the thing that is the wrath of God: for if they may and ought to apprehend Gods displeasure, when their land brings not forth abundance to them and their use, what, when it beares not them any longer? But this lesson you may teach those that are in captivity, we neither are, neither are we in feare of it. I answer, that men carefull of themselves will learne and regard medicines or prescriptions before they have need of them, especially if there be any likelyhood they may fall into a disease, lest the remedy not ready, the danger may be, and prove the greater; and the knowledge of any thing is no burden. So in this. But have we no feare of this, that we have no need to learne it? What then meant this late and most horrible treason or practice, that every Nation, Christian or barbarous, whether *Turkes*, *Tartars*, or whosoever, heard of? If our Papists, the greatest enemies of Christ this day the world hath; if our Pseudo-catholicks, the most despightfull enemies to the King and his posterity, to the State and the prosperity of it, to the Church and the peace of it, had prevailed in their designes, what would have beene our condition but this? Questionlesse either must it have come to cutting of throats, and the spilling of our blood, after which the Scarlet-whore and her whorish brood hath a long time thirsted, or else this captivity and exile, if not carryed out of our owne Land, yet made slaves in our owne Land; for they that had remained, should have served a stranger in their owne land, Deut. 28. 49, 51, 52. and *vers.* 66, 67. for whereto else tended this, but to bring in a forraigne power, to the slaughter of most, and slavery of the rest?

Use 2. Then is it a speciall favour to be acknowledged, and God to be with all thankfull minds glorified of all those, who finde that they are kept in their owne Land, not unthankfully as this people said, *Wherein hast thou loved us?* when they had this benefit. But herein hast thou loved us, that we are not carryed or taken captive,

captive, that our Cities and Townes are not laid waſte: it is for us in reſpect of many other deliverances, and preſervations from dangerous attempts; ſo of this laſt not the leaſt, but that which is every waies the greateſt; for if it was the horribleſt and moſt fearefull treaſon that ever was plotted, if the danger of overturning the Church and State the greateſt, if the confuſion to us and ours the moſt fearefull, if the greateſt ſigne of Gods wrath and diſpleaſure, if they had prevailed not onely to lay the Parliament-houſe waſt, when they cryed, *Raze it, raze it even to the ground*; but to overthrow both Church and Common-wealth, when their condition that had beene blowne up with the Houſe, and then periſhed, had beene better than ours who were out of it: when our men were appointed for the ſwords and ſlaughter, our Wives and Daughters for rapes and adulteries, and after to the Sword; our children to have beene daſhed in pieces againſt the ſtones of our ſtreets, our Cities to have beene ſet on fire over our heads, and all our wealth to have beene a prey for deſperate and forlorne wretches: Then, that God hath delivered us from all this, it muſt needs be a token, yea, the greateſt of his favour and love. He that ſeeth it not, is blind; he that ſeeth it, and doth not acknowledge it, is unthankfull; he that ſees and acknowledgeth it, and doth not praiſe and magnifie God for it, is very wicked and impious. If it had beene the preſerving of goods alone from the ſpoile, if our Cities alone from burning, if our children onely from periſhing, if our wives onely from rapes and uncleanneſſe, if our lives alone from death, and our ſoules from the grave, the leaſt of theſe, and any one of them had beene a ſpeciall favour and ſigne of his love, what, when not one of theſe, but all? The preſervation of them continually, and every day, when there is none that hunts ſo after them, and ſeekes extraordinarily by malice to take them away, is a favour and a ſigne of his love. More, when they had laid their counſells thus deepe, and ſought it ſo dangerouſly, if he had revealed it halfe a yeare ſince in the beginning of the plot, it had beene a token of his good will: but when it was come to ſuch ripeneſſe, and as there was but a ſtep betwixt *David* and death, ſo not a night betwixt us and confuſion; it was much more. Therefore to ſet forth his love, he brought us within the ſight and ſmelling of the danger, that "we might the more account of it: Our Cities not waſted as *E-*"*doms* mountaines, is a token of his favour.

His mountaines waſt.] Mountaines are for ſtrength, for the defence and preſervation of any thing, and by them is ſignified the greatneſſe of *Edom*, and all his power and ſtrength; and *Metaphorice*, the great and mighty men, as Mich. 1. 4.

No outward thing can priviledge a man from Gods judge- *Doctr.*
ments,

ments, or be a ſanctuary to ſave any from his wrath and diſpleaſure, when he will puniſh and execute his wrath.

And his heritage a wilderneſſe for Dragons.] Mount *Seir* it was *Eſaus* inheritage and his poſterity, not onely left then of his father, but given him of the Lord: Joſhua 24. 4. Notwithſtanding when they had defiled this with their ſinnes, as followeth in the next verſe, the Lord caſt them out, and made it caſt them out, that it was no longer inhabited by them, but poſſeſſed by Dragons.

Doctr. They who defile their land and inheritage by ſinne and wickedneſſe, ſhall be caſt out of it, and it ſhall ſpue them out. *Vide* Mich. 2. 10.

VERSE IIII.

Though Edom *ſay, We are impoveriſhed, but wee will returne and build the deſolate places; yet ſaith the Lord of Hoſtes, They ſhall build, but I will deſtroy it, and they ſhall call them, The border of wickedneſſe, and the people, with whom the Lord is angry for ever.*

Quicquid in ſcriptura dicitur de omnibus malis, ad hoc dicitur, ut civitas Dei ex comparatione contrariâ vel proficiat vel emineat. Aug. De civitat. Dei. l. 16. c. 2.

Though Edom *ſay,*] To evict this people more manifeſtly of ingratitude, he proceeds to other benefits he had beſtowed on them, as fruits of his love, and ſo proving that he loved them. And this was but by compariſon ſet downe, inſinuated under the contrary, and in the amplification of the ſignes of his hatred to *Eſau* and *Edom*: for this here ſpoken was not for them, but for his owne people. So here; for when the contrary was to them, if this were hatred, that muſt be love; for them then and their uſe are theſe things written. And the force of it ſtands thus: See, it is my hatred to *Eſau* and his poſterity, that they are not eſtabliſhed in their owne land, nor defended there in their coaſts, but deſtroyed and caſt out, and juſtly for their ſinnes, of which you are eye-witneſſes, that in them and their ruine I have magnified my ſelfe and my Name. Then muſt it needs be love unto you, that having brought you from your captivity, I have confirmed you in your Land, and defended it and you.

Though Edom *ſay,*] The firſt part is the anticipation or preventing of them, ſetting downe under their perſon the ſwelling and proud words and ſpeeches they would ſpeak and utter:

That

That is, I have ſaid, I will lay her mountaines and Cities waſte; but they in the pride of their owne hearts, and confidence of themſelves and their owne ſtrength, as if they were able to reſiſt me, and to ſtrive and ſtand againſt my power, utter ſuch vaine hopes and bragging thoughts of their owne, yet ſhall all be but in vaine. Thus they ſay, *We are impoveriſhed.* The *Idumeans* being expelled their Countrey, carryed into captivity for their ſinnes, and wandring in another and ſtrange Countrey, are not for all that humbled for their ſinnes, nor ſeeke not unto me: but in their impoveriſhment and baniſhment they thus ſay, For all this we will returne, and be built: we by our owne ſtrength and power, in ſpight of who ſaith nay, will come home home againe to our Countrey, ſhake off the yoke of our enemies, and will build and eſtabliſh *Idumea* againe, and all our Cities.

The Lord he takes notice of, ſeeth, and beholdeth all mens carriage in the way of his judgments, how they profit by them, or grow perverſe; how they hold out againſt him, or humble themſelves in them, manifeſted as here, ſo Iſa. 1. 5. and 30. 1, 2. and 38. 5. Jer. 5. 3. and 31. 18. Jonah 3. 10. *Doctrine.*

Becauſe he might know to leſſen or encreaſe them; how to remove them, or renew them. As the gold-finers, when they have put their mettall into the furnace, looke ever and anon how it purifies, or how the droſſe cleaves to it, they may put out, or put further in; adde more coales, or blow more vehemently. So in this, affliction is the furnace. *Reaſ.* 1.

Becauſe he hath tyed himſelfe unto this by his word and promiſe to heare and regard their prayers and repentance, when his judgments or chaſtiſements drive them, to ſee and acknowledge their ſinnes: 2 Chron. 7. 14, 15. *If my people which are called by my Name, humble themſelves, and pray, and turne from their wicked wayes, and ſeeke my face, then will I heare from Heaven, and will forgive their ſinne, and will heale their Land. Now mine eyes ſhall be open, and my eares attent to the prayer that is made in this place.* *Reaſ.* 2.

For the time paſt, the time of our late judgment of the Plague, if it may be counted late, which is yet upon us; the Lord hath taken notice of every mans profiting, or not profiting by it; either how he was humbled, or how he ſtill held out; whether as *Ephraim*, whether he lamented his ſinnes, and turned to God, or as *Edom* he held out, and promiſed to himſelfe the repairing of any loſſe whatſoever, of his wealth, by following his Trade more cloſely; of his wife, that he may have another, and money with her; of his children, he is young, he may either have more, or he is eaſed of the care and charges of them: *Uſe* 1.

howſoever every mans carriage and fruit hath beene, the Lord hath ſeene it; which is matter of comfort to as many as have beene truely humbled, the Lord hath ſeene their hearts, heard their prayers, accepted their repentance, the fruit whereof they now enjoy, that they live to praiſe God, Iſa. 38. 19. But it is matter of terrour to as many as either contemned this duty in others, making the publick humiliation a meanes or cauſe of encreaſing the Plague, or neglected it in themſelves, or performed it onely in ſubtilty, making a ſhew of that they had not; ſeeming to be truely humbled, and willing to forſake their ſinnes, when it was but in cunning to get his hand removed, which ſeemeth to have beene the ſtate of moſt: which howſoever it was not ſo well diſcerned then, yet it hath appeared ſince even to every man: For the benefit of the Winter is chiefly ſeene when Winter is gone, for the ſpringing plants, and the trees cloathed with leaves and fruit, tell us by their pleaſant ſhew how they gained by winter: And if men, then God much more; be not then deceived, God is not mocked. And as his taking knowledge of the humiliation of the good be to reward them, what of your deceits but to recompence? Though *Pharaoh* deceived often, and his owne perſon eſcaped, yet the Lord paid him home at laſt in the Red Sea.

Hyemis lucrum tunc maximè demonſtratur cum illa præteriret; namque vernantes ſegetes & foliis ac fructu affluentes arbores per ipſam aſpectum clamant, utilitatem ſibi ex hyeme factam, Chryſoſt. *ad P. A. Ho.* 18. *Item è contra.*

Uſe 2. For the preſent time, or that is to come in every judgment and affliction, whether poverty, baniſhment, reproach, diſgrace, diſeaſe, or any other thing, the Lord he takes notice how thou art affected in them: whether thou art patient, or murmuring; whether thou art comfortable, or heartleſſe; whether uſing lawfull meanes, or unlawfull; whether truſting in them, or relying upon him. Then ſee thou be the ſame in ſecret; or when thou art turned to the wall, as when the Miniſter or thy well affected friends are with thee; not as many who have good words, ſhew great patience before ſome men, either that the Miniſter might praiſe them at their burialls, or others might commend them after they were gone from them. But thinke when they are gone, the Lord ſtands by thy beds ſide, or is in thy ſecret cloſet, yea, in the ſecrets of thy heart, and takes notice of all things at all times.

Doctrine. Wicked men, the poſterity of *Eſau*, when they are downe and decayed, impoveriſhed, or any way afflicted, thinke to repaire themſelves, to overcome the judgment, and recover themſelves of themſelves, and by meanes they like of, and pleaſeth their humour, without ſeeking the Lord; manifeſted by theſe *Edomites*, alſo by the *Ephraimites*, the moſt of them, and

and the worſt, Iſa. 9. 9. *who ſaid in their pride & ſtoutneſſe of heart, the bricks are fallen downe, but we will build with hewen ſtones.*

Becauſe they ſee theſe meanes to proſper oftentimes, by the indulgence, or rather the anger of God, which if they be croſſe at any times, they impute but to want of craft and power. *Reaſ.* 1. *Quando nihil eſt infelicius felicitate peccantium, qua patienda nutritur impunitas, & male volunt as vires animi interior roboratur.* Aug. *Epiſt. St.* Marcell.

Becauſe they are ignorant of God, the Authour of their trouble, and impute it to fortune or other ſecond cauſes; which they doubt not, but of themſelves, and by ſuch meanes to fortifie themſelves againſt, and to repaire and recover that they have loſt. *Reaſ.* 2.

Becauſe they are no wayes well perſwaded of God, neither his power, nor his will; but as they are privy unto themſelves, they have contemned him, ſo in the height of reaſon, they ſee it is juſt he ſhould contemne them. *Reaſ.* 3.

This being ſo, conſider if we have not many wicked men, many *Edomites* who are deſirous and doe practiſe to raiſe up themſelves without the Lord by unlawfull meanes, and never humble themſelves to him; and if formally they doe this, yet truſt more to theſe. Amongſt theſe the chiefe are our Papiſts, who having their mountaines and Monaſteries laid waſte, their habitations made a wilderneſſe for Dragons, and being impoveriſhed by the juſt judgment of God upon them for their Idolatry and myſticall enmity againſt Chriſt, by the hand of King *Henry* 8. in policy, and of Qu. *Elizabeth* of bleſſed memory, in piety and policy, they reſiſting of God, as if they were ſtronger than he, have aſſayed as heretofore, ſo of late to renew and reedifie their deſolations. But by what meanes? not *precibus & lachrymis*, the weapons of the Church; but by fire and ſword, by fraud and cruelty, ſeeking to build againe their deſolate places, and to lay the foundation of them in the blood of the King and his ſeed, the Peeres and Prelacy, the Gentry and Commons of the Land, all which is without God; for he will build his Church *ſanguine Martyrum*, by the blood of Martyrs ſhed by others, not by the blood ſhed by theſe who account themſelves Martyrs. And though ſome deny that they are not all ſuch, and that it is againſt charity to thinke ſo of them, becauſe they ſeeme now to condemne this more than barbarous enterpriſe; I thinke (as every man abounds in his owne ſenſe) I ſhould doe them no wrong; nay, every learned Papiſt, if he were in place where he durſt ſpeake it, would not think I ſhould doe him wrong, if I ſhould judge him, diſliking this which is ſo meritorious and commendable by their doctrine and practice: for if for one, and the King, to lay their hands upon the Lords anoin- *Uſe* 1.

anointed, why not for the reſt? And for others of them, though a little humane pitty makes them a while to abhorre them; yet the ſchooling of a Jeſuite or Prieſt will eaſily and in ſhort time harden; and I doubt not, but he that ſeems now moſt pitifull, would have been an Edomite, as *Obadiah* ſhews them what they were, by telling them what they ſhould not have been, verſ. 11, 12, 13, 14. But to leave theſe, we have others, who imitate the Edomites, would raiſe up themſelves by themſelves and evill meanes, not ſeeking to the Lord: hee that is in diſgrace ſeekes to riſe by undermining of others, and by flattery and fraude to make himſelfe great againe. Inſickeneſſe to expect his health by unlawfull meanes, or unlawfully uſing them, ſeldome, or not at all ſeeking the Lord: In poverty and decay, by lying, and ſwearing, and deceiving, and breaking, which once done, is better then many yeeres trading.

Yet ſaith the Lord of hoſts.] Here is the ſecond part. Gods threatning againſt their ſwelling bragges; vowing as it were to diſappoint all their Counſell and indeavour: And to the end that they may be aſſured, it ſhall be ſo, the Lord ſets himſelfe downe, with ſuch an adjoynt, as may aſſure them, hee is able to doe what he ſaith hee will; for he that ſpeakes this, is the Lord of Hoſts; ſuch, and ſo great, and mighty, that he commands all creatures to helpe and hurt, whom, and when he pleaſeth; to ſave and to deſtroy, to further and hinder; as the generall Commands all the army, and all the Bands, ſo hee all creatures.

Doctrine. The Lord our God is the Lord of Hoſts, hee that is able to command all creatures for the ſaving of his, or the deſtroying of others the wicked, to helpe where hee will, or to puniſh whom hee will, and when hee will. Hee is here called the Lord of Hoſts, applyed to this: Hence it is, that this title is given unto him in infinite places, ſometimes for good, and ſometimes for evill. 2 King. 19. 35. 1 Chronic. 2. 9. Iſa. 1. 24, and 2. 12. This is manifeſt by his manifold commanding of Creatures, both for good and evill, both to ſave and to deſtroy. Angels are his Miniſters, Pſalm. 104. 4. They are ſent by him. Pſalm. 78. 49. Iſa. 37. 36. Hee commands the Sunne. Joſh. 10. 12, 13. the Sea, Exod. 14. 21. the Windes, Matth. 8. 26. the Fire, Dan. 3. the Lyons. Dan. 6.

Reaſ. 1. Becauſe, hee is the Creator of all creatures, and ſuch a one as ſtill ſuſtaines, and upholds them in being, not as a Shippe-wright, he makes, another maintaynes; no marvell if he can command what he will?

Becauſe

Becauſe of his omnipotent power, his wiſe providence, to guide and govern them, to twine and turne them whither ſoever he will, if he have given it to weak man in his skill, and with his weaknes to guide a ſhip, and turn other creatures; how much more himſelf? 2.

This may teach every man, when he findes any of the hoſt of God againſt him, any creature to worke for his hurt, to affront him in body, and goods, and name, or howſoever to ſay as 2 Sam. 26. 10. *Let him curſe, becauſe the Lord hath ſaid unto him, curſe David: who ſhall then ſay, wherefore haſt thou done ſo?* So bid him curſe not as ſinne, but as a puniſhment or judgment, or chaſtiſement; for he cannot be author, but *ordinator peccati*, one who doth diſpoſe of their ſinne and evill, to the end not they, but himſelfe aimes at. The malice is *Shimei's*, the Lord he diſpoſeth it, to afflict *David* to humble him; ſo in every particular thing, thy meat and drinke, the ayre, fire, water, beaſts, any creature, man, great or ſmall, if they hurt, ſay it is the Lord who bid them, complaine to him of it, ſeeke to him for redreſſe of it, humble thy ſelfe, and by the mediator ſeeke reconcilement: they who are annoyed by a band of men, or the wing of a battle, will ſeek redreſſe from their Captaine, or Generall: So here, as Act. 12. 20. Herod *was highly diſpleaſed with them of Tyre and Sidon, but they came unto him with one accord, and having made* Blaſtus, *the Kings Chamberlain their freind, they deſired peace, becauſe their Country was nouriſhed by the Kings Country*: So ſeeke to God on whom you depend. Otherwiſe, if *Abſalom* will ſtand out, when *Joab*, and the reſt of the Hoſt is ſent againſt him, he muſt looke to be pierced with darts. *Uſe* 1.

To teach every man who would have the Hoſt of God to bee for him, and with him, to pray unto God, the Lord of Hoſts, who can diſpoſe of them, who hath them all at command, who can take from them their malice and malignity; or as a wiſe Phyſitian, make a wholeſome medicine of that which is poyſon; for he hath farre more abſolute command of them, then any Generall over his ſouldiers, as the Centurion inſinuates, Luk. 7. 7, 8. Hence did *Jacob*, when he feared *Eſau*, and his band, pray, Gen. 32. 9. and found the fruit of it; *cap.* 33. 4. Hence in the Goſpell, they ſought from him the ejection and diſpoſſeſſion of Devils, of what number and quality ſoever, the curing of diſeaſes, the rebuking of windes and ſea, the converſion, or reſtraining of enemyes; for he was the Lord of Hoſts: ſo muſt we ſtill, for he is the Lord of Hoſts. Meanes we muſt uſe; as for defence, weapons; for health, Phyſick; as the Jewes uſed the diſciples, but he muſt be looked unto on both ſides; becauſe he is the Lord of Hoſts: for that any can helpe, that is not from themſelves, but from him. *Uſe* 2.

Vse 3. If any would be free from their hurt, and have their help, let him seek to be at peace with God, and to have him his friend: for to whomsoever he is a friend, they will all be friendly: When there was peace betwixt the two Kings of *Israel* and *Judah*, *Jehoram* & *Jehosaphat*, each people with horses served other, when it was, *I am as thou art*, then it followed, *my people as thy people, and mine horses and thine horses*, 2 King. 3. 7. So here. Prov. 16. 7. *When a mans wayes please God, he maketh even his enemies to be at peace with him:* Many men would have all the hosts of God, for him and his friends; but seekes not the favour of his love; as if these being more then naturally his, could love where he hated, or where he is hated. But he that would have all things serviceable, must seek his favor, & to be at one with him: then Rom. 8. 28. *We know that all things worke together for good to them that love God, to them who are the called according to his purpose.* But who have more enemies then these? they make themselves as a prey, all hate them: *Answ.* When their love and favor shalbe better to them then their hatred, they favor them, and shall do so; but when their hatred is good for them, they profit by it, are exercised and purged, and made fitter for heaven: The Lord is the Lord of hosts, who thus can make it work.

They shall build, but I will destroy.] He threatens to overthrow their, and all the meanes they have to establish themselves, that though they prosper a little by his connivence, and suffer them, yet they should fail of their hope, for he would destroy all they had done.

Doctr. All the hopes and endevours of the wicked shall be frustrated and vaine, so that that which they hoped to establish themselves by, shall be their ruine, God will destroy it, & after them by it, so here, Psal. 112. 10. *The wicked shall melt away his desire shal perish:* all their studies, counsels, desires, endeavours; this hath ofttimes fallen out, as Hosea 10. 6. Ephraim *shall receive shame, and Israel shall be ashamed of his owne Counsell.*

Vse 1. No marvell then if we see every day wicked men disappointed of their hopes, when they thinke by any unlawfull meanes, to build up, or edify themselves, their names, houses, or posterity, they may happily build a while and prevaile, as Babel: but it will be their ruine; nay it hath been to many of them, by usury and oppression, they have got lands and livings, they have left them to their babes; they have builded houses, and called them by their names: but in a few successions how they are destroyed and come to others, how they hold not herein to the third heire, how they have been their destruction, who sees not? so for ambition, many seeking to rise like *Haman*, accusing, despising and maligning the people of God, have had like ends and destruction:

deſtruction: above all we may remember, as others, ſo this laſt enterpriſe of the Papiſts, with joyfull remembrance, I pray God with as thankfull hearts and lives, how God hath diſappointed the hope of our wicked, perjured, and perfidious Catholiques and Papiſts; who had thought to have built up themſelves, and to have reeſtabliſhed all their Idolatrous eſtates, by their bloudy and cruell, barbarous and ſavage attempt; yet that they built, God hath, and none elſe deſtroyed, and we doubt not, but it wilbe to their greater ruine among us: for howſoever the State hath uſed too much mildneſſe towards them, yet they will, no doubt, upon this, lay to their hand, and draw forth the ſword.

To admoniſh a State, as ours, that it will be in vaine for them, to imagin to eſtabliſh themſelves without the Lord, by uſing unlawfull meanes, and policy; for God will deſtroy them. The danger hath been lively before our eyes, upon that connivence of ours, and little ſtrength they had gotten: what if they ſhould be ſuffered to grow with us? is not that which *Pharaoh* feared of *Iſrael*, (Exod. 1. 10. *Come on, let us deale wiſely with them, leſt they multiply, and it come to paſſe, that when there falleth out any war, they joyne alſo unto our enemies, and fight againſt us, and ſo get them up out of the Land.*) more juſtly to be feared of theſe; for they never held it lawfull to take away lives of Princes, to take up armes againſt them, to depoſe them, becauſe they were Idolatrous, and rejected of God; But theſe doe as *Simanca* in his inſtitutions, Tit. 23. ſect. ij. and 13. and *Dominicus Bannes* in 22. Sum. Tho. quæſt. 12. Art. 2. that ſubjects are bound to deny obedience to ſuch Soveraignes, and to take up armes againſt them, if they have power to doe it; for by Hereſie he is deprived of all dominion, and he expreſſeth himſelfe what is meant if they have power, becauſe, ſaith he, with great detriment, with the danger of life, and loſſe of goods, they are not bound to take armes againſt them, or to exempt themſelves from obedience, if they be not in danger of a mortall ſin, that is, of falling from the catholique faith: and therefore it follows, that the faithfull of England and Saxony are to be excuſed, who do not exempt themſelves from the power of their Princes, neither take up armes againſt them, becauſe they have not power to make their wars againſt their Princes, and they are incident to great perils if they ſtirre. By which it is apparent that they waite but till they have ſtrength, if their ſecret plots bee thus fruſtrated. So that he which will ſpeake for favour to be ſhewed towards them, he is either ignorant of this, or elſe he is a ſecret enemy to the State in plaine reaſon, beſides the judgments of God, who will overthrow, when men thinke thus to build. *Uſe.* 2.

But I will deſtroy it.] The Lord takes this to himſelfe, to o-

ver-

verturne all their buildings, and deſtroy their ſtrength, and their kingdome.

Doctr. It is the Lord, that as he plants, ſo puls up Kingdomes, Nations, and men, that calls out and brings in, that ſets up and puls downe, that make and deſtroyes ſtates publique or private at his pleaſure; they are all in his hand, and done by him, and fall not out by any fortune, or by an ordinary revolution and viciſſitude of things; or yet from men, though they be the meanes, but this evill is of the Lord; as here: ſo, Micha. 2.4. Jer. 18.6,7. *O houſe of Iſrael, cannot I do with you as this Potter, ſayth the Lord? behold as the clay in the Potters hand, ſo are yee in my hand, O houſe of Iſrael.* Dan. 2.21. *He changeth the times and ſeaſons, he removeth Kings, and ſetteth up Kings; he giveth wiſedome to the wiſe, and knowledge to them that know underſtanding.* Luk. 1.52. *He hath put downe the Mighty from their ſeats, and exalted them of low degree.*

Reaſ. 1. Becauſe he is abſolute Lord over all, all the kingdomes of the Earth are not Satans, as he falſely affirmed, Math. 4. but the Lords, Pſal. 24.1. *The earth is the Lords*; yea. 1 Sam. 2.8. *The pillars of the earth are the Lords, and he hath ſet the world upon them.*

Reaſ. 2. Becauſe the ſmalleſt things are not without, but by his power and providence; the falling of a ſparrow, the putting downe of one mans eſtate, and from his eſtate, Pſal. 75.6,7. in all theſe a certaine divine diſpoſition orders, divine power ſuſteines, divine ſentence judges.

In omnibus quædam depoſitio divina ordinat, quædam potentia divina ſuſtinet, quædam ſententia divina judicat.

3. Becauſe it happens unto them, then onely when they have defiled the land, and defied the Lord, and as it were ſet up ſin and Satan againſt his will and word.

Uſe 1. This may teach us when we ſee kingdomes overturned, and wars raiſed, whereto to impute it, what to make the cauſe of it, *vid.* Mich. 1.15. *I will bring an heire unto thee, O inhabitant of Mareſhah.*

Uſe 2. If our bloudy Romaniſts had prevailed in their barbarous, and cruell plot, to the ſupplanting and overthrow of our Kingdome, Church, the burning of our Cities, the raizing of our Townes, the ſacking of our houſes, and our utter ruine; we ought to have looked unto the Lord, who deſtroyes and puls up, and they but onely the inſtruments of his wrath.

Object. Then you juſtifie their act and intent, if it were the will of God, and they but his inſtruments for it:

Anſw. I juſtify them as much as *Luke* did *Judas*, and *Herod* and *Pilate* the Rulers and the Jewes; becauſe in the Crucifying of Chriſt they did the ſecret Counſell of God. Act. 4.28, who were condemned to Hell for reſiſting his revealed will, and committing murther, and ſo muſt theſe without ſpeedy repentance: Beſides,

sides, Gods and their ends were indifferent, God had done it to purge the Land of us, and of our sinnes: and that in just justice, they of malice, and for our principall good, the profession of Piety, and the Gospell, and the hatred of their more then heathenish Idolatry.

To teach us if we would not bee destroyed and rooted out, if we would be established and confirmed, in despight of all Papists and Atheists to seek to have the Lord on our side, If he be on our side, who can bee against us; or if they side against us, they shall not prevaile to destroy us, for if hee onely destroy, then no other can. Then, though they provide their great armies, though they have their secret plots, though they straw our wayes with Gunpowder, yet iniquity shall be upon the wicked, and we shall escape, and as we have, so shall we still have occasion to praise God, singing, Psal. 124. and 129. For he onely destroyes and saves; when he will save, nothing can destroy, *& è contrà*, Men and Munition, wise counsellors, grave Senators, valorous Captaines, resolute Souldiers are some helpes and meanes; It may be good, to have peace with other Nations and Kingdoms, about them: But to establish a State, to keepe it from falling, nothing can be sure, but to have peace, and be at one with God, that we may have him our protector, then shall we not onely not fall and perish, but bee without feare. *What need he feare the world, who hath God to be his guardian?* *Vers. 3.*

Quis ei de seculo metus est, cui in seculo Deus tutor est, Cypr. de Orat. Do.

And they shall call them,] the second thing that God thearens is shame to their destruction, reproach, and disgrace from other nations and people, scorn, and contempt, expressing how great their misery should be, when as for it, they should become a by word to other people and nations: They shall call them, that is, other nations that live about them, or passe by them, or heare of them, shall take as it were this parable against them, And say, this mountaine of Seir is a border of wickednesse, a region whom God hath cursed for their sinnes, and layd wast for their iniquity, this destruction is not come unto them by chance, or naturall and humane revolutions, and courses of things, but for their wickednesse, and impious manners hath God cursed, and destroyed them for ever.

God makes men odious and contemptible among men, a parable and by word for their sinnes and iniquities. *Doct.*

The border of Wickednesse the people.] from their judgement and utter destruction, they gather their sinne, and Gods wrath, as the cause of their ruine and desolation.

From the generall judgments of God upon a Country, or Nation, men may gather their sinnes, and Gods wrath, their deserts, and Gods displeasure: So here, and threatned beforehand, *Doctr.*

Deut.

Deut. 29. 21, 22. and 1 King. 9. 8, 9. and Jer. 22. 8, 9. *And many Nations shall passe by this City, and they shall say every man to his neighbour, wherefore hath the Lord done thus unto this great City: Then they shall answer, because they have forsaken the covenant of the Lord their God, and worshipped other gods and served them.*

Reas. Because though it is read that he afflicteth particular men, for some other respects, as for the tryall of their faith, the manifestation of their graces, the glorifying of himselfe, sometimes for preventing of sin, and shewing they are but men, though great things be done by them; as he did *Job*, the blind man, and the Apostles, yet was it never read that he afflicted a generall Land, but for sinne and iniquity, or a State generally: And the reason of this and the whole is, because generall judgments come upon the multitude who are ever wicked, who have been a long time spared for the good, who now being either taken away, or intangled with their sinnes, that is removed which hindered, and so the wrath comes upon them: then by these judgmenes may the sinnes be noted.

Use 1. Then have the ministers of God done us no wrong, when for the generall judgment that hath been upon our City and Land, the spreading and devouring Plague, they gather and affirme that we are marvellously defiled and polluted, even the border of wickednesse: Some wrong might haply have beene done to particular men, so to judge of them, when men either have not committed these sins which deserve it; but for some other cause it is befallen them, or they have humbled and reconciled themselves unto God, which another cannot so discern; But to the generall there can be none, seeing God useth not to bring generall Plagues, but where the sinnes of men are generall and full; whereas then *the whole head hath been sicke, and the whole heart heavy &c.* Isa. 1. 5, 6. It must needs follow that such hath been the state and time, *covered with iniquity*; for wise Physitians doe not administer Physick, for the whole, when one part only is ill affected; nor just magistrates doe not shake or smite all with the sword, when a few have offended; much lesse will God, onely wise, and the most righteous judge, destroy the righteous with the wicked, send a generall judgment, when but a few have deserved it: one mans sinnes may bee an occasion of it, but the merit is generall, as in *David* and his people. 2 Sam. 24. 1.

Use. 2. If others, passingers, lookers on may thus gather, what may those who suffer themselves, how may they gather their sins and his wrath: That their sinnes are many, and their fallings away generall, because their judgments are thus; The one the cause, the other the proofe, as did *Daniel.* 9. 25. *ad* 15. So may wee from

from our generall judgements, argue our generall Apoſtacy and Impiety.

They ſhall call them the borders of wickednesse.] The firſt of Gods witneſſes of ſuch as give teſtimony to his judgments, and the uprightneſſe, and juſtice of them, is the heathen, and other nations, who know him not aright.

God will have witneſſe and teſtimony of his judgments, from wicked and prophane nations and men, the wicked ſhalbe witneſſes of his judgments, upon others; ſo here, ſo Deut. 29. 22. Dan. 5. 22. Revel. 18. 8, 9. Pſal. 58. 7, 10. Dan. 3. 22, and 6. 24. *Doctr.*

Becauſe God will not only, as is ſaid of wiſedome, be juſtified of his children, but of the wicked and prophane; for that may have ſome exception againſt it, leſt it ſhould be partiall, this none in that kinde, but God wreſting this from them, making them as *Balaams* aſſe, to ſpeake againſt nature, ſo they againſt their mindes. *Reaſ.* 1.

Becauſe they might be without excuſe, when the judgments of God come upon them; they have not humbled themſelves, when they were made eye witneſſes, or ſuch as had certaine notice of Gods judgments, ſo *Daniel* inferres, Dan. 5. 22. and without doubt, that is it which doth amplifie the ſinnes of men, to make them riper for judgment, as of *Cain* and *Lots* daughters. 2.

This may teach us, when wee heare of wicked and prophane men, ſpeaking of the judgements of God upon others, not upon Gods people onely, which they may doe in hatred of them, becauſe they like *Iſrael* ſacrifice that to God, which they as Ægyptians worſhip as God, their luſts and affections and ſuch like: Nor upon ſuch, whoſe perſons for ſome private reſpects they hate; but others, whoſe perſons and ſinnes they liked well enough before the judgement, yet now they ſpeake of them, and give teſtimony to the judgment of God as juſt: For, ſay they, he was an adulterer, an uſurer, an oppreſſer, or a grievous blaſphemer; when they live, not in the ſame judgments, nor in the ſame ſinnes, but in as great ſinnes of another kinde, living voyd of the feare of God, being wicked and prophane; therein obſerve the wiſdome and providence of God, which makes even the wicked to witneſſe for him; who by his powerfull providence makes the wicked (whether in truth or hypocriſie it ſkils not) give teſtimony unto him, if the good will be ſilent; as theſe hold their peace, the ſtones ſhall ſpeake: one inſtance we have worth the noting, agreeable to the times; our Papiſts, for their late more then helliſh plot, are taken, and nye to their deſerved ruine and confuſion: they who are out of the ſnare cry, It is juſt with them; whether they ſpeake out of ignorance and humane *Uſe* 1.

humane piety, or out of cunning and diſſembling policy, (very tolerable in their ſuperſtition for the Churches good) it ſkils not much; as Philip. 1.15,16. If ſuch compariſons be not odious; howſoever God is juſtified, and hee hath teſtimony of his juſtice from the wicked, while they ſay; Theſe are the border of wickedneſſe, theſe are but a few deſperate Papiſts, and this is juſt upon them.

Uſe. 2. To teach men, though wicked, yet by the company, encouragment, example, or applauſe of other wicked, not to commit that which may bring the judgment of God upon them: for come when it will, they ſhall be as ready as other to juſtifie God, and condemne them, (whether in hypocriſy and ſiniſter reſpect, it is not to the purpoſe, or in truth) when the other did not ſo ſtrengthen their hands to ſinne, as that will preſſe them, and make their hearts to ſink in them. But let them learne to look to thoſe judgements, of which God hath made them eye witneſſes, and given them as certaine intelligence of them, and humble themſelves to God, and avoyd ſuch and the like, leſt as they give now teſtimony to the juſtice of God in ſeeing his puniſhments upon others, ſo others may give of them, yea and by ſuch things their ſinnes be made the greater, and their judgements be the heavier.

The border of wickednesse.] That is, a Nation or Country, where the people are marvellous wicked, who have this recompence for their wickednesse, intinuating in them the cauſe of their deſtruction, the mooving and deſerving cauſe their ſinnes.

Doctr. Mens ſins are the cauſers & procurers of their own deſtruction, whatever it be. Iſa. 3.11. *woe unto the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him.*

And a people of whom the Lord is angry for ever.] Here two things are inſinuated unto us, the one the cauſe in God, which moves him to puniſh the wicked, his anger and diſpleaſure, as ſinne the cauſe in themſelves. Another the perpetuity of their puniſhment, their deſtruction is for ever: firſt for the cauſe, then the continuance.

Doct. When the Lord bringeth vengeance and puniſhment upon the wicked, it is in indignation and wrath, whether temporall or eternall, upon few or many. Iſa. 27.4. God ſayth in his care of his Vineyard, *fury is not in mee*, by the oppoſition and compariſon, we ſee his fury againſt the wicked: hee corrects his owne in love, not in anger; but he is as fire, which hath no pitty againſt wicked men, Rom. 2.6,8. *who will render to every man according to his workes: but unto them that are contentious, and do not obey the truth, but obey unrighteouſneſſe, indignation and wrath*, and Rom. 9.22. Jer. 10.25.

Be-

Becauſe when he commeth to judge them, he comes as a Judge, who intends not the mending of malefactors, arraigned before him, but the ending of them, and the cutting of them off, ſo he with theſe minds only their deſtruction. *Reaſ.* 1.

Becauſe the Lord accompts them as enemies and adverſaries, ſuch as he hates and abhorres. Pſal. 5. 6. now when men come againſt their enemies, it is in indignation and wrath, as Iſa. 1. 24. *Therefore ſaith the Lord, the Lord of hoſts, the mighty one of Iſrael: Ah I will eaſe me of mine adverſaries, and avenge me of mine enemies, mourning that to them hee muſt come in wrath as to enemies.* 2.

This proves, that there is a manifeſt difference betwixt the afflictions and corrections of the godly, & the puniſhments of the wicked, thoſe from love, theſe from hatred, thoſe from a friend, theſe from an enemy, thoſe from a Phyſitian who ſeeks to cure and mend them, theſe from a judge to end them one, in wrath, the other in love. *Uſe* 1.

To admoniſh wicked men, to carry themſelves very warily, and to take heed, how they procure puniſhment by their ſinnes, not onely for the thing it ſelfe, but for the affection wherewith God will lay it upon them. The thing of it ſelfe is heavy enough, inolerable to be borne, which the children of God with all the helps and ſtaves they have, have enough to undergoe, and not to faint under, how is it to them, who are voyd of ſuch things? But how when they onely want not it; but this is added, his indignation and wrath: grievous to a patient, is the lancing, cutting, ſearing and corcives of the Chirurgeon, though he do it with all the love and care he can poſſibly, and expreſſe his fervent deſire to cure them: how grievous would it be, if he ſhould come raging, and ſeek to fill himſelfe with wrath and indignation, when he comes to it: ſo in this. As the prayers, and ſacrifices of the wicked, are abominable; how much more, when they are offered, with a wicked minde; ſo in this, if they be heavy in themſelves, what? when they are brought upon them with indignation and wrath: the wrath it ſelf is heavy, the meſſenger of death, what? when ſuch a thunder ſhall bring ſuch horrible haile. Be admoniſhed, then, you wicked ones, great and ſmall, he reſpects not perſons and do not make ſport of your ſins: thinke not, when God ſhall come to judgement, your riches, or honours will beare it out; for not as he is a Judge, much leſſe, as he is an irefull one, and full of wrath, and comes with indignation, will he be abuſed. *Uſe* 2.

For ever.] The continuance and perpetuity of Gods wrath upon the wicked, it is not for a while, but for ever.

The puniſhments and judgments of the wicked, though often long in comming, they are alwayes long in continuance, they *Doctrine.*

1 they are utter and perpetuall deſtructions : So here, for ever. Iſa. 27. 7,8. Pſal. 37. 18,19,20. Jer. 30. 11. Mich. 7. 10. And as in this life, much more in that to come. Jude, verſ. 13. Math. 25.

Reaſon. 1. Becauſe they have hearts, that cannot repent, nor remove the cauſe of theſe judgments, their ſinnes. Theſe then cleaving fait to them, no marvell though the other be faſtened upon them.

Rom. 2.5.

2. Becauſe juſtice requires to puniſh proportionably, their ſinnes are infinit, not in time, not in quantity; yet in relation of perſon, ſins increaſe by the perſon committing, and againſt whom; as in our State, the ſame offence againſt the King, is great then againſt another man.

Uſe 1. This, as the former, teacheth a manifeſt and ſmoother difference betwixt the correction of the good, and the puniſhments of the wicked; when one is temporary, the other perpetuall and eternall, here and after: with his, he deales onely in the branches, with the wicked in the roots; his are as vines, the other as bryers and thornes: The huſbandmen, though they ſet the fire often to the thornes, and uſe the axe to the rooting and ſtocking of them up, yet to the vines doe they never; ſometimes they unbare the root, and uſe a pruning knife, to prune and purge them, that they may abide ſtill in the Vineyard, and bring forth fruit.

Uſe. 2. To teach us to ſee the folly of the wicked, and not to imitate their practiſe in ſin, for their pleaſure, ſeeing their judgments are thus, Rev. 2. 27.

Job. 21. 6.

Uſe 3. Not to envy their proſperity, or be offended with their flouriſhing eſtate, *vide* Mich. 7. 10. *ult.*

VERSE V.

And your eyes ſhall ſee it, and yee ſhall ſay, The Lord will be magnified upon the border of Iſrael.

And your eyes ſhall ſee it,] The ſecond witnes of Gods judgmenes upon *Edom:* the Church, her eyes ſhould ſee it: theſe God cals to give teſtimony of it; and that they ſhould bee witneſſes, without exception, he ſayth, they ſhould ſee: for one eye witnes is more then ten others, for it is a ſence nothing ſo ſoone deceived as the hearing; by it wee judge more certainely: that is, I have ſaid it, it ſhall be moſt certainely, my threatnings ſhall not bee in vaine, for your eyes ſhall ſee it; which, unleſſe I make my word good, cannot bee, and thou ſhalt

ſhalt be a witneſſe? that thou mayſt ſee, when no ſuch thing is befallen thee, that then I love thee: Seeing, after the Hebrew, is put for ſeeing with pleaſure and delight, when, or becauſe that comes to paſſe, we wiſhed: So here, and Mich. 7. 10. Pſal. 54. 7, & 35. 21.

To this, not to the ſecond ſentence ſome adde, The border of Iſrael, and read, from the border, not upon; and ſo it is they being ſafe in their own coaſt and borders, ſhould thence behold the judgment of God, ſo manifeſt and perſpicuous they ſhould be, in the ruine and overthow of the wicked.

The judgments God threatens againſt the wicked, hee certainly performs; his decrees for juſtice and puniſhment, are as certaine, as for mercy and bleſſings. So here, and Numb. 23. 19. *God is not a man, that he ſhould lye; neither the ſonne of man, that hee ſhould repent; hath he ſaid, and ſhall he not doe it; or hath he ſpoken, and ſhall he not make it good?* 1 Sam. 15. 29. *And alſo the ſtrength of Iſrael will not lye, nor repent; for he is not a man, that he ſhould repent.* Hoſea 13. 14. Matth. 24. 35. Iſa. 14. 24. *Doctr.*

Becauſe he is without all change himſelf, therefore his decrees. Mal. 3. 6. Gen. 1. 17. For he and his word are all one. *Reaſ. 1.*

Becauſe he cannot be reſiſted. Iſa. 46. 10. Rom. 9. 19. For then he ſhould not be omnipotent; but another as ſtrong and mighty as he; but he is and none like him. *Reaſ. 2.*

The Church and Children of God, may rejoyce at the deſtruction and fall of their enemies Mich. 7. 10. *Doctrine.*

As God will have teſtimony from the wicked, of his judgements; ſo eſpecially will he have his Church and Children witneſſes of them: So here. Therefore did he in the ſight of Iſrael, lay ſo many plagues and judgments upon Ægypt, *Pharaoh*, and his people, and his finall deſtruction in their ſight, they ſtanding upon the ſhoare, he and his Hoſt drowning in the Sea. Exod. 14. Hence is it, Pſal. 58. 10. *The righteous ſhall rejoyce, when he ſeeth the vengeance; he ſhall waſh his feet in the bloud of the wicked*, and Pſal. 97. 8. *Sion heard, and was glad, and the daughters of* Judah *rejoyced, becauſe of thy judgments O Lord.* Mich. 7. 10. *Doctrine.*

Becauſe they might feare, and be affected with them, to grow better, and to reſtraine and reforme their wayes by them. If the judgments of men muſt effect ſuch a thing in them, Deut. 13. 11. much more the judgments of God. And if the hearing of them, more the ſight, for this affecteth more, as to pitty and compaſſion, to joy and gladneſſe, to anger and wrath, ſo to ſorrow and diſlike. *Reaſ. 1.*

Becauſe they might magnifie and praiſe him, his wiſedome, power, juſtice; as here: for though he wring it from the wicked, *Reaſ. 2.*

where it ſeemes to be without partiality, as not this; yet is this farre more acceptable to him, their praiſes as their prayers, for they are done willingly, cheerefully, ſincerely, all which he loves. Beſides, they are from thoſe he loves, and ſo the things better affected.

Uſe. To teach every one that is Gods, what is his duty, what he ought to doe; namely, not to ſhut his eyes at the judgments of God, but to open them wide, and to behold all his judgments. It is the part of children to obſerve all the workes of their fathers, that they may imitate ſome, and admire others; love them for ſome, and feare them for others; yea, their workes, whether they touch themſelves, or their fellow-brethren, or the hired ſervants: ſo is it the part of Gods children to obſerve all his workes, his meekneſſe, mercifulneſſe, goodneſſe, patience, and long ſuffering, to admire them, to imitate his bounty, care, providence, and riches in benefits towards them, to love him, his judgments, to feare him. If upon their brethren, to know they muſt looke for the ſame, as they hope for the goods and bleſſings, ſo expect the evill and correction. If upon hirelings, as they think God will deale farre better with them than the other. If he care for ſervants, more for ſonnes; ſo to think he will no leſſe ſpare them than ſervants, becauſe they thinke he loves them; his judgments then muſt they eſpecially look upon, and conſider. As children are ſpecially affected with their fathers anger, when it is but againſt ſervants or others; then they feare and tremble, ſeeke to pleaſe him, and to avoid ſuch things by which he is provoked, eſpecially when there is any good nature in them at all: ſo ought they, that as it is written of the Lion, that he trembles to ſee a Dog beaten before him; ſo if they have any alliance to the Lion of the Tribe of Judah, they muſt ſee and feare, feare and flee when the wicked are ſmitten, more, when it is upon his owne who are in the Church, and of the Church, as *David*, Pſal. 119. 120. *My fleſh trembleth for feare of thee, and I am afraid of thy judgments.* And 2 Sam. 6. 9. *And* David *was afraid of the Lord that day, and ſaid, How ſhall the Arke of the Lord come to me?* And Act. 5. 5, 11. *And* Ananias *hearing theſe words fell downe, and gave up the Ghoſt, and great feare came on all them that heard theſe things.* And great feare came upon all the Church, and upon as many as heard thoſe things; not on as many as take no notice of the judgments of God at all, as not of other of his workes; but as they thinke all things fall out by naturall courſe or common ſkill, and providing and fore-caſt of men for good, ſo they thinke for evill; and as they are not affected with Gods bleſſings to love him, becauſe they are common; ſo not with his judgments, but onely when they feele them.

Your

Your eyes ſhall ſee it.] *Edom* hated *Iſrael*, enemy unto her, whoſe deſtruction as they ſought, and had rejoyced at, ſo *Iſrael* would have beene glad to have ſeene *Edom's*, and for feare was ready to faint, as if they ſhould never ſee it. The Lord deſcends to her infirmity, and aſſures her, ſhe ſhall ſee it.

The Lord he often deſcends to the infirmities of his, to let them ſee their deſires upon their enemies, and to ſee their deſtruction as here, ſo Pſal. 37. 8, 9. 10. *Ceaſe from anger, and forſake wrath; fret not thy ſelfe in any wiſe to doe evill, for evill-doers ſhall be cut off; but thoſe that waite upon the Lord, they ſhall inherit the earth: for yet a litle while and the wicked ſhall not be; yea, thou ſhalt diligently conſider his place, and it ſhall not be.* Pſal. 59. 10. *The God of my mercy ſhall prevent me, God ſhall let me ſee my deſire upon mine enemies.* And Pſal. 54. 7. *For he hath delivered me out of all trouble, and mine eye hath ſeene his deſire upon mine enemies.* *Iſrael* ſaw *Egypts* ruine, the Jewes *Hamans* and their enemies; *Daniel* his accuſers, Dan. 6. *Peter, Herods*, Act. 12. *Doctr.*

Becauſe he might ſtrengthen and confirme the weake faith of his children, which would often ſtagger in this kind without theſe ſtayes, as the beſt have done upon the ſight of the proſperity of the wicked, as *Davids*, Pſal. 37. and their ſuffering at their hands: Therefore God deales with them as Parents with their children, when they are not able to goe alone and of themſelves, they have treſſels and formes to goe along by; ſo God affords theſe helps. *Reaſ.* 1.

Becauſe he would aſſwage and appeaſe their impatient minds that can hardly be perſwaded God is appeaſed towards them, and at one with them, after he had ſcourged and afflicted them by the hand of the wicked, till they ſee his hand turned upon the wicked; the rather, becauſe God ſaith, Pſal. 81. 13. 14. *O that my people had hearkened unto me, and* Iſrael *had walked in my waies, I ſhould ſoone have ſubdued their enemies, and turned my hand againſt their adverſaries.* As then a father, to ſhew his child he is friends with him againe, is content to throw the rod into the fire, and to burne it before his eyes and face: ſo God, to ſhew him pacified againe towards his people, is content in their ſight to plague thoſe he hath puniſhed them by before. *Reaſ.* 2.

But this muſt be underſtood not as a thing that God alwayes doth, but as it is ſaid of ſignes, that he gave ſome, though not many and uſuall, leſt men ſhould depend on them, and be out of heart when they want them; yet ſome, for the confirming of the feeble, and converting of the unbeleevers: ſo he doth not alwayes ſhew them the confuſion of the wicked, their enemies in this life, becauſe he would not have them to looke for it, and to inure them to goe without a ſtay, and to ſwim as it were without helpe, without blathers; and yet ſometimes, leſt

they ſhould faint when they ſee the rod of the wicked reſt upon the lot of the righteous, and never turne againe upon their oppreſſors: but if ever he deny it, he gives them another prop, to aſſure them they ſhall ſee it, though not now, when they ſhall judge with him the world and Angels.

Vſe 1. To admoniſh the wicked enemies of Gods people, (if they would take notice of it) that oppoſe themſelves, and perſecute the people of God, to give over in time, and not to doe it with ſuch deſpight and malice, as uſually they doe, leſt God comfort his ſervants in their confuſion, and recompence unto them that they have done unto the Church, and meaſure to them as they have meted; and having beene fire to them, that is, to purge them, he extinguiſh them: for though they have them never ſo ſure, as they ſuppoſe, in their clutches, yet God can free them as a bird out of the ſnare of the Fowler, and take them in their net, they thought to have taken others his people in: who would have believed it? at leaſt, *Haman* himſelfe would never have given credit to it, that *Mordecai* ſhould ever have ſeene him hang upon the tree that he had prepared in his owne houſe for *Mordecai*; or that the *Jewes* that he had encloſed by vertue of the Kings Letters, as Deere in a toyle, ſhould ever have had their will upon his houſe, and ſee that end of his ſonnes that after they came unto; yet ſo it was, a thing ſo unlikely God brought to paſſe, even he, 2 Pet. 2. 9. *He knows how to deliver his out of trouble*, yea, and how to lay trouble upon thoſe that trouble them, to the refreſhing and comfort of his; who would have believed, at leaſt not our Nobles, Knights, and Eſquires, with their dependants, who are now forth comming, with hundreths more of the ſaid aſſociates? If the day before it had beene told them, that the Church and people of God ſhould have ſeene them in hold, and ſee them come to their juſt reward, to the ruine of themſelves and their houſes, when they intended all their deſtructions, and to have ſubverted Church and Common-wealth: Or if it had beene told the Pope at *Rome*, whence this came, who would have beene ready to have done as *Sixtus Quintus* in his Conſiſtory, when *Clement* the Monk and bloody Parricide had ſlaine *Henry* 3. King of *France*, 1589. a Catholick King, his eldeſt ſonne; did not puniſh it, but excuſe it; not that onely, but defend it; not that alone, but praiſed it, and that with that choiſe and excellent compariſon from the birth of Chriſt, Heb. 1. 5. commanding Heavens to open, and receive therein the Parricide, and ſhut out the other, yea, and denyed him the prayers of their Synagogue, yea, Princely Funerall, yea, honeſt burial; preparing the way to Heaven, not by the blood of Chriſt, but by the blood of Kings; not by the Croſſe, but by a murdering knife. See the Martyrs of the Romiſh

Romiſh Church, with what aſhes it is increaſed. I have ſtept aſide; but to come home, if it had beene told him, I ſay, and all his ſlaves, and our fugitives, and all his in other Countries, who were not without the knowledge at leaſt of theſe things, they would not have believed; but ſee it is even ſo. 2 Pet. 2. *The Lord knoweth how to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of Judgment to be puniſhed.* It were well for their owne good they would be warned at length, when they ſee God fights for us every where, and watcheth over us in every place, and brings all their purpoſes to nought. It were better if they, as the people enemies of the Church, Eſter 8. 17. *became Jewes, the feare of the Jewes falling upon them*; ſo they could become Proteſtants, and renounce their Antichriſt; our feare falling upon them, when they ſee they are not onely ſo bloody as *Haman*, but ſo bootleſſe, before ſuch a thing befall them.

This may ſerve to cheere up and comfort thoſe who are the Lords in the middeſt of dangers and troubles, they are never ſo farre from God, but God may yet ere they dye or be overthrowne, relieve them by temporall deliverance, and ſend thoſe packing before them, who thinke to make a ſpoile of them, and let them ſee the miſerable and wretched ends of thoſe who make full reckoning to ſeeke their blood, and ruinate their ſtate. How many diſtreſſed ſoules in the dayes of Queene *Mary*, thinke we, in this Land lay looking dayly for death, when God by the death of one made an end of that bloody time, that had cut off the lives of ſo many of Gods ſervants, and let them ſee even the ruine of ſuch as made full account of theirs. What hope had the Iſraelites, but to be even eaten up by the Egyptians, and to be cut off, as one man; when God in the turning of a hand overturned them that even opend their mouths, and ſwallowed them up quick, and overwhelmed them before their eyes in the Red Sea. Little thought *Daniel*, when he was caſt into the Lions den, that he ſhould ſee his accuſers devoured there before him. And very unlikely it was that *Peter* ſhould have lived to have ſeene *Herod* conſumed with wormes, and eaten up with lice, when *Herod* had him forth comming, and had killed *James* before him, Act. 12. And ſmall probability, as we may now diſcerne, was there that we or Kings, &c. ſhould have eſcaped the cruell deſignes of our bloody *Edomites* the Papiſts, when their barbarous plot was come to the ripeneſſe, and had beene concealed ſo many Moneths: ſmall preſumption was there that our eyes ſhould ſee the times as they are now, and the ruine of them who were ſet on murder and blood: yet may we uſe that Pſalme 48. 8. *As we have heard, ſo we have ſeene in the City of the Lord of Hoſts, in the City of our God, God will eſtabliſh it for*

Uſe 2.

for ever. And with *David*, Pſal. 54. 7. *For hee hath delivered me out of all trouble, and mine eye hath ſeene his deſire upon mine enemies*; that we may learne to cleave to the Lord who hath thus fought for us, and let us ſee his ſalvation, and ſay as the three reſolved ſervants of God, Dan. 3. 17, 18. *If it be ſo, our God whom we ſerve is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine hand O King: But if not, be it knowne unto thee O King, that we will not ſerve thy gods, nor worſhip thy golden Image which thou haſt ſet up.* So not to ſhrink from him, but ſay, we know our God is able to deſtroy our enemies before our face; but whether he doe or no, we will depend ever upon him.

Your eyes ſhall ſee it.] The *Edomites*, when the *Jewes* were ſurpriſed by the *Caldeans*, ſtood looking on, and laughing at their deſtruction, Obad. 12. 13. Now God telleth them they ſhould be ſerved with the ſame ſawce themſelves, the *Jewes* ſhould ſee their calamities that ſhould befall them, and be comforted in their fall, who rejoyced before over them in theirs.

Doctr. It is a juſt and uſuall thing with God in the generall, as to recompenſe a man as he hath done with others, as he ſaid Jud. 1. 7. and to meaſure as is meted, Matth. 7. 2. ſo in this particular, when they rejoyce at the fall of other men, to make other glad at their fall. So was it told *Edom*, Obad. *verſe* 15. *For the day of the Lord is neere upon all the Heathen; as thou haſt done, it ſhall be done unto thee, thy reward ſhall returne upon thine owne head.* And Prov. 24. 17, 18. *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth, leſt the Lord ſee it, and it diſpleaſe him, and he turne away his wrath from him.*

Reaſ. 1. Becauſe he hath made a law for the Magiſtrate, executing his juſtice and judgments to doe ſo, as Levit. 24. 19, 20. and that not for the deed onely, but for the endeavours, when the end of them are made manifeſt, and he muſt not pitty him. Deut. 19. 19. 21. Now if he make a law for others, he will not break it himſelfe, when it is fitting and comely for him; for ſome things befit him not, no more (ſaith one) than a Countrey-mans coate becomes a King; but this being not of that nature, he will doe it.

2. Becauſe of his owne reaſon to the Judge, Deut. 19. 19, 20. no way ſo excellent to prevent much evill and oppreſſion, and hurting of others; for men would abſtaine, not in love to others, not for love of righteouſneſſe, but for feare of this law of retribution. Beſides, it is a ſpeciall meanes to break off ſinne, at leaſt that for feare of more in the party ſo offending.

Object. Then you taught us falſe doctrine before, when you taught we may rejoyce at the deſtruction of the wicked; for if this be juſt with God, then is not that lawfull with men.

Solut. This is not contrary to that, becauſe there was ſpoken of publick

publick enemies, here either of no enemies, or private enemies, ſuch as diſlike us, and we them, for ſome ſiniſter reſpect. As it is lawfull to kill a publick enemy of a State, but not a mans private enemies; ſo of rejoycing againſt the enemies of God and his truth, not their owne: Therefore ſaith *Solomon*, Prov. 24. 17. *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth.*

Then may men expect for this, retribution from the Lord, upon many whom they ſee oppreſſing, undermining, diſgracing, and triumphing over others, when they have wrought their fall often by indirect and vile meanes. Hiſtories of all times are full of examples, beſides the Scripture; one we may obſerve of *Conſtantine*, ſonne of the Empreſſe *Irene*, who put out the eyes of *Nicephorus*, and by retribution from God, had his owne eyes put out by the cruelty of his Mother, the very ſame day ſixe yeares, or there abouts. The like of the deſtruction of *Jeruſalem*, that it was as in the ſame day that they crucified Chriſt; *Lege* Euſeb. *l.* 3. *c.* 5. *fine*, ſo it was by the ſame men that put him to death, the *Romans*, as *Baſil* obſerves. They are living who can remember in former Princes times, *Henry* 8, *Edward* 6, Qu. *Mary*, how juſtly God did repay our Nobility, when they cut off one anothers heads. The like may be expected in future time, as they have done, ſhall be done unto them; nay, the like we have a comfortable aſpect, or may have, to ſee how God juſtly doth make that true, 1 King. 21. 19. *And thou ſhalt ſpeake unto him ſaying, Thus ſaith the Lord thy God, Haſt thou killed, and alſo taken poſſeſſion? and thou ſhalt ſpeak unto him, thus ſaith the Lord, In the place where dogs lickt the blood of* Naboth, *ſhall dogs lick thy blood, even thine.* When our Papiſts had thought our blood ſhould have beene licked up, theirs ſhall be, God holding his owne law, doing to them, as they would have done to us; or ſeeing that is not done in the ſtrict juſtice that God requireth, we may fearefully expect, for this ſinne of ours, this retribution from the Lord, as in 1 King. 20. 42. *And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt let goe out of thine hand a man whom I appointed for utter deſtruction, therefore thy life ſhall goe for his life, and thy people for his people.* *Uſe* 1.

To teach every man to take heed how he carries himſelfe to others, how he injures and oppreſſeth them, and to doe but that to others, the like he would have others to doe and receive from them. The rule of nature is, *Quod tibi non vis, alteri ne feceris*; and that of Chriſt, Matth. 7. 12. *All things, whatſoever ye would that men ſhould doe to you, doe ye even ſo to them, for this is the Law and the Prophets*: Of which *Tertul.* God hath meaſured out my actions by my will, that I ſhould not doe that unto others, which I would not have done unto my ſelfe; and ſhould *Uſe.* 2.

ſhould doe to others, as I would have others to doe to me. And if that of *James*, will and ſhall be true, Jam. 2. 13. *He ſhall have judgement without mercy, that ſheweth no mercy, and mercy rejoyceth againſt judgment*; how much more extream cruelty ſhall be inflicted upon them, who carry themſelves cruelly to others? men ſhould take heed then how they abuſe their power and authority, to the oppreſſing and wronging of the weak; their ſkill and cunning to circumvent and beguile the ſimple; their countenance and credit to uſe men at their pleaſure, leſt God meet with them, as he did the Edomites.

Uſe 3. In the particular, to take heed how that he inſult not over the fall of his enemy, leſſe of another) leſt God give them the like occaſion by ſo caſting us downe; It is that which *Solomon* adviſed, Prov. 24. 17, 18. It is a crime which *Job* laboureth to cleare himſelfe of, Job. 31. 29, 30. *If I rejoyced at the deſtruction of him that hated mee; or lift up my ſelf when evill found him, neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoule.* Teaching that a man ſhould be free, not onely from outward ſhew, but from inward touch of joy: the firſt is eaſie, partly by nature, and partly by cunning, and hypocriſie, to cover it at leaſt from a multitude or many; but the other is hard, and the harder more commendable, more to be laboured for; the outward odious to man, ſo the inward to God, which look not *in facie*, but *in corde*, as *Cyprian*: And a ſpeciall meanes to make him turne his hands upon us. Avoyd it, labor againſt it, if it ſteale upon us, check it, repell and caſt it out.

And yee ſhall ſay, the Lord will be magnified,] The ſecond thing in this verſe, the magnifying of God, the thing is a ſpeciall effect, which Gods judgments work in his people & Church, differing from the wicked and Gentiles; for they ſee it, and but jibe and jeſt onely at the Edomites, as they had at Iſrael; but Iſrael ſees it, and magnifies God for it: the words are originally ſomewhat otherwiſe, the Lord doth magnifie himſelfe, true, for ſo he doth, in deſtroying theſe; magnifies and honors himſelfe, and they religiouſly ſo confeſſe it, and celebrate his magnificence and greatneſſe for delivering themſelves, his Church and people, and deſtroying their enemies: hence we may obſerve two things and leſſons.

Doct. It is the glory of God to deliver his people, and deſtroy their enemyes, it is that which doth honor and magnifie him much, and ſpreadeth his fame farre and nigh. So it is here, and Iſay 30. 18. *And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment, bleſſed are all they that waite for him.* Dan. 9. 15, 19. *And now O Lord our God, that haſt brought the people forth out of the Land of Ægypt, with a migh-*

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ty hand, and haſt gotten thee renowme, as at this day, we have ſinned, we have done wickedly. O Lord heare, O Lord forgive, O Lord hearken, and doe, defeire not for thine own ſake, O my God, for thy City and thy people, are called by thy name, Pſalm. 74. 10, 11. *O God, how long ſhall the adverſary reproach, ſhall the enemy blaſpheme thy name for ever? Why withdraweſt thou thy hand, even thy right hand? pluck it out of thy boſome.*

Becauſe he is their God and King, theſe his people and ſubjects. Pſal. 74. 12. *For God is my King of old, working ſalvation in the midſt of the earth.* It were a ſhame and diſhonour for a Prince to ſuffer his ſubjects, to lye in miſery & diſtreſſe, ſpecially if he be able to releeve them; *è contra*, it ſpreads his fame farre and neare, when he ſuccoreth and ſaveth them. *Reaſ.* 1.

Becauſe they are rebels, 'tis the princes honor to overthrow them. *Reaſ.* 2.

They ſhall ſay, the Lord doth magnifie himſelfe.] That is, they ſhall give the honor of their deliverance, and the glory of their preſervation to God, when the enemy is deſtroyed, and they ſafe.

The people of God in all deliverance and preſervation from what danger ſoever, by what meanes or howſoever, ought to give the praiſe and glory of it to God; ſo here taught what to doe. Pſal. 50. 15. *Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me.* Hoſea 14. 3. Aſhur *ſhall not ſave us, we will not ride upon horſes; neither will we ſay any more to the worke of our hands, ye are our Gods; for in thee the fatherleſſe findeth mercy.* Examples of *Moſes* and *Miriam*, with the people. Exod. 15. Of *Barak* and *Deborah*, Judg. 5. Of *Eſter* and the Jewes, Eſter 8. of *Hezekiah*. Iſa. 38. *Doctr.*

Becauſe it is he alone, who is the deliverer and Saviour of his people: meanes he often affords them, and meanes they uſe and muſt, leſt they tempt God; but that meanes are not effectuall, it is ever from him; elſe, why one and the ſame meanes bring to ſome deliverance, to others none? Hence Pſal. 144. 10. *It is he that giveth ſalvation to Kings, who delivereth* David *his ſervant from the hurtfull ſword.* *Reaſ.* 1.

Becauſe in this as in all other benefits, it is the high way to obtaine moe and new deliverances; when we pay the old we run on a new ſcore: as men are incouraged to helpe when they receive their juſt glory, for that is paſt; ſo God is drawne on, as it were, to beſtow new. 2.

This ſerves to reprove the common practiſe of men, who are ready to give, and doe give the glory of all their deliverances to others then God, and not to him; If victory in war, they aſcribe it to the wiſdome and power of ſuch and ſuch, and oft-times ready to make war among themſelves for the honour of the day, when God is never thought on. In other preſervation *Uſe* 1.

tion or eſtabliſhment, to the wiſdome of their graveſt and experienced Senate; from ſickneſſe to Phyſitians and ſuch other meanes: not at all to the Lord, never magnifie nor praiſe him; God ſeldome made mention of, or only curſorily, and becauſe of thoſe who are preſent, for which cauſe he oft taketh from them their meanes, that either they may periſh in new dangers, or elſe more ſenſibly diſcerne that it is he that gives deliverance.

Vſe 2. To inſtruct all and every one, to give the glory and praiſe of all their deliverances, whatſoever, unto God; and to magnifie his name for them. Particular deliverances from danger, and ſickneſſe, and ſuch like; every man muſt magnifie God and his Name for it: our firſt ſeeking in danger ſhould be to him, and he ſhould be the firſt, we ſhould praiſe for the deliverance; not as many, that doe both ſend, firſt for the Phyſitian, before they ſend up to God, agree with him, before with God; and praiſe him oftner to men, then ever they did God: But it ſhould not be ſo, he ſhould be magnified principally and chiefely. Yea every one for our generall deliverances, of which we are all partners, ſhould magnifie him of which we may ſay, as Jer. 23. 7, 8. *Behold, the dayes come ſaith the Lord, that they ſhall no more ſay, the Lord liveth, which brought up the Children of Iſrael out of the Land of Ægypt; But the Lord liveth, which brought up and which led the ſeed of the houſe of Iſrael out of the North Country, and from all Countreyes, whither I had driven them, & they ſhall dwel in their own Land.* Many are the deliverances, we have had, and this nation, from the tyranny of Romes Church at the death of Queen *Mary*, from the invincible Navy 88. from the Inſurrection of the Earles of Northumberland and Weſtmerland, from the treaſon of the Duke of Norfolke and Queene of Scots, from that of *Babington*, and his fellowes, from *Arden, Somervile, Parry, Cullen, Lopez, Squire*, and ſuch like: yet now to this that it may be ſaid, the Lord lives, that hath delivered his Church; from any one or all the former, but from the cruell, bloody and deſperate unmatchable plot of our wicked papiſts; which is the Lords only, becauſe the cariage of the thing was his, that he would have it wholly aſcribed to him. Therefore we may ſay, the Lord hath magnified himſelfe many wayes, but now he hath ſurmounted them all: we ought then to magnifie him, and give the glory of it to him, not in word only, but for ever in deed; The Parliament, King and Commons, to make lawes more for his glory, againſt Sabboth breaking, Oathes, Drunkenneſſe, Uſury, Oppreſſion, to further his Church, and to remove ſtumbling blockes: The Judges to execute them, without ſparing and partiallity: All to obey God more conſtantly, and man for God: For diſburthening us of the danger and feare, he burthens us with more obedi-

Deus exonerans onerat. Bern.

obedience and thankfulneſſe: This all ſhould doe, yet if it be not in generall, let every one for himſelf and his family, as *Joſhua*, and mourn for the ſinnes of the time, God will marke him when he brings a generall Plague, Ezechiel 9. In times of danger, many are *petentes*, few *promittentes*, moſt few *perſolventes*. But we muſt not onely aſke deliverance, but promiſe new obedience, and perform our vows, elſe let us looke for that, Mat. 23.37,38.

VERSE VI.

A Sonne honoureth his Father, and a Servant his Maſter. If then I be a Father, where is mine honour? and if I be a Maſter, where is my feare, ſayth the Lord of Hoſtes unto you, O Prieſts, that deſpiſe my Name? and yee ſay, Wherein have we deſpiſed thy Name?

WEE have ſeen the firſt ſinne reproved in this people, together with the arguing of it, and the evincing of them of it. The ſecond followeth from this to the ninth verſe; It is contempt and prophanation of Gods ſervice and worſhip; and in it, as in the former, we have firſt, Gods accuſation; ſecondly, the debating of it. And in this, firſt, their anſwer and excuſe, ſecondly, Gods reply manifeſtly evicting them of it. In Gods accuſation, we conſider the vice he accuſeth them of, ſecondly, the perſons. In the firſt, the thing and the reaſon of it, which is firſt ſet down, then applyed. The ground is a plaine Axiome, in nature, or a rule of nature.

A Sonne honoureth his Father,] Though the handling of theſe duties ſeeme not ſo eſſentiall to this place, ayming at his own honor, rather then theirs; yet it being ſo neceſſary, and the contempt ſo great, it ſhall not be amiſſe to ſtand upon it. The coherence and meaning is plaine: we muſt ſpeake, firſt of the duty, then of party, to them: The duty is firſt, inward reverence, a reverent affection to them.

Children, ſonnes and daughters, muſt inwardly reverence their parents, carry reverent affections and opinions towards them. This is a ſpeciall part of honour, to be performed to them: *Solomon* makes it the part of a wicked childe to deſpiſe his mother, Prov 15.20. he commands, *not to deſpiſe the mother, no not when ſhe is old.* Prov. 23.22. he threatens a fear- *Doctr.*

full curſe from God, to ſuch. Pro. 30. 17. *The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall picke it out, and the young Eagles ſhall eate it.* And if the King muſt be well thought of, Eccle. 10. 20. how the parent to whom our affection naturally is more? *Chams* curſe came in part for his unreverent thought towards his Father. Gen. 19.

Reaſ. 1. Becauſe God hath made them reverent, in that he hath communicated unto them part of his excellency and dignity: now then as a man cannot endure to ſee ſo much as his picture or image lightly regarded, and not ſet by, but caſt at the heels of thoſe, who ought to reverence it; ſo God who regardeth the heart and inward affection, as much or much more then the outward action, cannot abide to ſee any ſparke of his own image deſpiſed, or any unreverent thought conceived of thoſe, whom he hath graced with extraordinarie dignitie of excellency or authoritie.

Reaſ. 2. Becauſe they ought to love them, and if they doe love them, they cannot diſdaine them, nor deſpiſe them. For 1 Cor 13. 5. *Love diſdaineth not.*

Reaſ. 3. Becauſe elſe outward reverence is unſound, fained & counterfeite, when the inward is wanting, as the inward is lame, maymed and unperfect without the outward.

Uſe 1. To teach every child to ſee his ſinne, even every one of us, for who can ſay that his heart is cleane, that hath had naturall parents living, when he had uſe of reaſon, to whom though he have given outward reſpect & reverence, for ſome ſiniſter reſpect, for feare, or ſhame, or gaine, of the rod, the world, or hope of ſome better portion, yet he hath had many diſdainefull and deſpiſing thoughts of his parents: which if they were diſliked and reſiſted were the leſſe ſinne; but not checked in them, they have proved the ſeed and ſpawn of many outward corruptions & unreverences toward them, yea of much diſobedience, and diſhonouring of them; for as the mouth ſpeaketh of the abundance of the heart, ſo the eye looketh ſcornefully, or the tongue ſpeaketh diſdainfully, or the whole outward cariage is diſloyall, when the heart is ſo corrupted: for *Chams* diſhonouring his father to his brethren, roſe from the diſdaining of him in his heart in ſecret. But if it hath not broken out to this, but either grace hath ſubdued it, or worldly reſpect hath made us ſmother it, yet muſt it be put upon the account among our ſinnes, when we humble our ſelves before the Lord for them; to get a diſcharge of theſe as well as others.

Uſe 2. To teach every childe, to whom God hath given that comfort, that he hath parents, both or one, to labour for all good, and reverent affection towards them, to honor them in his heart,

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and inwardly to have all honourable eſtimation of them: for the Lord he lookes into the heart, and this he requires, as the other, and by all meanes labours againſt the contrary, and that which is condemned of God, which will make them contemne the counſells and advice of their Parents, whoſe perſons they diſdaine in their hearts, and take every thing from them in the worſe part, and ſo make their whole government unprofitable unto them. Beſides, the feare of Gods curſe threatned, Prov. 30. as he well ſaid, he was a ſinner with a witneſſe, whom the Holy Ghoſt gave witneſſe againſt; ſo he is accurſed with a witneſſe, whom the Holy Ghoſt ſo accurſeth; for it (ſaith *Tremel.*) God will condemne and bring that perſon to ſome evill end or other, who ſhall ſcorne and diſdaine his Parents; for his curſes are not threatnings alone, but inflictions; not denouncings, but performance. This were a good caveat to be written upon the doores of young mens and womens hearts, to baniſh and keepe out unreverent and ſcornefull thoughts of their Parents; and a fitter Poſie to be written upon the walls of Parents, than the vaine inventions of Poets and Painters.

The ſecond is outward reverence, both in word and carriage towards them.

Children, ſonnes and daughters muſt outwardly reverence their Parents, that is, in behaviour and ſpeech, give them all reverent reſpect in geſture, and ſuch titles as are due unto them. For if inward, more outward, ſeeing the contrary is more offence to them who take notice of it, more griefe to their Parents that ſee and heare them. Hereto belongs that, Prov. 30. 11. There is a generation that curſeth their father, and hath not bleſſed their mother; and that he ſpeaketh of the eye, *verſe* 17. ſhewes that in the whole outward man is required reverence. Hence was the bleſſing of *Shem* and *Japhet*, Gen. 9. 23, 26, 27. Hence was the excuſe of *Rachel*, Gen. 31. 35. and the practice of *Solomon*, 1 King. 2. 19, 20. *Doctr.*

Beſides thoſe in the former point, this may confirme it, becauſe they have their bodies, whole, and parts from them, made of their ſeed, framed in her wombe, nurſed and nouriſhed up by them, then ought they by the whole and parts to doe them all the reverence they poſſibly can. *Reaſon.*

To teach every one to ſee his ſins paſt or preſent, when they have beene in this marvellous defective, nay, doing the contrary, little reverence in geſture and ſpeech to their Parents, ſhort of that it ſhould have beene; nay, often carrying diſdainfull eyes, diſloyall and deſpightfull tongues, the ſinnes of our youth in this reſpect to be repented of. The cauſe with many why they are deſpiſed, and want this outward reverence of theirs, God uſing this retribution, becauſe they have done ſo; *Uſe* 1.

yea, and when they have children of yeares to diſcerne ſuch things, who ſee them unreverently uſe their Parents both in geſture and ſpeech, both with looks and words, who teach them how to uſe theirs, while they let them ſee how they uſe theirs. Yea, divers Parents, (my ſelfe have beene an eye-witnes of ſome) who teach their children when they are young, not onely to diſdaine others, but themſelves; the father teaching the child to ſcoffe or miſcall his mother, and delight in it; which falls out juſtly, that they keepe the ſent of this liquor, and when they are elder, ſo deſpiſe and contemne them. But if now when they finde ſuch things from theirs, it is good to call to mind their owne ſinnes, and to think that they thus uſe me, for I have uſed mine the like, and yet never repented of it.

Uſe 2.

To perſwade every child (as before) to labour to give them all reverence both in his word and carriage, to thinke it little enough to reverence them with the whole and every part which they received from him. Let none thinke this is needleſſe, or too much curioſity to ſtand upon ſuch things; they acknowledge them their Parents, (and reſpect them ſomewhat) what need all this? for this muſt be done, and not greater things neglected; and the ſinnes of children in this kind are in ſome ſort greater than thoſe in the other of greater note: For as a man ſometimes ſinnes worſe in a ſmall than in a greater fault; for the greater by how much the ſooner 'tis acknowledged, 'tis quicklier mended,; but the leſſer, while 'tis counted almoſt none at all, is therefore worſe, becauſe we more ſecurely lived in it. So of this particular, though diſobedience and want of reverence differ in themſelves, yet is unreverence thus the greater, becauſe it is accounted as none, and men lye very ſecure in it. Therefore ought men to avoid it, and ſtrive againſt it, both becauſe they are forbidden, and becauſe as a little wound neglected, will feſter to a great one; ſo this unreverence accuſtomed, will breake out to a greater contempt and diſobedience; and if Chriſt make him culpable of ſinne, that ſaith but *Raka* to his equall, and him of hell-fire, which calleth him Foole, Matth. 5.20. what ſhall he be worthy of that calleth his Parents ſo, and uſeth them moſt unreverently? And if 2 Kings 2.23, 24. Children, that mockt the Prophet, were torne with Beares, how ſhall ſuch things eſcape a judgment? They ſhall not; for that of *Solomon* ſhall be true. Prov. 30.17. The outward reverence muſt not ſtand in ſignes and words onely, but as 1 John 3.18. ſpeaks of love: My little children, let us not love in words, neither in tongue, but in deed and in truth; So ſay we of this; this reverence muſt appeare in our actions, and this will part it ſelfe into obedience and ſubjection: for the firſt ſo much.

Nonnunquàm in parvâ deterius quàm in majori culpâ peccatur; major enim culpa quo citius agnoſcitur, eo etiam celerius emendatur: minor vero dum quaſi nulla creditur, eo pejor eſt, quo & ſecurius in uſu retinetur. Greg.

Doctrine.

Children, ſonnes and daughters muſt not onely give inward and

and outward reverence in thoughts and words, but they muſt obey them, as Chriſt ſheweth by his condemning of the ſonne who obeyed not, Matth. 21. 30. Hence are the Commandements, Coll. 3. 20. *Children obey your Parents in all things, for this is well pleaſing unto the Lord*; in all lawfull things: as the like, 1 Cor. 9. 22. *To the weake became I as weake, that I might gaine the weake: I am made all things to all men, that I might by all meanes ſave ſome*; as farre as I may lawfully, not ſeeking my owne profit; 1 Cor. 10. 33. *even as I pleaſe all men in all things, not ſeeking mine owne profit, but the profit of many, that they may be ſaved*; in all lawfull things not ſeeking his owne profit, preferring the pleaſing of them before it; the oppoſition being betwixt his and their pleaſure and profit, not betwixt their profit and pleaſing of God: So in this, not betweene Parents and God, but their will and their Parents; ſhewing that the ſonne is not to obey his Father in what he will and liketh, but he is ſimply bound in all things, though never ſo diſlike to him, ſo they be not diſpleaſing to God. Hence is the Commandement, but with ſome limitation, Epheſ. 6. 1. *Children obey your Parents in the Lord, for this is right.* The Lord, when he commends the *Rechabites*, Jer. 35. doth ſhew this thing as a duty.

Becauſe it is a thing well pleaſing the Lord, Coloſſ. 3. 20. ſo pleaſing, as that his owne obedience is more acceptable with it; and without it he will not like of his owne at all, as appeareth, Matth. 15. 5, 6. But ye ſay, whoſoever ſhall ſay to his father or mother, it is a gift by whatſoever thou mighteſt be profited by me, and honour not his father or his mother, he ſhall be free: thus have ye made the Commandement of God of none effect by your tradition. And undoubtedly he that preferred pitty and mercy to men before ſacrifice, doth much account of pietty towards Parents. *Reaſ.* 1.

Becauſe if not in all things, but where they pleaſe, and according to their owne will, then they preferre themſelves before their Parents, & indeed obey not their father, but themſelves. As they who love others from whom they looke for good, doe not love them, but themſelves: ſo in this; therefore is it that they muſt endeavour to obey in all things unpleaſing. *Reaſ.* 2.

To reprove all diſobedience that is found in Children of all ſorts to their Parents, young and elder, and all ages. If the Law, Deuter. 21. 18, 19, 20, 21. were now in force, alas, how many Parents ſhould long before this be bereaved of all, ſome of divers of their children: becauſe not onely negligence is to be found, and omiſſion, but in many, apparent contempts, upon whom the Law was to take hold. See your ſinnes, and forſake them, O children; elſe know, that if the former ſhall not goe unpuniſhed, leſſe this; and if ſuch puniſhments for that, *Uſe* 1.

more for this: And know you, that if you have, or may have children, and live to that, God ſhall make them revenge your Parents quarrell, and contempt, to bring you to repentance, or to puniſh you for it; and the more ſecurely you now contemne the admonitions of the Miniſters, the more ſharply ſhall God then puniſh you, and the more piercing ſhall it then be unto your Soules.

Uſe 2. Let this then admoniſh every childe to give obedience to his fathers commandements, whatſoever they are; not only when they are pleaſing to him, but even how croſſe ſoever they be to his liking, doing his fathers will, not his own, being affected in regard of his earthly father, as Chriſt was of his heavenly, John 6. 38. *For I came downe from heaven, not to doe my owne will, but the will of him that ſent mee*; and therefore was contented to breake himſelfe of his owne will, rather then to croſſe his fathers will. Math. 26. 39. ſo muſt they. To obey them in things that are pleaſing and profitable unto them, liking them well enough, is not ſo commendable, becauſe they may be led with theſe reſpects, rather then duty or love; but in things difficult and hard, croſſing their will and affections, is a double obedience, and ſhall receive a greater reward: Therefore endevour thus to obey them, and God in them; it is not his will of permiſſion, but of command, wherein Gods law is broken, if they be diſobedient: And not ſo onely, but he will reject all ſervice done to them, when they neglect that they owe to theirs: ſo that he will be deafe to their prayers, contemn their ſervice, his eyes ſhall be ſhut to their miſeries; they may pray, he will not heare; ſtretch out long hands, he will not regard; yea cry to him, yet will he not accept: if the ſighes of thy father, and teares of thy mother, come up before God, for thy rebellions towards them, thinke that thy prayers ſhall little be accepted of God. *Num.* 16. If *Moſes* his words to God for the rebellion of *Corah* before God, made not onely their ſacrifice unacceptable, but brought a curſe upon them; think of it, and take heed of the like.

Pomund. 17. But ſome in this matter may doubt, and for it object and queſtion thus. Firſt, what if God commanded one thing, and mens parent another? It is anſwered, thou muſt then anſwer with the Apoſtles. Act. 5. 29. We ought to obey God rather then Man; or heare from God. Mat. 15. 3. why doe you alſo tranſgreſſe the commandements of God by your tradition? for ever his command is above them and theirs: elſe this were to make them gods, and God, man; and were a deed of Idolatry perfourmed unto them. *Martin Luther* ſayd well, that in keeping of the firſt precept, was ſhewed obedience of all the reſt; for thereby we acknowledge God to be our God in preferring his will, before the will of any other. And

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ſo whoſe will we preferre before Gods, we take them to be our god. The Apoſtle makes the Devill to be the Prince of this World; becauſe men obey his will before Gods, ſo in this: Therefore if the queſtion be of theſe two, God muſt firſt be obeyed. [a] Honour thy father; but ſo, as he draw thee not from thy true father, ſo long acknowledge the bond of blood, as he acknowledgeth his Creator; otherwiſe as it is, Pſal. 45. hearken, O daughter, forget thine owne people, and thy fathers houſe, ſaith St. *Hierome* to *Furia*. And his reaſon is, [b] thou art not his of whom thou wert borne, but new borne, who hath redeemed thee with a great price, even his blood. And *Clemens Rom. Epiſtola.* 4. to the ſayd purpoſe, [c] Our parents are not the authors, but the inſtruments of our life, they give not life, but are the meanes of entring it, only God is the author and fountaine of life; he is then to be preferred, and his commandement; and not as many who have excuſe for things they doe, our fathers did ſo, or they commanded us: In things, wherein God hath neither commanded nor forbidden, it is ſufficient; but where either, there muſt they take notice of it, and obey him. But yet he muſt doe it with due reſpect and reverence, manifeſting no contempt of their authority.

[a] *Honora patrem tuum, ſed ſi te a vero patre non ſeparat, tamdiu ſcito ſanguinis copulam, quamdiu ille Deum noverit creatorem: alioquin, Pſal. 45. 10. Hieron. Ep. 8. ad Furiam.*

[b] *Non es ejus cui nata es, ſed cui renata, & qui te grandi pretio redemit, ſanguine ſuo.*

[c] *Authores non ſunt vitæ noſtræ parentes, ſed miniſtri; non enim vitam præbent, ſed ingrediendi in vitam exhibent miniſterium; ſolus deus vitæ author & fons eſt. S. Clem. Rom. Ep. 4.*

Some will demand: The magiſtrate commands me one thing, and my parents a contrary, what muſt I doe, whom muſt I obey? It is anſwered, that the magiſtrate muſt be obeyed; for God hath given him a larger Commiſſion then to them, for they themſelves are ſubject, as their children; who neither may doe, nor command contrary to their authority, but doing ſo he ſinneth, and the ſonne ſinneth in obeying. Againe Princes commands commonly reſpect common good, and the good that is more common, is more excellent; a common good muſt not be neglected for a private; nor this preferred before it. A mans countrey is to be preferred before his parents, and the goods of it: And to obey them, were not a good thing, for [d] a good thing out of its place, is not good; blood out of the veines in other veſſels is hurtfull, though in his place the life conſiſt in it. A good thing not done in his place, were better undone, yea it cannot be well done. Moreover, we muſt diſtinguiſh betwixt the affection and action. A man may love his parents better then the magiſtrate, but he muſt obey him rather; as he may love a good man, better then a great man, yet in many caſes he is not bound to doe ſo much for him. The firſt, becauſe God hath ſhewed his ſpeciall love more to him, then them. The ſecond, becauſe

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[d] *Bonum non ſuo loco non eſt bonum.*

becauſe God hath given him a great authority of command. So 'tis in this inward affection, and outward obedience, becauſe the bond of nature is ſtronger in the one, and the force of authority is greater in the other. Finally, if the things prejudice the State, they muſt not be obeyed; but if it doe not prejudice the publique good, and be much benefit to a private parent, ſo the ends of the two be regarded, & no contempt of authority ſhewed, & a man be content to abide the penalty; A man may diſobey, and prefer Parents before Magiſtrates without ſinne to God. As in the caſe of *Heſter* and *Mordecah*: and the Jewes and the Kings commandement.

3. What if my Father commands me one thing, and my maſter the contrary, I am a ſervant or an apprentice, What muſt I doe? *Anſw.* As before, obey thy maſter, for thy father hath given over his authority to him, over whom he hath no power, for his power is not ſubordinate to thy fathers, as a Steward, or Tutor, wherein there is reſervation, but abſolute: And thou art now of another regiment and corporation. But yet as before, thy affection may be more to thy Father, but thy labour and ſervice to thy maſter, thou mayſt wiſh his good more; but thou muſt work for and procure the others good; for, for that end thou waſt placed under his power. But if without neglect of thy maſters affaires, thou may be helpfull to thy parents, ſtanding in need of thy helpe; or by leave and conſent, thou art no more free to refuſe now, then before.

4. I am the Daughter of my Father, he hath beſtowed me in marriage, if the commands of huſband and father croſſe one another: whom muſt I obey? undoubtedly thy huſband, for the father hath given over his authority to him: And more then in the former; both thy affection and action muſt be more to thy huſband, love him better, and obey him rather. For Gen. 2.24. is ſpoken comparatively, when the one muſt be forſaken, or in caſes that ſo fall out that both be in queſtion. For he ceaſeth not to be a father ſtill, but reſerveth to him as reverence, ſo obedience while it is not croſſe, yea in ſome things he may challenge it that are croſſe, if it be not to the prejudice of thy huſbands good, and greatly for his helpe; yea, and thou muſt obey him with ſome hazard of thy ſelfe; ſo there be no contempt of the authority of thy huſband: As in the caſe of *Heſter*, which ſerves both for a ſubject and a wife. Hitherto of their obedience, now of their ſubjection and ſubmiſſion; and this may conſiſt in theſe things. Firſt, for correction.

Doctr. Children, muſt ſubmit themſelves to their Parents, to be rebuked and corrected by them. It is that which we have. Pro. 15.5. *A foole deſpiſeth his fathers inſtruction, but he that regardeth reproofe is prudent.* When the Apoſtle maketh it a reaſon for

for ſubjection to God. Hebr. 12. 9,10. it muſt needs hold in this: yea, the Apoſtles will carry it, not only when they doe it juſtly, and from ſufficient matter, but for a wrong cauſe, which the tenth verſe ſheweth, implying thereby that this ſubmiſſion is required when they ſhall correct, of a ſpleene, or a humour, for their owne fancy and pleaſure only without good ground or manner: may not this be ſeen by that of *Iſaac* ſubmitting himſelfe to his father, to cut him at his pleaſure, Gen. 22. yea of *Iſrael* to be circumciſed; and of Chriſt to his mother. Luke 2.48,49?

Becauſe by this they ſhew wiſdome, Prov. 13. 1. *A wiſe ſonne heareth his fathers inſtruction, but a ſcorner heareth not rebuke*; and they get and increaſe wiſdome; Prov. 29. 15. *The rod and reproofe give wiſedome, but a child left to himſelfe, bringeth his mother to ſhame*: for they learne to avoid the like ſinnes, and to eſcape greater ſtroaks from their father. *Reaſ.* 1.

That which gets wiſdome, muſt be ſubmitted to; becauſe by it they prevent greater deſtruction, and bring to ſalvation. They are called *The way of life*, Prov. 6. 23. wholeſome things, though bitter: To prevent greater evill, and bring health, we eaſily ſubmit our ſelves to the Phyſitians hand to receive. *Reaſ.* 2.

Becauſe they come from love, Prov. 13. 24. For thoſe men love not, or they hate in effect, under affection, thoſe they correct not. *Reaſ.* 3.

To reprove the ſtubborne and ſtiffe-necked children of our age, who repine at their fathers reproofe, their hearts ready to ſwell againſt them, if they check them for their carriage, ſpecially when they are of ſome few yeares, they will frowne as long as their Parents can doe: They imagine they know how to carry themſelves well enough, yea, better than their Parents, and often give them word for word, or mutter and murmure marvellouſly againſt them: the cauſe being not onely want of grace in their owne hearts, but the omiſſion of correction and the rod when they were younger, becauſe they did not correct them betime. Many Parents, like *Eli*, neglecting the rod when they were young, cockering of them, that they get ſuch heads when they are growne, that they will not beare the rod; and better nothing at all by their reproofes, but they live often to ſee their periſhing, as *Eli* did his ſonnes. Whereas if they be duely and maturely uſed to the rod and correction, they will be nothing ſo audacious, and in the end a word ſhall doe more with them than many ſtripes. *Uſe* 1.

To teach children to give honour unto their Parents, in ſubmitting themſelves to their reproofes and correction. Wiſdome will make them take them from others who are farre off, when it may be doubtfull with what minde they doe it: how much more *Uſe.* 2.

more from Parents, of whoſe love they cannot doubt. It is profitable ſaith *Chryſoſtome*, *Ho. 27. ad pop. A.* to have many admoniſhers and keepers, many reprovers, is profitable; becauſe as a beaſt that is hunted and ſet on of all ſides, cannot eſcape: ſo ſhall not a ſinne or vice, but when ſuch as are ſo nigh us, who ſee in ſecret and open, it is farre better: But we could beare it if there were cauſe, and we had deſerved it; but when they doe it without cauſe, as we thinke unjuſtly, that is it which makes us repine. Firſt know, that the Phyſitian ſees often more than the Patient, ſo doth the Parent: But if yet there be no cauſe, the Apoſtle ſhews yet we ſhould ſubmit. And we ſhould conſider, as *Hierome* would have *Salvina* to judge of his reproofe, that it was *ex abundantia amoris*, and it is his *cujus voluntas eſt, te neſcire, quæ metuit.* Beſides it is more thanke worthy, when a man can, in ſuch caſes, ſuppreſſe the riſing and ſwelling of his impatient and corrupt nature, onely for conſcience of the commandement: for here being ſome conflict betwixt his word and our will, he taketh tryall of our obedience, who hath ſimply commanded ſubjection in this kind to children, which is to bee obeyed, as that thou ſhalt not ſteale: Therefore ſhould every one endeavour to it, and thinke it is the part of a good childe to kiſſe the rod that beates, as the hand that gives.

The ſecond thing, wherein their ſubjection is required, and ſubmiſſion, is for their calling and education.

Doctrine. Children muſt ſubmit themſelves unto their Parents, to what calling they ſhall thinke fit to bring them up in and to. So did *Samuel* to his Mother, he yeelded to her, to be ſet apart for the ſervice of God, and to be brought up to it. 1 Sam. 1. 28. For that which ſhe gave he performed. So *David* ſubmitted himſelf to his father to be a ſhepherd, and ſome of his brethren ſouldiers; So *Chriſt* was diſpoſed of by his Parents, when he was fit to teach others; and for another manner of worke, Luke 2. 46. yet he *went and was ſubject to them*, and in the *ſame trade* verſe 51. and Marke 6. 3. *Juſtin Martyr* thinkes ſo: 'twas likely, the wiſedome of God to blind the wicked, and hide him from their eyes. Then as 1 Joh. 2. 6. *He that ſaith, he abideth in him, ought himſelfe alſo to walke, even as hee walked:* ſo for this particular.

Reaſ. 1. Becauſe they in all reaſon are far better able to judge of them, and their parts and gifts, what they are fit for, and wherein they are moſt like to give them moſt comfort, and glorifie God, and profit themſelves, then they can of themſelves. That ſame borrowed ſpeech, Pſal. 127. 4, 5. *As arrowes are in the hand of a mighty man, ſo are Children of the youth; happie is the man that hath his quiver full of them, they ſhall not be aſhamed; but they ſhall ſpeake with the enemies in the gate*; ſeemes to inſinuate ſome-

ſomewhat, they are as arrowes of divers heads, ſome fit for one marke, ſome for another, he hath them in his hand, and knows beſt which is fit for which.

Reaſ. 2. Beanſe they are not in their owne power, but his, while they live in his houſe, and government; but part of his ſubſtance: therefore the Devill ſmote not *Jobs* wife as part of himſelfe, but his children, as part of his ſubſtance and temporall goods; 'tis equall then, he ſhould have the diſpoſition of his children, not themſelves or others.

Reaſ. 3. It ſhall appeare that he may diſpoſe of them in Marriages, and not any other, nor themſelves, which is then when they are of more yeares, and grown of greater diſcretion in the world, more when they are younger, and without experience.

Vſe 1. To reprove the ſinnes of many Children, who ſometime without asking conſent, if denyed, doe diſpoſe of themſelves at their owne pleaſure in what calling they like, as if their parents had no power over them; as if they onely knew what was fit for themſelves, and their parents wanted the wit and experience they have to diſpoſe of them for the beſt; the cauſe of many miſcarrying of them, and not proſpering in their profeſſion; becauſe they went not to it the right way, only led by their affection without judgement, not knowing what God had fitted them for; nor regarding their parents, whom God had ſet over them, for that purpoſe; whence often the curſe of God is upon them, that they proſper not in ſuch courſes: or if by the indulgence of God they proſper, that their parents ſee not their ruine, yet when they are dead, their ſinne living, not repented of, they are requited often in the ſame kinde againe; as they did to their Parents, ſo their children doe to them, yea often not without them, but farre worſe courſes then they tooke.

The third thing wherein their ſubjection is required, and ſubmiſſion, is for their portion and childes part.

Doctr. Children muſt ſubmit themſelves unto their parents, in receiving their proviſion and portion, and be content with that they have provided and alloted unto them; whether in their life, or at death, not being their owne carvers, nor ſharing it out as they liſt. The Prodigall ſonne amongſt much evils, is noted to bee free from this, to ſhare himſelfe; but was content his fathers portion: whereas his elder brother, though free from many other evils, yet is blotted with this, Luke 15. 12, 29. It is commended in the ſonnes of *Abraham*, that they in this thing ſubmitted themſelves: At leaſt no contrary thing is manifeſted of them. Gen. 25. 5, 6. As *Adonijah* is reproved for uſurping the kingdome, and making his fathers will for him, not content with his portion, ſo is it the commendations of the reſt of *Davids* children,

dren, that they were content with their portions, and never murmured that *Solomon*, not the eldeſt, but the ſon of *Davids* age, had the kingdome given him of his father, Kings 1. The reſt of the *Patriarkes* are not recorded to be malecontent, that *Joſeph* had a double portion among them.

Reaſ. 1. Becauſe they muſt thinke, they diſcerne better of their own eſtate, and what they are able to afford every one out of the ſtocke while they live, and they maintaine an honeſt and comely ſtate as before, and at their deaths; how that they have gathered will part it ſelfe to them, ſo ſome portion be for God, good uſes, and other thing neceſſary.

2. Becauſe the father beſt knows them, and with leſſe partiality then themſelves, who hath beene to him the beſt childe, and who have more grace in them, according to which he may deale and diſpoſe: As did *Iſaac* to *Jacob*, *Jacob* to *Joſeph*, a double portion; all the other taynted with ſome groſſe ſinne; for their goods they may and ought to diſpoſe of according to grace and vertue, which makes the youngeſt the eldeſt; and ſo, *è contra.*

3. Becauſe they are able beſt to diſcern, who is like to doe more good to Church & Common wealth; and ſee in ſome one more hope then in another: and if he ſo diſpoſe, they muſt be content.

Uſe 1. To reprove al diſcontented children, not content with the portion the father hath ſet out for them, neither living nor dead, but murmuring at the dealing of his father, as if his were leſſe, the other too much; as the Prodigall ſonnes elder brother, or as *Adoniah*, making choiſe of his own portion; and if they have not the allowance they would have, they think they may come by it as they can, and whatſoever they get from their father, they thinke it well gotten, and but of their own; and no ſin. But ſee what the holy Ghoſt ſayth, Pro. 28. 24. *who ſo robbeth his father or his mother, and ſaith it is no tranſgreſſion, the ſame is a companion of a deſtroyer*; making ſuch a ſonne a companion and cozen german to a murtherer. At his death, and in his ſickneſſe, if either they be privy to his will, or gueſſe by his affection in his health, that that will not fall to their portion; they deſire to helpe to ſhorten his dayes, and haſten his end: he ſhall heare newes that they have ſhar'd for themſelves, as *Adoniah*; after his death, many a ſonne ſhewes himſelfe graceleſſe, telling abroad every where, how unkindely his father dealt with him, that his portion was ſo ſmall; not remembring in the courſe of common ſociety, *de abſentibus & mortuis nil niſi bonum*, much more for parents, whoſe infirmities muſt be covered being living, more dead: neither remembring how little they deſerved at their fathers hands, or how unkindely they uſed him in reſpect of others, or how little hope they gave him that they would

would uſe that well he ſhould leave them, and by it be profitable to God or man, Church or Common-wealth.

To teach every child to be content with the portion his father ſets out for him, living or dead, whether more or leſſe, equall or inferiour to others: imputing ſomewhat and not a little to his fathers wiſdome, knowing his owne ability, ſcorne their preſent graces, or their future hopes, ſomewhat looking at home, how dutifull he hath been in comparison of others, how little deſerving, what little grace, and to leſſe goods. And if his father ſeeme not to have dealt ſo equally, yet it is his duty to ſuſpect his owne wiſdome rather than his fathers, to accuſe his owne demerits, yea, to cover it in every place, and every way ſhewing himſelfe contented. If *Jacob* ſee good cauſe to diſinherit *Reuben*, and to paſſe by *Simeon* and *Leui*, and leave the Lordſhip to *Iudahs* hand, yea, if he ſhall ſkip over *Dan* and *Aſher*, and the reſt, till he come to *Joſeph*, from the eldeſt of all to the youngeſt, or ſtate one, and beſtow the double portion on him and his, the reſt muſt not be diſcontented with his diſtribution, but give him leave to doe with his owne as he liſt; honouring him thus, yea, and uſing his portion left thee for his honour, for increaſe and advantage, as the Talents, that the world may judge of the juſtice and uprightneſſe of thy fathers getting of his goods. *Vſe 2.*

The fourth thing in this ſubmiſſion is, to be diſpoſed of for their marriages and matching.

It is the duty of children to ſubmit themſelves to their Parents in their matches and marriages; to be given and taken in marriages, this is a part of their honour, for the Scripture gives this authority to the parents to beſtow them, as is proved, Deut. 7.3. 1 Cor. 7.38. yea, to break them, Exod. 22. 16, 17. then muſt they and ought to be ſubject. Beſides the examples of all good children who have thus ſubmitted themſelves: And *exempla ſanctorum pro regulis ſunt, ubi deeſt regula, vel contraria non datur*; *Iſaac* ſubmitted to *Abrahami*, Gen. 24.3. *Jacob* to *Iſaac*, Gen. 28. 1, 2. *Sampſon* to his parents, Judg. 14. 1. *Rachel* and *Leah* to their father *Laban*, Gen. 29. 19. yea, even prophane and wicked have in ſome ſort done it: *Iſmael*, Gen. 21. 21. *Shechem Hamors* ſonne, Gen. 34. 3. 6. *Doctr.*

Becauſe this is to honour them, when they thinke them wiſer and better able to provide for them than themſelves, whoſe advice if they muſt ſubmit themſelves to for their calling and portion, more for this, when they are led commonly by the heate of affection to the liking of the perſon onely, when there are many other things as neceſſary to concurre as that; as religion, honeſty of kindred, good report, equality, and ſuch like; all which is rarely found in youth to be ſo duely reſpected, *Reaſ. 1.*

as parents by their experience reſpect, and are able to diſcerne.

Reaſ. 2. Becauſe he may not diſpoſe of the goods of his father without him, not ſell his land, or alienate any thing from him, but as he will diſpoſe; how then himſelfe?

Vſe 1. This reproveth thoſe children that diſpoſe themſelves without their parents conſent, prey upon their right, intangle and contract themſelves, yea, and conſummate marriages, they not witting, yea unwilling, or by ſome neceſſity forced to ſhew ſome willingneſſe, which is the cauſe of ſo many untoward, uncleane, and polluted families, and prophane ſucceſſion, as other times can witneſſe, ſo too many preſidents in our dayes. For as when children are compelled to match againſt their wills, and where they have juſt occaſion of exception, for ſome ſiniſter reſpect the parents have, there follows much uncleanneſſe and impiety: ſo when without the parents conſent, and not of their providing, but they are their owne chooſers; ſhewing where parents conſent is wanting, there Gods bleſſing is away; yea, where parents conſent is not, there is Gods curſe; as in *Eſau* and his poſterity, in *Judah* taking his Hoaſts daughter, Gen. 38. 2. having *Er* and *Onan*, ſuch as God would not endure to live, but ſlew them himſelfe. Yea, that may alſo be ſeene, Gen. 6. 2. in the ſonnes of *Seth*, the Church which matched with curſed *Chams* ſeed of themſelves, without parents conſent, had ſuch a wretched poſterity. This thing then is reproofe-worthy, yea, damnable in children without repentance; parents are often cauſes of it; and that firſt, to ſome it is Gods retribution, becauſe they ſo ſerved and abuſed their parents: Secondly, becauſe they give ſuch liberty to their daughters to wander, as *Dinah*; and ſo Ezek. 23. 3. *their breſts come to be preſſed, and the teats of their virginity bruiſed*: or elſe their affections by often meeting are ſo intangled and inflamed, as the fathers threats will not looſe it; nor the mothers teares cannot quench it. It was not ſo, Prov. 30. 18, 19. it ſhould not be ſo. *Hierom* to *Demetr. Epiſt.* 8. 11. would not have Virgins alone, *ſola ſine matre*: for in a flocke of Doves the Kite often will prey upon one when they are abroad; and it is a ſcabbed ſheep that loves wandring, and leaves the fold.

Thirdly, becauſe parents doe not take and uſe their right, and provide for them in due time mates fit for them, which makes them provide for themſelves, not without ſinne, but greatly ſinning; yet the parents partakers of it, and oftentimes of much ſhame and griefe, as it was with *Tamar*, Gen. 38. 26. But howſoever, one mans ſinne cannot excuſe another, nor yet the parents the childs ſinne, nor will not exempt them from the curſe of God, when they thus match to the griefe of their parents, and the ſhortening of their dayes and life, by whom they receiv-

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ved life, and ſhould have their lives continued and lengthened.

To inſtruct children to be ſubject to their parents, knowing what power they have over them to guide their choyce, that without them they may not chuſe; and if they chuſe for them, they cannot without great cauſe and juſt exception ſtray themſelves from liking: ſmaller things they muſt endeavour to overcome, they muſt not ſuffer themſelves to be entangled by ſome who ſeeke by kind uſage of them to ſteale away their hearts from their parents, for their daughters, to advance them; as is the manner of ſome wretched and unconſcionable men. As Uſurers get their fathers inheritance from them by feeding them with money: ſo they muſt not ſet their affections by fervency of ſociety and company upon others, without parents, and where never like to give allowance. They ought to remember this is the fathers right, to chooſe, to diſpoſe of them, not onely in the generall, but for the particular perſon: But what if he be farre off, and cannot ſee? If he give thee liberty, duely aſking it of him, he hath given his right from himſelfe, as *Iſaac* to *Jacob*, Gen. 28. But what if he upon ſome ſiniſter reſpect, deferre and paſſe the flower of her age? I anſwer; then hath God ordained the Magiſtrate as for their puniſhment, ſo for their reliefe, who is not to be ſought to but when moſt urgent neceſſity requireth, when the oppoſition ſtands betwixt Marriage and burning, becauſe that reveales the fathers fault, and bewrayes his or her infirmity. But what if he tender a match out of the Church, a Papiſt, or ſuch like? Then muſt the Child refuſe with reverence, not diſpoſing of himſelfe; for as it were ſinne to yeeld, ſo the other is ſinne to make choyce of himſelfe. But what if another that is not ſo religious and ſo fervent a lover of the Truth, as is to be wiſhed? No direct denyall is lawfull, but a wiſe delaying and a diſcreet gaining of time to ſollicite God with their prayers, who hath the heart of their Parents in his hand, and to intreate them by mediation of beſt friends; who if they can be diverted, it is well; if not, I know no warrant a Child hath to deny his fathers choyce, (though he thinke, and it may be he might chooſe better) and he may looke for a bleſſing from God, if in duty he thus ſubmit himſelfe to his Parents. *Uſe. 2.*

The laſt part of this honour is thankfulneſſe, which Children muſt performe to their Parents.

Children muſt performe all thankfulneſſe unto their Parents: that is, helpe them when they need, and in age, when their ſtate and bodies are decayed; and to be eyes, and leggs, and limbs unto them, and to adminiſter liberally according to their ſtate and ability to them, as they did to them when they were young, and when yet they had nothing, nor knew not how *Doctrine.*

to get any thing, that this is a part of honour Chriſt ſheweth Math. 15.4,5,6. ſome thinke that of Pſal 128.3. when children are made Olive plants, not Olives onely, and Olive branches, which was a ſigne of peace; ſo they to make peace and love betwixt their parents: but plants, ſuch as might ſtand under them, underprop and uphold them in their weakneſſe: and thus verily have good Children honoured their parents: ſo did the ſons of *Jacob* Gen. 42. 1,2. ſo did *Joſeph* Gen. 47. 12. ſo did *Ruth*, though but a daughter in law. To this purpoſe *Paul* forbids that the Church ſhould be burthened with widowes, but their children & Nephews ought to maintain them. 1 Tim. 5. 4.

Reaſ. 1. Becauſe elſe he ſhould not onely be unnaturall, but unjuſt, when the father by his ſpeciall care for him, and the mother by her prayers, bearing and carrying of him, watching with him, lending eyes and legs, and limbes to him, feeding and nouriſhing of him, deſerveth it. All which they the better deſerve, if they have children, with whom they have the like labour and endeavour: now juſtice requires to pay debt due and deſerved.

Reaſ. 2. Becauſe they had forme from them, as body, and members, and limbes, ſo their education, their trade, their ſtocke and portion, or both; whereby they are that they are, by the bleſſing of God; reaſon then, they relieve and maintaine them by it, if their need require.

Uſe 1. This reproves many graceleſſe children, who never perform any ſuch duty unto their parents: ſpecially if they ſtand in need of them indeed; but if they be baſe & poor, will hardly acknowledge them, as thinking it their reproach and ſhame, not forgetting, but diſdaining the rock whereout they were hewed, the pit whereout they were taken: or if they doe releeve them, or be kind unto them; it is either becauſe they have yet ſomewhat to give and beſtow, which till it be gotten, they uſe them kindly; yea if many children, they ſtrive which ſhould ſhew moſt kindneſſe; but once gotten, made over to them, they ſet them light, and turne them out; ſome making their parents complaine to authority againſt them, or if they keep them, decayed, they make them drudge as ſervants, they ſet them with the Hyndes: ſome ſo graceleſſe, as they complaine they are a burthen unto them, the beſt of them never tendering them, as they did them, nor maintaining them as they are able; neither anſwerable to their former condition, nor their owne preſent; and ſome driving them away, and not affording any entertainment of releeſe: to theſe and ſuch like we apply that of *Solomon*, Prov. 19. 26. *He that waſteth his father, and chaſeth away his mother, is a ſonne that cauſeth ſhame, and bringeth reproach*, and ſo eſteem of them, as God hath marked them.

To

To teach Children to performe all thankefulneſſe to their parents, if they live to be able, and they to ſtand in need of them; if they be never ſo baſe, be not aſhamed of them; but remember the time was, when thou waſt naked and needy, and not only had nothing, but if thou hadſt had all the world, couldſt not have had helpe, but by them, or ſome in ſteed of them. And yet they covered thy nakedneſſe, were not aſhamed of thy infirmities, carryed thee in their armes, and nouriſhed thee carefully: Suppoſe and conſider, where thou hadſt been, if they had neglected thee, thinke how many nights without ſleepe, and dayes without reſt they ſpent about thee, when thou waſt young, or weake or ſicke, ſee how love made all their labour light, and all their charges as it were a gaine unto them: And if thou haſt any true naturall affection in thee, thou wilt thinke nothing too much for them: But feed and nouriſh them at thy table, with thy morſell and cup, carry and ſuſtaine them in their weakenes and infirmitie; yea, though they ſhould live as long, or longer in infirmities and wants, then thou waſt of them; there are ſome birds ſaith *Baſill*, who feed their dams, as long as they fed them, and carryed them, how much more Chriſtian Children? oftentimes when thy father is dead, his garment or his ring is deare to thee, this thou carrieſt upon thy finger, and wouldſt not loſe it for any thing; think how ſhould his body, when he is living, S. *Aug. de Civ. D. lib.* 1. or if thou ſee others ſo eſteeme them; apply it to thy ſelfe, and give them their whole honour; or elſe looke for the ſhortning of thy daies, and for the like recompence from thine. *Vſe* 1.

His Father.] Having ſeene the duty, we muſt proceede now to the parties, to whom this duty and honour is to be performed; to the father and parents, as their parents, authors of their being, or at leaſt inſtruments of their being; God being Principall.

Children muſt performe all theſe duties, this honour to their parents, all their life long; nothing will free them from them, nor diſpence with the neglect and omiſſion; no greatneſſe nor excellency themſelves may come to, no ſtate nor condition of theirs; neither want, infirmity, and imperfection of theirs: This is manifeſt by the example of *Joſeph*, the ſecond in the kingdome of Ægypt, yet did not omit the leaſt duty to his father; but performed all in their places, obedience, ſubjection, mainteinance, reverence in his infirmity and weakeneſſe, and his own greatneſſe, Gen 48.12. (*& cæteris capiti*) *Solomon* to his mother, 1 King 2.19, 20. *Chriſt* to his parents, Luke 2.51. Hence came the curſe upon *Cham*, pronounced by his father, and executed by God, notwithſtanding what he had to ſay, and could hold out for his defence: his father was drunke and like *Doctrine.*

a beaſt, Gen. 9. But *Shem* and *Japheth* bleſſed who did him reverence: To this purpoſe is that of *Solomon*, Prov. 23. 22. *Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old*; howſoever unworthy of it, yet thou muſt performe it, even to thy mother weaker by nature, ſubject to more infirmityes; by ſo much more apt to deſpiſe them; more then, when the infirmitie of their ſex, and the imperfections of the age are combyned together; yet we have no liberty to deſpiſe or deny duty.

Reaſ. 1. Becauſe neither the greatneſſe of the one, nor the weakeneſſe and infirmitie of the other can breake that relation which is betwixt childe and parents, which the Law of God being morall, hath made perpetuall unto everlaſting: And the reaſon of this is, becauſe as *Chriſoſt. in Rom.* 13. *non principi ſed principatui*, that honour, obedience and ſubjection, is required not ſo much to the Prince, as to the Princedome; not to the perſon, as to his place: So of this, the honour is due not to the father, but his fatherhood; not ſomuch to the perſon of him as he is a man, and ſo either a bad or a good man, as to his place & office, as he is a father: now he is a father, ſhe a mother; though of never ſo bad life or bad parts, and ſo to be honoured: and the childe is to give it, not as a man; and ſo great or baſe, high or low; but as a childe, which he ever is, and ſo muſt alwayes performe it.

Reaſ. 2. Becauſe they are the authors, or principall inſtruments of their lives; eſſence and being, which is that which never can be blotted out, but will ever remaine while they are, therefore is this to be performed: 'Tis *Solomons* ground, Prov. 23. 22.

Uſe 1. This ſerves to condemne the Church of Rome, and their odious and impious poſitions, where they allow by doctrine, the childe to diſobey his parents; for they allow him not ſo much, as to acknowledge him to be his father, if he be an Hereticke, if a proteſtant; yea by the hereſie of the father, children are freed from all obedience; and the father deprived of all his naturall power. (*Symancha. Juſtit. Cathol. Tit.* 4. *ſect.* 74.) ſee yee not theſe men going againſt the current of humanity, and againſt the light of nature, and are oppiſite to the light of the word. *Cham* may not diſhonour his father though he be drunke, but he ſhall have the curſe; how ſhall they eſcape it? But Hereſie is a greater ſinne then drunkennes: undoubtedly not as they count Hereſie, which is to differ from the Church of Rome in any thing, ſpecially in matter of the ſeven Sacraments. And what is this in compariſon of that which makes a man a beaſt; which is worſe, ſayth Saint *Chryſoſtome*, then to bee a beaſt, becauſe *iſtud naturæ, illud culpæ eſt*: which ſome ſmall difference from them cannot make: But ſay it were greater, yet doth it not therefore diſſolve the knot, or relation betwixt them; for

for it is not in the greatneſſe of the ſinne, but when ſuch a ſinne can be given that doth breake the relation: for inſtance, Idolatry is a greater ſinne then adultery, yet this, not that, breaks and diſſolves marriage: Becauſe that, not this meets in cominterpoſition with the knot of marriage. In that they being and becomming one fleſh with another, 1 Cor. 6. 16. and ſo cutteth himſelfe from her, he was knit to before: in this they are onely one ſpirit with an Idol, and ceaſe to be one ſpirit with the Lord. So this, It is not hereſie for his greatneſſe, that can diſſolve this naturall bond, which is perpetuall; for it cannot make that he had not his eſſence and being from his father, and the duty depending upon this, *obey thy father that begat thee:* hath he begotten thee, it is no matter what he is, thou muſt honour him. Then impious are their poſitions; but no marvaile if they teach rebellions, and diobedience, and murthering of Princes, if they allow diſhonouring of parents.

To teach every child to performe this, honour his Parents, whatſoever he is, whatſoever they are. Art thou higher and richer, and wiſer than they? yet muſt thou doe them honour; and by it ſhalt thou have theſe the more. Looke upon *Joſeph*, *Solomon*, and *Chriſt*, and nothing can be in thee that can give thee freedome from it, when they did it, the two firſt *ex debito*, Chriſt *ex placito*, to fulfill all righteouſneſſe, and give us example. Though then thou be married or advanced, or howſoever, yet ſtill they are thy Parents, and thou muſt not deny, but performe honour unto them; for thou hadſt thy being from them, and till that be diſſolved, thou oweſt them ſtill the duties, the bonds remaining; yea, whatſoever infirmity is in them, no ſinne diſſolveth the bond, it makes not an annullity of the duty: for as Gold is Gold, though it be ſmeared over with durt and filth; ſo are they thy Parents, whatſoever their lives and manners be. Thinke with thy ſelfe, how their love made them beare with many naturall infirmities of thy Childhood, and not to neglect thee for the many untoward carriages of thy youth, and not to caſt thee off from them: And thinke what duty now ſhould bind thee unto; if they for their perfect love, and upon ſome hope of comfort many yeares after, did paſſe over all, how much more thou in duty and in lieu of thankfulneſſe for that which thou enjoyeſt from them? Children muſt not be like Flies (as *Plutarch*) which ſlip along the glaſſe where it is ſmooth, but catch hold of it where there are any ſcratches or flawes: They muſt turne away their eyes from their infirmities, and forget their hard uſage, if it have beene any; and not be undutifull for that, becauſe they have their being and education from them. Take heed of *Chams* curſe, and ſeeke *Shems* bleſſing, by not ſeeing their infirmities, but covering and performing

Uſe 2.

forming duty to them; accounting it to be a ſin to be repented of, when they cannot find their hearts ſo cheerefull in their duties as they ought, becauſe of their Parents infirmities.

A ſervant his maſter.] The ſecond rule of nature, the ground or other pillar of Gods reaſon againſt this people: For the meaning 'tis plaine; the duties here required are in the generall the ſame for the moſt part with the former, though not in every particular. The firſt is reverence, and this both inward and outward; To joyne them together.

Doctr. Servants muſt give all reverence unto their Maſter, all inward good affection and eſtimation of them, and all reverent reſpect in geſture and ſpeech, Eph. 6. 5. 1 Tim. 6. 1. Eccleſ. 10. 20. It may be applyed to Maſters, for the King is but a great Maſter, and the Maſter a little King. The outward in words, as not replying unreverently, Titus 2. 9. not ſpeaking their infirmities to others, as 1 Sam. 25. 17. giving them all reverent ſpeech and ſubmiſſive geſture, as 2 King. 5. 13. not deſpiſing them as *Hagar* did *Sarah*.

Reaſ. 1. Becauſe God hath made them reverent, in that he hath communicated unto them part of his excellency and dignity, that is, his Lordſhip and Dominion, making them his Vicegerents and Lords over their family: therefore they ought to reverence them.

Reaſ. 2. Becauſe his Commandements are ſpirituall, and reach to the inward man, and without it were all outward but hypocriticall and counterfeit, which is abhominable: And this without the outward is imperfect, if it may be ſuppoſed it may be without it, and ſo cannot be acceptable.

Uſe 1. This is to let ſervants ſee their ſinnes paſt or preſent, when they have or doe carry themſelves unreverently towards their Maſters in heart and outward man, in eye and tongue, to their faces and behind their backs, they are all guilty of the breach of the decree of the moſt High, and indeed all; for where ſhall we finde a ſervant any thing neere performing the carriage he ought to his Maſter and Miſtris? that he hath a baſe thought, opinion, and eſtimation of him, appeares by his ſpeech and carriage; his ſpeeches ſo void of reverence, nay, his anſwers full of contempt, his eye and carriage ſo full of ſcorne and diſdaine: *Hagar* deſpiſing *Sarah*, looking ſcornfully upon her, which muſt needs argue unreverence in the heart; for by theſe things many a man well knows what is in the privy Chamber of the heart, and by this outward pulſe thus beating, may we diſcerne how the inward parts are affected. For he that will ſpeake ſo frowardly, and looke ſo ſcornfully and doggedly, as many will, it muſt needs ſhew he hath no reverence, but his heart is full of deſpight and contempt; and he that will ſpeake ſo to his face,

face, and in his preſence, what will he to others behind his back, and in his abſence? Where is the feare and trembling *Paul* calls for? Where is all the honour *Peter* exacts, when ye will thus bourd them often, thus diſdaine them? when ye will anſwer them frowardly, or murmuring when their backs are turned; when you tell their weakneſſe not to your fellows, but to neighbours ſervants, whereby their eſtimation is impaired. Thinke you the Apoſtles call for theſe in vaine, or ſhall ſuch things goe unpuniſhed? Aſſuredly no: for when the Apoſtle ſaith to ſervants, to encourage them that are good, Eph. 6. 7, 8. *with good will doing ſervice, as to the Lord, and not to men; knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free*; did he not meane the contrary? and would have you to underſtand, that whatſoever evill thing a man doth, that ſhall he receive of the Lord, whether he be bond or free? ſo expect it in this particular; ſee then that, unreverent and contemptuous ſervants; expect you to receive from the Lord ſome fearefull thing, and let it be a reſtraint in you of ſuch irreverence in the things ſpoken of, or the like. But of this ſin Maſters are often the cauſes of it, and they that bring it upon themſelves.

Firſt, becauſe they have beene ſuch ſervants to their Maſters, and ſo have lived in it ever ſince without repentance; even then when God recompenceth them home, yet they will not remember their owne ſinne, but are ſtill brawling with their ſervants, and ſo it is Gods juſt retribution: whereas if they would repent of that, they ſhould better reforme this, Eccleſ. 7. 21, 22. Take no heed to all words that are ſpoken, leſt thou heare thy ſervant curſe thee; for oft-times alſo thy owne heart knoweth, that thou thy ſelfe haſt alſo curſed others. It may be applyed to this, though it carry ſomewhat more: That a Maſter, when his ſervant revileth him, or uſeth him irreverently, ſhould remember even this ſentence, to make him penitent and moderate.

Secondly, becauſe they have remitted of that ancient ſeverity in their government, which we heare men, that can remember times that are paſt, ſpeake of; not having thoſe ſtrait eyes, nor hard hands over them as they ought, not ſo ſharply correcting them as the offence and nature of a ſervant requireth; ſo that they little reverence them, for they feare them not, becauſe they forget that of Prov. 29. 19. *A ſervant will not be corrected by words, for though he underſtand, he will not anſwer.*

Thirdly, becauſe they bring them up too liberally for diet and apparrell, and ſo when the belly is full, and the back fine, the Maſter is not ſo regarded. A ſervant is like in this thing to a Horſe full fed and pampered, he will caſt his rider; like to *Bucephalus*,

phalus, Alexanders Horſe; while he was bare-backt he would carry any man; but if once he had his trappings and furniture, none, or hardly *Alexander* himſelfe. It is the complaint of many, that ſervants are thus inſolent to themſelves and others; many, though not all, are the cauſes of it themſelves; (ſomewhat there is in the nature of a ſervant and other things) for they bring them up ſo delicately, as Prov. 29. 21. *He that delicately bringeth up his ſervant from a child, ſhall have him become his ſonne at the length.* Whatſoever their fare is, their apparrell is farre exceeding; a ſervant going better than a man of his Maſters place and wealth did ſome few yeares agoe. And though they will not allow it themſelves, yet they can be content their friends, or themſelves, if their fortune be allotted unto them, ſhould provide it for themſelves: And if, when they are thus gay without, they uſe them as *Hagar* did her Miſtris, when ſhe was bigge with child, is it not juſt with them? A great cauſe of this, is taking of Apprentices with great portions, and ſo as *Mulier cum dote*, is *imperioſa*, ſo they and their friends. The cauſe you muſt have ſuch portions with them, more than in former times, is this, becauſe they muſt thus be maintained, more than in former times. But better it were that you had leſſe, and kept them more meanely; better for you, you ſhould have more reverence and reſpect: better for them, for thus you bring ſin upon them for the preſent, and in future time juſt contempt, as they have contemned you.

Uſe 2. To perſwade ſervants to uſe their Maſters with all reverence and good reſpect that may be, they muſt feare them, and reverence them; Nature it ſelfe hath taught it, and heathen ſervants have performed it, as in *Naamans* ſervants; how much more ſhould religious Chriſtian ſervants, and the more Chriſtian or religious, the more they ought to performe this duty; not onely not to contemne and deſpiſe, but to reverence them with all the reverent carriage and ſpeech that may be? and that not outward onely, but inward, for God requires more than Nature; his Law is ſpirituall, and he will have all inward and outward reſpect, the heart as well as the tongue; and the outward will not be, or not continue, or if ſo, yet not accepted of God: yea, he that wants this, it can never be expected the other of obedience, &c. and let him who lookes and hopes to be one day a Maſter, and to have his ſervants ſuch as he would, be now ſuch a ſervant as he ſhould, Ephe. 6. 8. *knowing that whatſoever good any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free.*

The ſecond duty of ſervants is obedience, for whom men feare, them they obey.

Doctrine. Servants muſt give unto their Maſters and governours all obedi-

obedience: hence it followes, becauſe they muſt feare, and whom men feare them they obey, when they command: this proved, Ephe. 6. 5. Col. 3. 26. Titus 2. 9. And this obedience if it be ſuch as Chriſtians ought to performe, it muſt neyther be clipt, nor counterfeit, not in ſome things onely, nor in ſhew to the eye: for the firſt, Col. 3. 21. in all things, that is, in all lawfull things, whether they be liking, and taſting unto him or otherwiſe, though never ſo diſliking, for he muſt pleaſure his maſter, Titus 2. 9. for the 2 Ephe. 6. 5, 6. Col. 3, 22. ſingleneſſe of heart is required, and eye ſervice forbidden.

Becauſe they are bound either by Indenture, or condition &c. then they muſt obey. *Reaſ.* 1.

Becauſe they are maintained by them, and learne and get that under them, they may live by hereafter. *Reaſ.* 2.

Becauſe if in onely things they like, they obey themſelves, not maſters (as in obedience of children.) *Reaſ.* 3.

Becauſe in this obedience they ſerve God and Chriſt, Ephe. 6. 5, 6, 7. who lookes in the heart and ſingleneſſe of it: And though outward and eye ſervice may be for thy maſter, and may bleare his eyes, yet not the Lord, who as he cannot endure hypocriſie or imperfect ſerving immediately; ſo not in that which is mediate to man. *Reaſ.* 4.

To let ſervants ſee their ſinnes paſt or preſent, not obeying and doing the things their maſters command, but onely ſuch things as they pleaſe, and when they pleaſe, and when they doe, they clip their ſervice and performe it by halves, and doe it in hypocriſie and to the eye: and ſo go no further then nature, who teacheth a man onely to ſave himſelfe, as neere as he can from any harme that may enſue, when his maſter is diſpleaſed, or to ſeek to get ſomewhat, if he have hope of ought, by ſeeking of his favor, and ſo ſeeming willing to doe any ſervice unto him; but they muſt know, that as *Barnard*, *ſi in hoc obedimus, non autem in illo, fraudus eſt nummus.* This obedience is like clipt coyne, and will not paſſe for good payment before God, though thy maſter let it paſſe, and be content to put it up; yet God will call thee one day to an account for it, and though thou canſt keepe it cloſe from the one, yet thou canſt not conceale it from the other: and as we ſee in mony that is clipped, or a piece of gold that wants a little of its waight, makes it refuſed in paiment ſo the want of obedience in any one thing, unleſſe thou repent thee in regard of God, and make amends to thy maſter for it, ſhall make God to refuſe, and not to regard the reſt of thy obedience, becauſe he requires it to be whole and entire. I, but ſay thou doeſt all, yet it is in the eye, & in preſence or ſight, murmuring when he is gone, or regarding not: then ſayth *Bernard*, *falſus eſt nummus ejus, plumbum habet non argentum, dolosè agit* *Uſe* 1.

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soli in Dei conspectu. This obedience is counterfeit; instead of silver it is lead, he dealeth deceitfully with his master, but he doth it in Gods sight, whose eyes no man can bleare or beguile: such servants let them know, though they may have their masters favour, because he can finde no fault with them, and can see no further then their outward and open behaviour, yet they shall never have but Gods displeasure, who regardeth the heart more then the hand, the affection more then the action, and the manner of doing of it, more then the deed: So that they, when they have received their masters wages or his yearely allowance, or what other matter, of no great moment for the most part, he shall thinke good to bestow on them; they have, as Christ said of the Pharisees, who did all their workes only to be seene of men, they have received all their reward; they have all they desired, and all they deserved; they can looke for nothing at Gods hands for their labour: And yet they shall have reward from him without true repentance, *lege Talionis*, such servants, who shall performe them such hollow hypocriticall and eye service, if they ever come to be able to keepe any; or if this feare them not, because they thinke they can hamper their servants well enough, and being privy to their own corruptions they will provide for them; yet let them see what follows, they shall have their portion with Hypocrites, as Christ said of the bad servant, who played revels in his masters absence, Matth. 24. 51.

Use 2. This may perswade and instruct servants, to obey their masters, and to obey as they ought, in things though disliking, though he do not over see or can come to knowledge of; & performe whole and sincere obedience to them, knowing that to obey them, is to obey the Lord, and *Nummus ipse obedientiæ, ut Deo debitus, ita Deo solvendus*, saith one: As thy master constrayneth thee to obey him, so thy God hath commanded thee, and it must be payd and performed, not according to thy masters power, but according to Gods precept, not so farre as thy master can urge thee, but as farre as God requireth of thee, and he it *sapiens nummularius, qui ipsa sapientia, cui necesse habemus reddere hunc nummum obedientiæ.* He can easily discerne, if thy payment be any thing faulty or wanting: Learne then to obey in all things: thy masters will and command must be thy rule & square of thy actions, and not thy own fancy, or pleasure: Remember that of *Paul*: they must labour to please them in all things, Titus 2. 9. *Interest enim hoc*, saith *Bernard*, *Deum conjugum & servitium*, that howsoever the wife is bound to obey the voyce of her husband, yet he is likewise to have regard of her pleasure, therefore is that, Gen. 21. 12. *And God said unto Abraham, let it not be grievous in thy sight, because of the lad, and*

Gen. 3. 17.

because

becauſe of thy bondwoman : In all that Sarah *hath ſayd unto thee, hearken unto her voyce*; for in *Iſaac* ſhall thy ſeed be called; but in this ſervice there is not this *viciſſitudo voluntatum* required, for that were to ſet maſter and man almoſt on equall termes; the maſter is not bound to regard his ſervants minde, but he to obſerve his maſters pleaſure, and therefore though the maſter may be ſomewhat croſſe and crooked in his commandement, yet the ſervants obedience is not ſtraight in Gods ſight, when it ſwarveth from that which he requireth; he muſt then ſerve and obey in all things. And as thus, ſo not with eye ſervice, but as faithfully behinde his backe, as if he were preſent : That which *Ariſtotle* ſaid ſhould not onely be true, *Oculus Domini impinguat equum, veſtigium domini impinguat agrum*, the maſters eye makes a fat horſe, and the maſters footſteps a fertile field, as contenting themſelves with eye ſervice, ſight obedience; but Chriſtians muſt learne that of *Chryſoſtome*, God is ἐργοδώκτης, an overſeer of thir workes, and a rewarder of them, and ſo performe them as lawfully & exactly, when none is by to take notice of it, as to do them in the ſight & preſence of others; they that ſhall thus in conſcience of Gods will ſerve them, as if they ſerved them in their perſons, though their maſters reward them not, yet will God, and if they deale liberally with them, Gods reward ſhall be never the leſſe; becauſe they ſerve the Lord Jeſus, Ephe. 6. 8. the ſervant ſhall have his reward as well as any other in their place of obedience, Chriſt will make him his freeman, 1 Cor. 7. 14. God ſhall bleſſe him with good ſervants, and obedient here, and make him partaker with the good ſervant hereafter, Math. 24. 46, 47. that is, partaker of his kingdome. But here may be moved the ſame doubts and queſtions, which were in the obedience of Children. Firſt, If God and my maſter command divers things, whom muſt I obey? God, for the reaſons before, and that of Chriſt, Math. 23. 8. *one is your maſter, that is Chriſt*; that is chiefe and principall, who muſt firſt and eſpecially be ſerved. But yet thou that art a ſervant, take heed, thou make not an oppoſition, when there is none, yet at leaſt not in thy obedience, though there may be in his command, only to ſhift off his ſervice, and to eaſe thy ſelf, or for other ſiniſter reſpect; for this know, that thou mayſt doe things at his command, which happily he commands not lawfully, and which thou couldſt not doe lawfully without his command. Inſtances will make the point more evident; for thee to withdraw thy ſelf on the Lords Sabboth, from publique exerciſes is unlawfull; But thy maſter commands thee to ſtay at home, either whole or part of the day; I ſee not, but thou mayſt doe it, and without ſinne : The maſter may command it without ſinne, if he dwell farre from neighbours, as in the Country, for the preſervation

of the things God hath given him; and if nigh unto neighbors, yet for his children, who either muſt be troubleſome to the congregation, as too many are, and hinder many from hearing, or muſt be kept at home, which cannot be without danger, if ſome one of diſcretion be not with them: here he may lawfully command, and thou lawfully obey, which thou couldeſt not doe without: But he may doe it unlawfully, when he hath no ſuch occaſion, yet thou muſt doe it and may, ſo he imploy thee not about ſervile workes on that day, and in that time: The reaſon is, becauſe the Lords day may be ſanctified privately, and publique exerciſes are not of abſolute neceſſity in the ſanctifying of it; for then priſoners and ſicke perſons, and ſuch as lye lame, ſhould not be able to ſanctifie it: They onely are of neceſſity, when they can be had without apparent breach of ſome other commandements; and yet maiſt thou make this unlawfull to thee; when if thou be left at home, thy Maſter and Miſtris are gone to Church, but thou art with a child in thy armes, or without gazing at the dore, or gadding abroad, or having thy companions comming to thee, and ſpendeſt thy time prophanely, when thou oughteſt, ſo much as may be, to ſpend it in reading the word, meditating on that thou haſt heard in the forenoon or former time, or ſuch like. And in this thou muſt take heed how thou ſetſt God, and thy maſter, one againſt another: another inſtance, thy maſter commands, that is unlawfull for him to bid, not for the thing, but his affection; thou muſt obey, having firſt wiſely and humbly ſought to turne thy maſter from ſuch a ſinne: As betwixt *David* and *Joabs* numbring of the people, 2 Sam. 24.2, 3. But the thing he commands is unlawfull, as well as his affection, I meane not ſimply, but by circumſtance or conſequent, yet thou mayſt obey, as being an Officers Clerke to receive more fees then is due, being extortion; or a Noble mans bailiffe his extreame racke rents; providing that in humility thou ſhew thy diſlike of it, ſeeke to reforme it, or doe it with ſorrow and griefe while thou art bound to it, and get thy ſelf rid of ſuch a ſervice ſo ſoone as thou may. But if he command thee any thing ſimply that is ſinne, as to ſweare for his gaine, to lye for his commodity, to deceive, to ſteale, or any ſuch things, thou mayſt not obey, and yet not rebell, but ſuffer.

Queſt. 2. If the Magiſtrate and my Maſter command divers thing, whether muſt I obey?

Anſw. The Magiſtrate, *ut ſupra*, and for the reaſons there; beſides, if it carry not any excuſe, neither is it any plea in law; my Maſter bids me doe it; It muſt needs follow that the Magiſtrate muſt be obeyed: It would not excuſe *Abſolons* ſervants, their Maſter bade them kill *Ammon*, for which he was glad to flee; for the power of the maſter is but ſubordinate to the Magiſtrate; thy obedience

obedience then to thy Maſter hath this reſtraint, becauſe it cannot be lawfull. But ſay the Magiſtrate commands me that which doth marvellouſly redound to the hurt of my maſter, whoſe good I am bound to procure? If it be very profitable to the Common-wealth, a publique good muſt be preferred: if not prejudiciall to it, ſo there be no contempt of the Magiſtrate and his authority, he being content to beare the penalty, if it be executed and exacted from him, I ſee not but he may preferre his maſter before, as in the caſe of Children, and inſtance of *Eſter.*

My Maſter and my Father are oppoſites, whether muſt I obey? *Queſt. 3.*

I anſwer as before in Children; there is ſomewhat beſides in thoſe who are borne ſervants, Exod. 21. 4. *Anſw.*

My Maſter and my Huſband, as the caſe may fall out in the meaner ſort, (who are to be inſtructed as others) or my ſtate requires this of me, wife and children, but my Maſter another. *Queſt. 4.*

I anſwer, his Maſter; the Maſter is to be obeyed, becauſe he ought, Pſal. 15. 4. *not to change, though he ſwore to his hurt.* The equity of it ſtands for any covenant, that muſt be preferred before his profit; and if before his owne, then his wives or huſbands: for the man, ſee an example in *Jacob*, who would not labour for his owne family, but obey his Maſter, Gen. 30. 30. For the woman, if ſhe be a ſervant borne, and given in marriage, as the manner was, ſtill ſhe was to obey her Maſter. Exod. 21. 4. If ſhe be a ſervant by covenant, and conſent of her Huſband, during the time of her covenant, ſhe is to obey and keepe the conditions of the covenant; for he for the time hath remitted his authority. *Anſw.*

The third duty of ſervants is ſubmiſſion, that is, to their reproofe and corrections; for thoſe men whom they feare, they will ſuffer both at their hands.

Servants muſt ſubmit themſelves unto their Maſters to be controuled and corrected by them, whether they doe it juſtly or unjuſtly; whether deſervedly, or not; they muſt feare them, and therefore ſuffer from them. When God allows the Maſter to reprove and correct his ſervant as he doth, Prov. 29. 19. then it muſt imply that his ſervant muſt ſuffer it: 1 Pet. 2. 19. *for this is thank-worthy, if a man for conſcience toward God, endure griefe, ſuffering wrongfully*, Tit. 2. 9. *not giving croſſe words one for another.* Hence is that, Gen. 16. 9. And the Angell of the Lord ſaid unto her, Returne to thy Miſtris, and ſubmit thy ſelfe under her hands. The example of *Abrahams* ſervants is commendable, Gen. 17. 23. his ſervants ſubmitted to Circumciſion, and by proportion the example ſerves for this purpoſe. *Doctr.*

Becauſe if it be for well doing in conſcience, it is thanke- *Reaſ. 1.*

worthy; and if it be borne with meekneſſe, the Lord ſhall give a man the more reward. 1 Pet. 2. 19, 20.

Reaſ. 2. Becauſe they are called to this; 1 Pet. 2. 21. this is the Croſſe that Chriſt hath called them to take up and beare after him; this is the Croſſe that God hath annexed to their calling, as every calling hath ſome croſſe or other; and for the wrong that is offered them, God, as St. *Paul* ſaith, Coloſſ. 3. 25. will right and revenge them, &c.

Uſe 1. To reprove many and moſt ſervants amongſt us, who goe not ſo farre as nature it ſelfe would teach them, few ſo farre as Religion doth teach them; for ſome cannot ſo farre ſubdue their crooked natures, to ſubmit themſelves to their maſters; ſo farre as they can doe, no otherwiſe; becauſe it is in vaine to ſtruggle with the yoke when a man cannot ſlip it, nor ſhift it off. But if ſome come to this, yet can they hardly ſuffer with patience hard meaſure, though they ſuffer deſervedly; when as naturall equity condemneth him that doth otherwiſe.

And be it, that ſome can thus ſubdue themſelves, yet is it no more than the Heathens and Publicanes will doe: it is but *Canina patientia*, a dog-like enduring, ſaith *Bernard*, ſuch as God will not accept, when either he dare not whine, or hath done ſome foule fact, and deſerved it. But if they have not, or thinke they have not deſerved it, how ready are their anſwers? how ſoone will they turne upon their Maſters, and take the rod by the end? and if they be rebuked, they murmure; if they be corrected, they either will reſiſt, or clamorouſly complaine, or wickedly ſeeke revenge. Let theſe know and ſee their ſin, and looke for a recompence from the Lord; for, ſaith St. *Peter*, they have loſt their thankes, it is not thankes worthy, if they had ſuffered for evill; what when they will not? undoubtedly let them looke from God, which rewardeth every man, they ſhall have their recompence from him, if they repent not; it may be in this life with the like, (if not in the life to come) with wicked and lewd ſervants. But of this ſinne, if we may enquire the cauſes of it, we ſhall find in many, to come from the Parents and friends, either in their education, bringing them up cockeringly, never uſing them to reproofes, to the rod, and to the yoke; but as my young Maſters, and ſuch as never ſhould come to ſerve; ſo that when they muſt to it, by no meanes they can apply themſelves unto it, but in it endure and ſuffer nothing, not ſo much as ſharpe words, but no blowes, deſerved, or not. But this is not all their fault, for it is ſeconded with as bad when they are in ſervice, and find ſome hardneſſe, and as they onely thinke, ſharpneſſe; they remembring the fondneſſe of their affection, complaine to them, who doe not as they ſhould, correct them ſoundly, and ſend them home againe; but

goe

goe to their Maſters, and expoſtulate the matter for them; extenuate the fact, aggravate the Maſters hard dealing, upbraid him with what he gave him with his friend or child, and ſo animate them, that they will be in nothing ſufferers after, or never without grudging and repining. Another cauſe is in the maſter, either becauſe he was ſuch, and is ſuch becauſe he hath not repented; and ſo it is Gods retribution, *vt ante*; or becauſe he hath beene too remiſſe to let faults, many and little, eſcape without reproofe and correction, that when he would for greater, he cannot ſubdue them; or paſſed by ſome greater faults in ſome other of his ſervants for ſome ſiniſter reſpect, as becauſe he wouldnot be accounted cruell and ſevere, which in the juſtiee of God, and the cankred nature of another ſervant is payed him home, becauſe he never feared to be accounted cruell of God, and ſuch an one as hates his ſervant; for that will hold in ſervants, Prov. 13. 24. *He that ſpareth his rod, hateth his ſonne; but he that loveth him, chaſteneth him betimes*; and ſo being aſhamed in a licentious and corrupt age to be accounted hard and ſtrait, he hath ſhame laid upon him by a rebellious ſervant, as we may apply, Prov. 29. 15. *The rod and reproofe giveth wiſedome, but a Child left to himſelfe, bringeth his mother to ſhame.* A third cauſe is in the Magiſtrate, to whom the maſter complains, as he may and muſt in a deſperate cauſe, who by the ſervants friends or meanes he makes to him, will either reprove and checke the maſter, which he ought not to doe, though there be ſome ſmall cauſe; nor, if great cauſe, yet not before the friends or face of the ſervant, and little or not at all reprove, or not ſeverely correct that ſervant, by which not onely he is made more bold againſt his maſter, but even other ſervants are animated againſt theirs, and the maſters utterly diſcouraged to ſeeke any helpe from them.

To admoniſh all ſervants to ſubject and ſubmit themſelves unto their maſters, to be reproved or corrected by them as well unjuſtly as juſtly, not anſwering croſſly, or rejecting their ſtripes. If they ſuffer juſtly, it is not thank-worthy for a Chriſtian, when a naturall man will doe the ſame; for nature teacheth that it is no hard dealing, when they ſuffer evill, that have done evill before. Then, as Chriſt, except your righteouſneſſe exceed, &c. ſo except your ſubjection exceed that which a naturall man will performe, you ſhall have no thanke from God, no reward. How then muſt you exceed it? if not onely this, but even when you are wrongfully afflicted, reproved, and chaſtiſed, in truth or in your apprehenſion of things, if for conſcience ſake towards God you endure griefe. 1 Pet. 2. 19. * Obedience and patience are unſavoury, unleſſe God be the cauſe, and it be for conſcience.

* *Inſipida & inſuſa omnis tum obedientia, tum patientia, niſi omnium quæ agimus vel patimur ipſe ſit cauſa.* Bernard.

But how farre muſt we ſuffer? I anſwer, So long as he kils not, or diſmembers not; but if wrongfully he be corrected he may expoſtulate and defend himſelfe, in humility and meeknes; his maſter giving him leave, as Job. 31.13.

The fourth duty of ſervants is faithfulneſſe, for thoſe whom men feare, to them are they faithfull if they truſt them with any thing.

Doctr. Servants muſt performe all faithfulneſſe to their maſters; that is, they muſt not themſelves diminiſh or hinder their eſtate, neither ſuffer it, ſo much as poſſibly they can withſtand, to be hindred by other, but by all meanes uphold, maintaine and increaſe it to the utmoſt of their power. This is manifeſt, Titus 2.10. *not purloyning, but ſhewing all good fidelity, that they may adorne the Doctrine of God our Saviour in all things.* Where, as faithfulneſſe is expreſly required, ſo the contrary is forbidden, and manifeſted wherein that doth conſiſt, by the contrary, in maintaining and not dimmiſhing his maſters ſtate and condition: This Chriſt teacheth by the faithfull and evill ſervant: Math.24,45.48,&c. As alſo in the parable of the worldly wiſe, but wicked ſteward, Luke 16.2. Thus *Jacob* played a good ſervant, Gen. 37,38,39. In this he was a good ſervant, though faulty otherwiſe. 1 Sam.25.14,15,17. *Joab* alſo, Chron.21.3.

Reaſ. 1. Becauſe the commandement requires it of every man, one to another in common juſtice. Thou ſhall not ſteale, not diminiſh another mans ſubſtance, nay maintaine and increaſe it, in the affirmative, then much more a ſervant.

Reaſ. 2. Becauſe the maſters family is as a little common wealth as that is a great family. Now as all ſubjects are members, and ought to labour for the common good, and be faithfull to the Prince, ſo every ſervant is a member, and muſt bee faithfull unto the whole body.

Reaſ. 3. Becauſe they are put in truſt often with part or his whol ſtate; where there is truſt, treachery is intolerable.

Reaſ. 4. Becauſe by this meanes they ſhall adorn the doctrine of Chriſt which they profeſſe. Titus 2.10.

Uſe 2. To let ſervants ſee their ſinnes that they have not been faithfull, but unfaithfull to their Maſters; unfaithfull, firſt, by hindring his profit and diminiſhing his ſtate, either ſpending his Maſters goods riotouſly, at home with his fellow ſervants, as he Mat.24. or abroad as the prodigall ſonne, upon harlots and wicked perſons, playing and dancing, drinking and dycing, and ſuch like. The former, of ſervants accounted no ſinne, the latter but a ſmall ſinne; and yet neither of them inferiour to robbery by the highway, and in divers circumſtances greater: And ſuch a ſinne, without recompence to his maſter, and repentance in the ſight of God, ſhall have his juſt recompence from God, and

ſhall

ſhall never be forgiven him, for if he that deceives another, or defrauds and oppreſſeth him, ſhall not eſcape, he leſſe that deales ſo with his maſter. But ſay he ſpends it not, but convert it to his owne uſe, and inrich himſelf by it? he is more bound to make reſtitution, or let him ſuſpect that of *Auguſtine* ſhall be true. * *The ſinne is not pardoned unleſſe the theft be reſtored*: and as long as he keeps it, he keeps Gods curſe with it, proſper he never ſo well for a while, and if he leave it to his, that it will be a ſparke to burne up his houſe and ſubſtance, in his ſight; he ſhall leave the curſe of God with it to his wife and children, when he is burning in Hell for it and other ſins; yet if many be free from this kind of unfaithfulnes, yet how few can waſh their hands from the other, not upholding & encreaſing their maſters ſtate and condition; the Apoſtle forbad not only ſtealing and pilfering, but commands all good faithfulneſſe, that they by all meanes poſſible ſhould encreaſe it, by all their diligence, ſkill and ſpeech; when as they have beene ſloathfull and negligent, when they have by their careleſneſſe loſt their maſter ſomewhat, which might honeſtly have been had, or not prevented ſome loſſe by their wiſdome and forecaſt, if they ſaw it comming; yea when they have murmured to breake their ſleeps or mend their pace, to beare the heat in the day, and the froſt in the night, for their Maſters ſpeciall advantage and honeſt gaine: they have not performed this faithfulneſſe in all theſe things: looke upon your reckonings, your guilty conſciences; and know you that if God will recompence your wrong to your maſter, Col. 3. 25. he will much more recompence you for them, if you repent not. Now the cauſe of this unfaithfulneſſe (to ſay nothing of Gods retribution and ſervants corrupt hearts) is to be found in ſome, becauſe they doe not take ſtrait accounts of their ſervants, but do it negligently or ſeldome, by which he is imboldened to ſpend or inabled to ſhift when his account is to be given.

Many for the ſicknes times have in Gods Rols long Records againſt them, yea great indictments they muſt plead guilty to, for which ſome of their fellows have anſwered already.

** Non remittitur peccatũ niſi reſtituitur ablatum. Auguſt.*

Secondly in others, becauſe they paſſe over apparent unfaithfulnes in ſome of their ſervants, without due correction and puniſhment, and ſo other of their fellows & themſeves are heartned to the like, when they have no feare of God, nor feel nothing from their Maſters after their deſerts.

Thirdly, from parents that allowed them to ſpend, and brought them up idly, before ever they bound them, & from many a maſter who would be content his eldeſt ſervant ſhould keep good fellowſhip and company, and ſpend of his owne, to bring them cuſtomers, by which the reſt have their teeth ſet on edge, in their corruptions, and Gods hand is againſt them to puniſh them by others, when they had no care of the former.

Fourthly

Fourthly, becauſe they had no care to take ſuch ſervants as are religious and towardly, and ſuch as know how to be faithfull; nor yet to teach them any religion, when they have them, that they might learne to be faithfull of conſcience, and not for other ſiniſter reſpect: and ſo when they have no care, with *Abraham*, to teach their ſervants to be faithfull with God, no marvell though they be unfaithfull to them, in their ſtates, bodies, children, and in all things.

Vſe 2. This may inſtruct, and perſwade ſervants to perform faithfulneſſe to their maſters for the time to come, and to repent, make them recompence for that is paſt, if they ſee their ſinne, if in mis-ſpending their maſters goods at home or abroad, if by negligence loſing him commodity, or by hindring of it, or for want of diligence not advancing it, ſorrow and mourne for that is paſt, as it is a ſin againſt God and man, and make thy maſter amends by a double care and diligence in thy ſervice, elſe make account that thy ſinne ſtands upon the ſcore againſt thee, for a judgement to come. And if thy unfaithfulnes hath been ſo great, that thou haſt appropriated his goods unto thy ſelfe, looke (whether thou be in his ſervice or out) that thou make him recompence, and give him his owne againe, make him reſtitution, or elſe all ſhall not be accepted of God, while thou haſt his goods in thy hand; looke how many pence or pounds, ſo many witneſſes againſt thee; yea, ſo many as call for a curſe upon the reſt of thy ſubſtance, thou either haſt, or may have: And for other ſervants, let, if not conſcience reſtrain them, yet this, that thou muſt make reſtitution, or never have remiſſion before God; beſides the guilt and gall of thy conſcience, if thou go not aſleepe to hell; finally let ſervants in all things ſhew all good faithfulneſſe, ſpecially ſuch as have any taſte of religion, that you may adorn the doctrine of Chriſt; that you make not the wicked ſcoffe at your profeſſion, and the good juſtly tax you of hypocriſie, *Chryſoſt. Hom.* 16. *in* Tim. hath theſe words; If not otherwiſe, yet as ſervants obey and reſpect their maſters, ſo let us the Lord. They expoſe their lives for their eaſe, it is their work and ſtudy to care for their maſters, the things of their maſters they care for all the day, but a little part for their owne; would God we could this exhort upon as good ground & true, ſure it is, ſo it ſhould be; and thus faithfull ſhould every one be, and if you be, look for Gods bleſſing by like ſervants, and a reward hereafter with the good ſervants, if you be ſuch of conſcience, and for the Lord.

Vnto Maſters.] As we have ſeen the duty and feare, ſo we muſt ſee the parties to whom it is due to be performed: To their Maſter whatſoever he may be, ſo he be their Maſter, it ſkils not, to him muſt they performe it.

Servants,

Doctrine.

Servants, muſt give this feare, and performe all theſe duties to him that is their Maſter; be he what he may be, or let them be what they can be, yet while they are ſervants, and they Maſters, they muſt performe it; ſay he be in birth, in parts, in graces, in religion, inferiour to them, ſay he be cruell and churliſh, a very *Nabal*, ſay he be prophane and irreligious, an Atheiſt or Hereticke, yet they muſt feare, and in feare performe theſe duties to them: this is that the Apoſtle ſpeaketh, 1 Pet. 2.18. and 1 Tim. 6.1. To what ſervants ſpeaketh the Apoſtle, to ſuch as did beleeve, and were come to the knowledge of the truth; of what maſters, ſuch as yet were enemies to God and his truth, loved not, knew not, had not taſted of the truth: *Laban* was an Idolater, yet did *Jacob* give him faithfull ſervice, and all duty, yea a churliſh and deceitfull unconſcionable Maſter: *Potiphar* was an heathen, yet *Joſeph* feared him, and ſerved him faithfully. The Prophet never forbade *Naaman* his ſervice to his Maſter, after he was become a Jew, that is, a ſervant of God. 2 King. 5.23. hereto may we apply that, 1 Cor. 7.20, 21, 22. not to deny ſervice, but to alter the manner of ſervice, before for feare of Maſters diſpleaſure, now for conſcience of Gods command, before their Maſters onely, now Chriſt in their Maſter.

He ſpeakes to thoſe who are free, not to bind themſelves to ſuch.

Reaſ. 1.

Becauſe (as was noted in Children out of *Chryſoſt.*) it is due to their place, not perſon; as *Non principi, ſed principatui*; ſo *Non magiſtro, ſed magiſterio.* The feare is due, not to his perſon, and ſo good or bad, high or low, gentle or churliſh; but to his place and authority, as a maſter, which he may be, of what quality or condition ſoever he be, and from them as ſervants, whatſoever their perſons, and quality, and gifts may be.

Reaſ. 2.

Particularly for ſuch as are religious, that they bring not diſhonour upon Gods Name and Doctrine, 1 Tim. 6.1. but may honour him.

Reaſ. 3.

For both, becauſe it ſhall be more reſpected of God, the leſſe it is deſerved by any thing in thy maſter; for then it is done of conſcience, and for God, as a good worke ought to be.

Uſe 1.

This will condemne the Doctrine of the Church of *Rome*, howſoever bragging it ſelfe to be Apoſtolicall, yet holds it but few of the Apoſtles doctrines, which it hath not either corrupted, or taught ſomething to the contrary: And in this point moſt directly to *Peter* and *Paul*, forbidding feare and faithfulneſſe to be performed of ſervants to their maſters, and them who put them in truſt. *Symacha* ſaith *Inſtit. Cathol. Tit.* 46. *ſect.* 74. that all keepers of forts, and all other vaſſals and ſlaves are freed from the oath of ſubjection to their Lord and Maſter, he being an Heretick; affirming that by it, he is deprived of his civill power he hath over his ſervants; the ground of the unfaithfulneſſe of Sr. *William Stanly* in yeelding up *Daventer*, an act approved

proved and commended by *Cardinall Allen*; how unlike are theſe ſpirits to the ſpirit of Saint *Peter* and Saint *Paul*, who will have faithfulneſſe to the good and bad, to the Infidell aſwell as the beleever; ſhall not that be verified of them, Math. 5. 19? But they will ſay, Hereſie is a greater ſinne then infidelity; firſt, I anſwer, not as they make Hereſie, *ut ante*; ſecondly, be that true of *Auguſt. Sanata vulnere infidelitatis, ſed gravius percuſſa vulnere Idololatriæ*, yet all Hereſie is not Idolatrie, neither can this, if it be, deſtroy the knot and bond of this duty, which is not faith, nor the foundation of divine religion; but a politique title, having force and ſtrength from the law of nature; which is not to be diſſolved by Hereſie not contrary to it: And the Apoſtles reaſon will be here, aſwell as in Infidelity, it will make the name of God, and his doctrine ill ſpoken of. But the truth is, this is but a ſhift of theirs, for they teach no faith to be kept with ſuch, and ſo no faithfulneſſe with ſuch as are heathen or Infidels: If we may gather the leſſe from the greater, *Vladiſlaus* (he was I take it the King of *Hungary* and *Poland*) in a battaile againſt the Turkes, had the better hand, ſo that the Turke offered to yeeld to any conditions; whereupon, *Vladiſlaus* and the Turke ſwore to Articles of Agreement; but preſently a Legate came frome the Pope, and urged *Vladiſlaus* to ſet upon the Turke againe, neere vanquiſhed already, telling him that the Pope had power to diſpence with his Oath; which he attempted, though ſore againſt his will: Then the Turke cryed out, *Oh thou crucified, thou crucified, take notice of thy treacherous people*: And ſo beſtirred himſelf, that he overthrew *Vladiſlaus*, which hath ever ſince turned to the greateſt detriment of all Chriſtendome: out of this by proportion we may ſee it is but a colour of their diſtinction of Hereſie and Infidelity.

Amurath the ſecond of that name.

Eugenius. 4.

O Crucifixe, crucifixe, vide gentem tuam perfidam.

Vſe 2.

To reprove all ſuch ſervants as thinke they owe no feare nor duty, or leſſe feare and duty to their Maſters, becauſe of ſome defects in them, or ſome excellency in themſelves; if he be baſe borne, and they of worſhipfull Parents; if he be irreligious, and they have ſomewhat or more taſte of piety; if he be poore, ſo when they came to him, or impoveriſhed after, &c. But they muſt know that none of theſe will diſpenſe with omiſſion of any duty. Is he their Maſter? If they give him not all reſpect, they ſinne againſt his place and dominion, and ſo againſt God that hath given it him. If God had allowed only rich men, or religious men, or good, and courteous Men to be his Vicegerents in the family, then it were ſomewhat, but he hath given this to the rich and the poor alike, he hath lightned both their eyes, the good and the bad hath the ſeale of the Commiſſion alike, therefore they who doe not alike reverence their maſters, one

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as other, are guilty of ſinne before God, and ſhall have no reward from God, becauſe he doth it not in conſcience to Gods Commandement, but for ſiniſter reſpect, for which they may receive their reward from men, but a heavy one from God.

Vſe 3. To perſwade ſervants to feare, and doe all duty to their Maſters whatſoever they are, one or other; he that is well borne muſt forget his father and his fathers houſe, and looke not upon his maſter whence he came, but what he is; he that is religious, remember he muſt adorne his profeſſion, and looke not upon his maſter what he is of himſelfe, corrupt and prophane, but what God hath made him, his owne Vicegerent, and his maſter; and thinke what unworthineſſe ſoever be in thy maſter, yet that thou art moſt unworthy to doe him any diſgrace, or to deny him any duty. Remember, that what is due to him, it is not to his perſon, but place; indeed, not to him, but God, and to him in Gods ſtead; and the more unworthy he is of any duty, the more readily thou perform'ſt it, the more reward thou ſhalt have from God; yea, for the preſent it is a ſpeciall proofe of true grace in the heart. For as it is, Rom. 5. 7, 8. ſo every one will obey a great and a good maſter; but that is true obedience, when the maſter is neither great nor good, or great, and not good; or good, and not great: for ſo have good ſervants and holy men done in times paſt unto their maſters.

If I be a father, where is my honour?] Here is the application of the former ground and rule, to himſelfe and them, not ſpeaking in generall, but applying it particularly, teaching in his example what is the beſt and moſt profitable kind of preaching, when application is joyned with doctrine. *Vide* Heb. 12. 1.

If I be a father.] Here is firſt the father-hood of God to be conſidered, and ſo he is in two reſpects, of his Creation and Election; out of both we have ſomewhat to learne.

Doctrine. Men in regard of their Creation being ſo the ſonnes of God, ought to honour him, and doe him ſervice and obedience: thus much the Lords reaſoning imports and inforceth. It is manifeſt alſo by that, Deut. 32. 6. *Doe ye thus requite the Lord, O fooliſh people and unwiſe? Is not he thy father that hath bought thee? Hath he not made thee, and eſtabliſhed thee?* Thus much *David* prayed, Pſal. 119. 73. *Thy hands have made me, and faſhioned me, give me underſtanding that I may learne thy Commandements*; this ſhews he ought to pay ſo much to God.

Reaſ. 1. Becauſe by all Lawes humane and divine, of God, nature, and Nations, a man owes as much as he hath received, and ought to repay it, as it is due, and is called for. Therefore owes a man all he hath unto God, and ought to pay it to the ſervice of his Creator, unleſſe he will be accounted a thiefe, and an ungratefull man to him who hath beſtowed ſo great things upon

upon him; for he hath received from him his being, that is, his body, with all his ſenſes, and his ſoule, with all the powers of it: then is he debtor to pay all theſe.

Reaſ. 2. Becauſe as nothing elſe, ſo man is not borne with all perfections, he hath many things perfect, but many things wanting, which muſt be perfected afterwards. Now it is a rule, that he muſt give the complement and perfection, who hath begun the worke, or given the beginning. Therefore it is that every effect lookes to the cauſe, to receive from it his laſt perfection: The Trees ſearch for the Sunne, and ſtretch their roots into the earth, which brought them forth. Fiſhes alſo will not out of the waters which bred them. The Chicken no ſooner out of the ſhell, but ſhrowds it ſelfe under the feathers of the Hen, and follows whitherſoever ſhe goes. The little Lambe after it is borne, ſeeketh to the Dams teate, and if there be a thouſand ſheepe of the ſame wooll and colour, it knows the owne damme, and will follow her whitherſoever ſhe goes; as if ſhe ſaid, here I received that I have, and here I ſeeke for that I want. Then ought reaſonable man not to doe leſſe than unreaſonable creatures, but being not perfect, ſeeke to him, and ſerve him that made him, that he may receive perfections.

Uſe 1. This will ſerve to confute the dreame of *Libertines* and *Valentinians*, (of which not a few in our dayes,) who have the name of Chriſtians but not the thing, who think that the Goſpell & Chriſt being come, men are not bound to obedience as before: whether the Goſpell bind or no, that will follow after in the next point, for this that men are ſtill bound, and by the Law, for all the Goſpell to obey, appeares plainely, becauſe the Reaſons are the ſame to us now, which were then to them. Receive they not now all their bodies and ſoules, all the members and parts, all the faculties and powers of them from him? and as they have thoſe beginnings, muſt they not have the proceedings alſo and perfections from him? If any have not, let him goe out free, he is bound to no ſuch thing; but if all men have, then is every one bound, even by the Law, now in time of the Goſpell, as before. Gods reaſon ſtands thus now, if I be a father, if I have made thee, and created thee, honour me; if thou haddeſt that thou haſt elſe-where, I challenge it not; if thou canſt have any thing from others without me to perfect thy defects, and ſupply thy wants, I challenge no ſuch thing; but if not, then give me my honour. Know thus much, that the Law requires honour to God as a Father in regard of Creation; which if it be a continuall worke of God for all times, and to all men, then it follows, that now as then.

Uſe 2. To teach men, and every one, if there be no other reaſon, that this requires of all obedience and honour to God, becauſe they

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are his, he their father that made them. For if a man build the houſe, whoſe turne muſt it ſerve but the Lords that built it? if he plant a Vineyard, who ſhall gather the Grapes but he that planted it? If a father beget a ſonne, whom ſhall he rather ſerve and honour than his father, which begat him? And if this, then how much more to him that is the Father of Fathers, and of all things in earth and Heaven? It is heard from many men, when they reprove others for ſome diſhonouring of God, and often, but as they thinke; It is not for your profeſſion; doth it become a man of that zeale you make ſhew of, profeſſing ſo greatly as you doe. If they ſpeake it that they are more bound, it is true; but if that they themſelves are not bound, and more than they can performe, it is falſe; for wherein have they diſhonoured God by the profeſſion, that thy Creation binds not thee to doe, or from doing? Set faith and repentance aſide, things inviſible not commanded in the Law, what is it thou art not bound to, either for piety or honeſty, and that by the Creation? for the Law holds faſt there, and Creation onely binds to all ſuch duties. For even as the Heathen man ſaith, A man can never *Ariſtotle.* returne ſo much to his father as he ought, how can he to God, who hath given us more than all the fathers in the world? And if to diſhonour a father, be a vile crime in a ſonne, what is it to ſinne and rebell againſt God, who is father ſo many wayes? Let every man then bethink himſelfe of this, and ſee in himſelfe how many things he hath to move him to honour God, though he never looke without himſelfe; body, ſoule, all the faculties and powers and parts of both, becauſe his hands made them: And if the Axe may not boaſt it ſelfe againſt him that heweth with it, Iſa. 10. 15. how may it againſt him that made it? How may man diſhonour his Creator? if not the Axe againſt the hewer, how the heart againſt the maſter? Shall thoſe hands made by him, thoſe eyes enlightned by him, that tongue made, and made ſpeaking by him, diſhonour, provoke, and revile with oaths and blaſphemies? if they doe, know, that as all things are poſſible with him, and like eaſie to him, he can deſtroy them as eaſily as he made them, in a word, both. Oh then let thoſe hands worke the workes of God, let thoſe feet walke the paths of God, thoſe eyes delight in the wayes of God, and that tongue ſpeake the praiſes of God, and that whole man honour him that hath made it, for thus he calls: If I be a Father, where is my honour? if I have made you, where is the ſervice you doe me? Amongſt men a Chapman of credit payes as much as hee received, and he would ſcorne not to be accounted a good pay maſter, and yet ſuch deale nothing ſo currantly with God, neither when we looke for ſo much from God. Man will not give God ſo much, give him ourſelves,

and that we have received, one will give him his heart, another his body, not his heart; another will part both with him, as if he created not both as one, as if his title be not as great to one as to another, or to the whole, as to part: He is the Father of our ſpirits, and the Father of our bodies; or if thou wilt give one, and not the other, thou condemneſt thy ſelfe by the one, for with-holding the other; for his right is in this reſpect to both, and muſt have both, and be honoured in the whole. But why pay they as much, becauſe they would receive more, and have not yet enough? So in this no man is perfect, though he have received much. And why hath not God made him perfect? Verily it was, as one ſaid, not becauſe he was covetous and niggard, but becauſe he was loving and bountifull, knowing that it was good for him to be ſuch an one; not that he ſhould be poore, but humble; not as alwayes needy, but as alwayes looking up to him, and remembring to honour him with that he hath given him, that he may receive that he wants, and further perfection: pay then thy debt, and pay it to receive more, that thou mayeſt be perfect, and thinke he ſpeakes to every one; If I be thy Father, honour me; remember me thy Creator in the dayes of thy youth and thy age, even as one ſaith, ſo often as thou breatheſt, ſo often thou oughteſt to remember God. And ſeeing thy being is ever in one, ſo thy thankfulneſſe ſhould be ever both for thy ever being. And as *Chryſoſtome*, thou wilt ſay, Lord keepe me as the Apple of thine Eye, he will anſwer thee againe, Keepe my Commandements as the Apple of thine eye; ſo thou wilt come to God, and ſay, Lord keepe me, for thou haſt made me; I am thine, and the workes of thy hands. God will anſwer thee then, Keepe the words of my mouth, and ſo honour me, for thou art the workes of my hands.

Doctr. The election of God, by which he hath freely choſen men to be his ſonnes and to be heires of eternall life, binds them to obedience, ſervice and honouring of him: ſo the Lord reaſoneth here, if I be a father, if I have adopted and choſen you for ſonnes, where is my honour? He challengeth but that he hath title. To this purpoſe is that, Ephe. 1. 4. 1 Pet. 1. 17. Math. 5. 16.

Reaſ. Becauſe his choiſe and adoption is ſo free, for it is without any merits or deſerts of man; of his owne free will and pleaſure, Ephe. 1. 5. long before there was any merit of man, for it was before he was, it is ancienter then the world, it is coeternall with God himſelfe, for as he is from all eternities, ſo he hath loved his from all eternity; then free and moſt franke is this choice of men to be ſonnes. Now benefits the more free & undeſerved, the more they bind men to performe thankfulneſſe for them; So in this: And this is that God would have for it. Honour him.

Becauſe

Becauſe it is ſo rare a benefit, not all, not many; but few of many, Math. 20. 16. *few choſen*. Benefits that are rare, are pretious, *rara, chara*, and ſo deſerve and exact more: when as then God amongſt ſo many Nations of barbarous men, and in ſuch a multitude of condemned men, hath called a man to ſo happy a condition, that he ſhould be in the number of thoſe who are choſen, his ſons, and to inherit eternall life; the benefit being ſo much the greater, as the number is ſmaller, muſt needs binde to this duty. *Reaſ.* 2.

This may ſerve to ſtop the mouth of deſperate wretches, that make the doctrine of Gods decree, an occaſion of careleſneſſe, and from it take liberty to diſhonour God; that reaſon if they be elected they are ſure to be ſaved, whether they live well or ill, and ſo *è contra*, whence they give all liberty to themſelves, and live licentiouſly, and diſhonour God; of theſe I would demand, whether they thinke the former teſtimonies, and this particular preface was written by the ſpirit of Chriſt? If they ſay no, they ſhew themſelves in the ſtate of reprobation, what ſoever God hath decreed of them: If they ſay it is, then let them compare the ſpirit they ſpeake with, and this ſpirit by which theſe are written, and ſee themſelves not to be led with the ſpirit of Chriſt, which can not ſo contradict it ſelfe: It requireth duty and reverence, ſervice and honour, becauſe thou art his, thou wilt give none; becauſe, if perhaps thou beeſt, thou needeſt not, if not, it is bootleſſe and doubtfull; in this thou determineſt not to honour God, but to diſhonour him. Tell me this, thou thou art a father and diſpoſeſt of all thy goods in ſecret before ever thy ſonne knows how, or hath enquired, and uſed means to know how; if he ſhould ſet light by thee, and carry himſelf undutifully towards thee, as if he would give thee an occaſion to give all away from him, if thou haſt not done it already; wouldeſt thou not thinke it a marvellous prepoſterous and impious courſe? and yet this is that which thou wilt doe with God, like a deſperate miſcreant, not knowing whether God hath purpoſed thee ſalvation and heaven, which he had diſpoſed and made his will of in ſecret; yea, not taking ſo much paines to ſearch and enquire by the booke of God, and the notes in it, whether thou be in the number, but yet ever thou ſeeke after it, to know whether thou be in his booke, ſo wilfully behaveſt thy ſelfe, as if thou meantſt to make him alter his will (if it were poſſible) if he were purpoſed to deale well with thee before. But know thou, if he were purpoſed to diſinherit thee, yet thououghteſt to honor him becauſe he is the father. And this without all conſideration of Heaven and Hell, much more if he have elected thee, and thou be his ſonne this way too, oughteſt thou to honour him, *Uſe* 1.

And know, that if thou beeſt his, no ſuch thought can poſſeſſe thy heart long, leſſe allow thy mouth to ſpeake it boaſtingly in a ſecure and careleſſe courſe of life; what may come from a man of a troubled minde and in a temptation, that is not to this purpoſe, but the other can never bee: Nay know, that God diſpoſeth all things ſweetly and orderly to bring a man to this end if he have once choſen him; As a father that aymes at ſome ſtate of life for his ſonne, as to make him a Lawyer, or a Divine, he traines him up ſo, and brings him up in learning and ſtudies and directions.

Uſe 2. This ſhould admoniſh every one who by a divine ſearch findeth himſelfe the ſon of God by adoption or election, or thinks himſelfe is one, to remember what he is, and what it requires of him, even to honour God as a father. The former bindes, but this bindes more, as a twofold cord, the law becauſe of our creation, the Goſpell for our election and redemption, *we are no more ſervants, but ſonnes.* Galat. 4. 5, 6. But muſt we the leſſe ſerve him, or not? this were a gallant Goſpell indeed. Nay we muſt the rather, becauſe ſonnes, Mala. 3. 16. we muſt not change our ſervice, but the manner of our ſervice; for he hath made us to ſerve him, Luke 1. 74, 75. *that hee would grant unto us, that we being delivered out of the hands of our enemies might ſerve him without feare, in holineſſe and righteouſneſſe before him all the dayes of our life*; Not as ſervants for wages, but as ſonnes in a more honourable kinde of ſervice, with a free affection, in no mercenarie manner, otherwiſe this bindes us more then before, and to doe more if it were poſſible then the law requires. If the other, though free, yet not ſo rare, doe bind, how much more this ſo rare a benefit ſhould bind us? *In the firſt, he gave me to my ſelfe; In the other he gave himſelfe to me: To whom I owe my ſelfe for my being, to him I am more indebted for giving himſelf to mee*; more is then due unto him, and more muſt we endeavour; if our being, and being men require it of us, what this being ſonnes, without which it had beene better wee had never been; yea, a thouſand times? If his bounty in creating us, what his mercy and love in electing us? The world, though peeviſhly and corruptly it upbraids thoſe that are Gods, and in ſome ſiniſter and corrupt affection, challenges more of them, then of others towards themſelves, then towards God; yet thoſe who are indeed Gods, muſt thinke ſuch ſpeeches are goades to pricke them forwards to more: For God hath done more for them, therefore more is required of them; yea, more then they thinke they ought to performe: Every one muſt argue as *David*, ſee 2 Sam. 6. 21. *And* David *ſaid unto* Michal, *it was before the Lord, which choſe me before thy father, and before all his houſe, to appoint me ruler over the people of the Lord, over Iſrael, therefore will*

In primo dedit me mihi, in ſecundo dedit & ſe mihi, cui debeo me, propter me debeo pluſquam me propter ſe. Ber.

will I play before the Lord: It will not ſerve and goe for currant if Gods children elected be not more diligent to honour him, then others.

Where is my honour?] wee have ſeene by what right God requires this; we muſt ſee, now, the thing, it is honour, which is indeed childelike and filiall feare, to obey and ſerve him for love, rather then feare, as ſonnes doe their father; and of this I will thus ſpeak, firſt that men muſt give it to God, the ſonnes to the father. Secondly, how it differs from the ſervile feare. Thirdly, the effects of it, that it may be known, whether had or no, and if not, it may be ſought, if had, it may be joyed in.

First that Men muſt give it unto God. *Doctrine.*

The Children of God, that is, his ſonnes and daughters ought to honour him, that is, to ſerve and obey him, to doe the good he commands, not for feare of puniſhment, or hope of reward, but for the love of good, and righteouſneſſe, and his goodneſſe and mercy, willingly and of conſcience: hereto may we apply that Pſal. 130. 4. and Rom. 12. 1. and 1 John 2. 1. inferred upon the ſecond.

Reaſ. 1.

Becauſe elſe they can not be ſonnes and daughters, whoſe nature is to obey their parents, and doe them all ſervice of love, *feare is ſervile, if it flow not from love: and the honour which comes not from love is not honour, but flattery, a formall fawning.*

Servilis eſt timor quamdiu ab amore non manat, qui de amore non venit honor, non honor ſed adulatio. Bern. Cant. 83.

Becauſe if they obey him and honour him for hope of good, and feare of evill, and puniſhment it is ſelf love that moves them, not God love, nor the love of righteouſneſſe; now if men require more, nor account not of this, when ſelfe love hath the ſway, and men ſeeke themſelves, how ſhould God, and why ſhould men expect it from him? * One bleſſes God becauſe he is powerfull, another becauſe he is good to him, another becauſe he is ſimply good in himſelfe, Pſal. 118. 1. The firſt is a ſervant and feares. The ſecond is an hireling and lookes for gaine. The third is a ſonne and loves his father.

Reaſ. 2.

Eſt qui confitetur Deo, quia potens eſt, eſt quoniam ſibi bonus eſt, eſt quia ſimpliciter bonus eſt, Pſal. 118. 1. 19. *primus ſervus eſt & timet, ſecundus mercenarius & cupit ſibi, tertius filius eſt & diligit patrem.*

There are many promiſes of good things for obedience, and threats of evill for diſobedience, are they made to ſervants, or written for them alone, or alſo for ſonnes? If Sonnes, why may not they look to them, and for them doe ſervice.

Object.

Without queſtion whatſoever is written is for ſonnes not ſervants, or principally for them, yet is it not acceptable to God, when it is done for theſe, for nothing proceeding from hirelings or ſlaves can be acceptable: why then are theſe written? Namely, to helpe them in it, not to be the principall mover of it, *vide* James 2. 8.

Sol.

Vſe 1. This proves that many mens workes and obedience are not the honour of God, nor things acceptable, though according to the law, and things commanded; (which in another are his honour, and accepted of him) the end or motive not being good and right as it ſhould.

The ſecond thing to be obſerved, is how this child-like and filiall feare differs from the other ſervile feare; and that it doth in divers things.

The firſt difference is in reſpect of the object, that is, of that which is feared, that is ſinne; the one feares ſinne as it is ſinne, and becauſe it is ſinne: the other onely the puniſhment of ſin, and not ſinne at all but in regard of the puniſhment; the former curbs the action onely, the other the affection; the one liketh and loveth ſinne, but he dare not commit it in regard of the danger that may enſue of it; the other hateth and abhorreth ſinne, and would not commit it though he might doe it without danger at all, as Prov. 8. 13. *The feare of the Lord is to hate evill*, Pſal. 97. 10. And becauſe it deales with the affection, it is called *a pure feare*; Pſal. 19. 9. *The feare of the Lord is cleane or pure*, for it purgeth the heart, as faith is ſaid to doe, Acts 15. 9. The other is a melting feare, but this is a purging and refining feare. *Hoſea* 3. 5.

The ſecond difference is in their grounds, the one is grounded onely upon the wrath of God, and for his juſtice; the other regardeth them, but ſpecially his mercy and goodneſſe, Pſal. 130. 4. Hoſea 3. 5. The filiall feare, to offend God in regard of benefits paſt; the ſervile, for evill to come: See the difference plainely, Jer. 5. 22, 23, 24. *Feare ye not me, ſaith the Lord? or will ye not be afraid at my preſence, which have placed the ſand for the bounds of the Sea by the perpetuall decree that it cannot paſſe it, and though the waves thereof rage, yet can they not prevaile, though they roare, yet can they not paſſe over it? But this people hath an unfaithfull and rebellious heart: they are departed and gone. For they ſay not in their heart, Let us now feare the Lord our God, that giveth raine both early and late in due ſeaſon: he reſerveth unto us the appointed weekes of the harveſt.* If you will not have this filiall feare, yet at leaſt ſhake not off this ſervile dread, if not feare in regard of good I have, yet of evill I may doe them.

By theſe two (for the preſent) may every one examine himſelfe, whether he hath a ſervile or a filiall feare. If thou feareſt as a Childe, thou hateſt ſinne as ſinne, becauſe it is ſinne, thou art like a man that loaths a meate, and therefore would not eate of it. If only a ſervile feare, thou loatheſt ſinne for the puniſhment, not for it ſelfe indeed, but the ſequel; like a man that hath a minde to eate of ſomething that the Phiſitian hath forbidden him, and is hurtfull, and abſtaines only becauſe he dares not touch

touch it for feare of further inconvenience. If thou haſt the childe-like feare * It is not the outward worke that diſlikes thee, and externall act of ſinne only, but even the deſires, motions and affections; for it is pure. That dart is feare which pierces and kills the very deſires of the fleſh. If the ſervile onely, then the outward worke onely and practice of ſinne is feared; if a filiall feare, then it will grieve thee to offend, nay, to be provoked to offend ſo good and gracious, ſo mercifull and loving a father, who hath beene ever ſo gracious and good unto thee. But if but the ſervile feare, then onely when thou feeleſt his hand, or feareſt an imminent danger, or haſt the freſh remembrance of a judgment which is but new taken from him, for which a Child of God muſt and ought to feare: but then are not theſe the principall cauſes of feare in him, for theſe he feares, and flies ſin, but principally for the other. If a filiall feare, thou art afraid to offend in lieu of thankfulneſſe, for thy being and preſervation, and all thy manifold bleſſings received already: If a ſervile, onely for feare of evills, or hope of that which is to come. It is the whip, the ſcourge, and the rod that cauſeth the hypocrite as an Aſſe, a foole, and a ſlave to forbeare and leave ſinne; but it is love, conſcience, and obedience that maketh Gods Children willingly to abhorre it. *Nazianz.* if thou bee'ſt a ſlave and a ſervant, ſtand in feare of the whip or the ſcourge; if an hireling, worke for thy wages, expect thy reward: but if over and above all theſe, thou beeſt a ſonne, doe good, becauſe it is thy duty to pleaſe and obſerve thy father, from whom thou haſt received ſo much good before.

Iſta ſagitta timor, qui configit & interficit carnis deſiderium. Ber.

The third difference of theſe two feares is this; the one is a loving feare, and the other is a hatefull feare; the firſt is joyned with love, ſuch as good ſubjects beare to good Princes, and ordinarily children beare to their fathers. The ſecond is joyned with hatred, ſuch as ſervants beare to their hard and cruell Maſters; the one would, if they could, withdraw themſelves out of Gods government, and get out of his ſight, as *Adam*, Gen. 3. as a fugitive ſervant, as *Hagar*, Gen. 16. the other would not willingly away from God, but ſubmitteth himſelfe unto him, and ſeeketh as he can, to preſſe neerer and neerer, as farre as he dare with due reverence of his Majeſty, like the Prodigall ſonne, who came home to his father, and yeelded himſelfe willingly into his hands. And therefore it is a true ſaying, that after ſinne the wicked are troubled, they cannot get themſelves farre enough from God; and the godly are troubled, they can not come neere enough home to him: the one is afraid of the loſing of God, the other is afraid of Gods finding of him: of that, ſaith *Auguſtine*, in 1 John 4. it is called *caſtus timor*, a chaſte feare.

'Tis

Aliud eſt timere Deum ne te mittat in Gehennam, aliud ne ipſe à te recedat ille non eſt caſtus qui non venit ab amore Dei, ſed ex timore pœnæ, iſte caſtus eſt quia venit ex amore Dei quem amplecteris. Auguſt. in 1 Joh. 4

Tis one thing to feare God, leſt he ſend thee to Hell, another leſt himſelfe depart from thee: that feare is not chaſt, becauſe it comes not from the love of God, but from the feare of puniſhment; but this is chaſt, becauſe it comes from the love of God, whom thou delighteſt in. So that this filiall feare agreeth with the love of Gods Majeſty, yea it riſeth out of love, a man is afrayd to offend one that he loveth, but the ſervile fear is joyned with the deadly hatred of God. And ſo as it is ſaid, whom they feare they hate, and they deſire he may periſh whom they hate. So it may be ſaid of this, that by it he is not *homicida*, a manſlayer, but *Deicida*, a Godſlayer, wiſhing there were never a God to puniſh him.

Quem metuunt oderunt, & quem oderunt pe iſſe cupiunt.

The fourth difference of theſe two feares, is in their continuance, which is manifeſt.

Firſt, If we conſider them in divers ſubjects, for the one is but for a bront, like lightning that giveth aflaſh and is gone, and comes in an inſtant; never ceizeth upon the ſoule, nor dwelleth in the heart. For inſtance we may take *Pharoah*, Exod. Chap. 27, 28, 29, 30. ſo *Ahab*, when *Eliah* had ſummoned him, hee feares, 1 King. 21. 27. but ſoone after he goes feareleſſe to *Ramoth Gilead*, 1 King. 22. 26, 27. The filiall feare is permanent, and conſtant, as the cauſes of it are, Iſa. 11. 2. Prov. 28. 14. For it is no naturall worke, but a ſupernaturall habit.

Secondly if we conſider them in one ſubject, the one outlaſteth and overlives the other. 1 Joh. 4. 18. *perfect love caſteth out feare*; that is, ſervile feare, but Pſal. 19. 9. *The feare of the Lord is cleane, enduring for ever*, that is, filiall feare, when it comes, it caſts out that, becauſe it brings with it aſſurance of God favour. It remaines ſtill, having the leſſe paine and trouble with it the longer it laſteth, and the more forward it commeth to perfection: And this feare is ſo laſting that it remaines after this life; not that the bleſſed ſhall fear either leſt they ſhould offend, for they are then without danger of falling; but in regard of Gods power, and his incomparable, and his incomprehenſible graces, there ſhall be a reverent dread, and yet delightfull, ſuch as the Angels have now in Heaven: As Angels feare, Iſaiah 6. 2, 3, 4. when they are in the preſence of God; for as we reverence a great man in regard of his place, though he beare us no evill will, nor we expect any evill from him; So no doubt, the holy Saints and Angels in Heaven in regard of God, though they neither feare to loſe him, becauſe they can not fall from him, nor to offend him, becauſe there is no danger to diſpleaſe him, yet they reverence him ſtill in regard of his Majeſty, which they can neither ſufficiently admire nor adore.

Now

Now further by theſe two differences, as by the former, may every man examine himſelfe, whether he hath a childelike or ſervile feare.

As by the firſt, whether thou loveſt or hateſt God for feare: wouldeſt thou flee from God, when thou haſt offended, couldſt thou wiſh he were not? If thou deſireſt that either he knew not thy ſinnes, or could not or would not puniſh them; then thou wouldſt that God were not, when thou deſireſt hee were ignorant, or impotent, or unjuſt: And hence thy wretched heart under this feare even hates God, thou haſt but a ſervile feare; but canſt thou yeeld thy ſelfe to God, and draw neere to him, fearing to be forſaken of God, being willing to yeeld thy ſelf into his hands? this is filiall feare. There is ſayth *Auguſtine* an unchaſte adulterous woman, who feareth her huſband; but ſhe feareth him, becauſe ſhe loveth her naughtineſſe, and therefore his compuny is not delighfull, but burthenſome unto her, and loving evill ſhe is afrayd of his comming, leſt he finde her ſo. There is a chaſte woman, ſhe loveth and affecteth her huſband, and liveth with him in good ſort, and would never have him out of ſight; now aſk them both whether they fear their huſbands? they will ſay they doe; there is the ſame anſwer, but not the ſame minde. Aſke them why? and that will put the difference, the one anſwereth leſt he ſhould come home and finde her, and finde out her lewdneſſe and lightneſſe; the other, leſt being preſent he ſhould depart, and leſt he ſhould love her leſſe, and by any offence of hers be eſtranged. As he much miſliketh the former woman, ſo miſlike thy ſelf if thou fear God in thatſort, and carry thy ſelf ſo to God in this ſort, as thou wouldſt thy wife ſhould be affected unto thee.

Deum tuum peccata vindicare aut non poſſe, aut nolle, aut ea neſcire, ergo Deum non eſſe Deum, qui vis enim aut injuſtum eſſe, aut impotentem aut inſipientem. Bern. de Temp. 58.

Una vox, non eadem mens.

affected

By the ſecond, is thy feare momentany; ſoone come, ſoone gone, doeſt thou not feare awayes? then feare thy feare it is not true. If thou haſt overcome thy ſervile feare, and doſt not feare ſtill, thou canſt not have true feare; for as love expels one feare and caſts it out, ſo it cauſeth another, and that ſuch a feare as is never afterwards extinguiſhed, though the act & working of it be ſomtime more freſh then others, yet the habit is never loſt.

affected

The third thing touching this filiall feare is the effects of it. And theſe I reduce to theſe heads, ſuch as awfull and dutifull children have, and ſo may well be ſo reſembled.

The firſt is a deſire to know his will and pleaſure, to finde it out, and a delight in doing of it: As a child will be deſirous to know his fathers minde, that he may not offend him, and be ready to doe it of himſelfe when he hath found it; hence that Pſal. 112. 1. *Bleſſed is the man that feareth the Lord, that delighteth greatly in his commandements.* See it by the contrary, Job. 21. 9, 14 *Their houſes are ſafe from feare, neyther is the rod of God upon*

on them; Therefore they ſay unto God, depart from us: for we deſire not the knowledge of thy wayes. Pſal. 25. 12, 13. *What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chuſe; his ſoule ſhall dwell at eaſe, and his ſeed ſhall inherit the Earth.*

The ſecond is, a ſuſpition and jelouſy of particular actions, leſt they ſhould doe that unawares, which might be offenſive to God. A good childe, if he doubt to doe ought that he thinketh his father will not like of, he will firſt aſke the queſtion, whether he will have him doe it or no, and let it alone till he know his minde in the matter: ſo a childe of God, he will be carefull to try all his workes by his will and his word, and to abſtaine till he know what his good will, and his pleaſure is. Thus was *Job* zealous of his children, Job. 1. 5. ſo of his owne wife, Job. 9. 28. Therefore the ſpirit commends him for a man fearing God, and ſuch as none was like, yea as the devill could finde no fault with him, Rom. 14. 5. he will be fully perſwaded it is Gods will, before he doe it. 1 Theſſal. 5. 21. not enough to ſay, I doe not know it unlawfull; better debarre our ſelves of ſome lawfull things, then doe one unlawfull. Eccleſ. 5. 5, 6.

The third is, a wary ſhunning and avoyding of things he knows will offend, as an awfull child will hardly be drawn, or woed to do ought that his father hath expreſſely forbidden him, or that will diſpleaſe him; as *Jacob* to lye and deceive his father, Gen. 27. or if he be drawn, yet if his father come ſuddenly upon him, and finde him about it or beginning it, he will ſtay his hand ſoone and bee aſhamed of himſelfe: ſo the man that feares God, will not be woed and urged to thoſe things that he knoweth cannot but offend God. So *Joſeph*, Gen. 39. 9. *There is none greater in his houſe then I: neither hath he kept back any thing from mee but thee, becauſe thou art his wife; how then can I doe this great wickedneſſe and ſinne againſt God?* Nehemiah 5. 15. *The former governours that had been before mee, were chargeable unto the people, and had taken of them bread and wine, beſides forty ſhekels of ſilver, yea even their ſervants bare rule over the people, but ſo did not I, becauſe of the feare of God.* Or if by caſe of infirmity or ſtrength of temptation he be violently carryed away, yet if he ſhall but once ſeriouſly thinke of the preſence of God about him, it will make him for ſhame to ſtay, or breake off the practice of ſinne, as in *David*, 2 Sam. 24. 10. Davids *heart ſmote him, and he ſaid, I have done very fooliſhly.*

The fourth is, a griefe and a feare to ſee ought done by others that may provoke God to wrath, as a good childe will be loath any of his brethren or any of the ſervants ſhould doe ought that may anger his father, if it be but the diſquieting of him: ſo a true child of God will be vexed to ſee others take ſuch courſes as

may

may be offenſive to his heavenly father. So that 2 Pet. 2. 7. and *David*, Pſal. 119. 53. 136. 139. 158. ſuch are commended and marked, Ezechiel 9. as they are condemned, 1 Cor. 5. 1. who doe contrary.

The fifth, a trembling at the wrath and anger of God declared for ſinne either in word or deed.

Firſt, in word at Gods threatnings either againſt him ſelfe or others, as a child quaketh and trembleth at his fathers chyding, though it be with ſome others; ſo doe the children of God commonly when they heare the wrath of God, denounced againſt others, ſo is it, Iſa. 66. 2. Pſal. 119. 161. 2 Chro. 34. 27. Jer. 26 18. Habacuk. 3. 16.

Now ſecondly, if at his word, how much more at his rod; if when he ſpeaks, more when he beats themſelves, or others: as a child if he ſee his father to take the rod in hand to correct any of the family, he ſtandeth trembling, and quaking, he feareth leſt he ſhould have a wipe by the way; ſo the child of God feareth as before Gods face, when he ſeeth the hand of God upon others, as when he feeleth it upon himſelfe, *David*, 2 Sam. 6. 7. 9. the Church, Acts. 5. 11. Pſal. 119. 119, 120. Habacuk. 3. 16.

Now theſe being the effects, and as it were the fruits of this filiall feare, it ſhall be good for a man to examine himſelf by them, whether he have it, or no; for by the fruits you ſhall know it: It is to be feared that if men will doe this ſeriouſly, but a few of thoſe who call God father every day, wilbe found to have this filiall feare, and ſo his ſonnes indeed. The firſt fruit, is a deſire to know, and finde out Gods will, and then to doe it; but alas how many have wee that refuſe to ſeek after the knowledge of his wayes; like thoſe, Job. 21. 14. but ſay ſome will ſearch the word, yet it is onely to furniſh themſelves with matter of diſcourſe; and not to finde out that which may ſerve, to order and direct their lives; they are a curious kinde of Men, and as *Seneca* ſaith, *Scholæ non vitæ diſcitur*; they ſtudy ſchoole quirks, and not points of practice; others are ſorry many times, that they lighted on more then they looked after: As the yong man not anſwered to his mind; was ſorry he had aſked; Luke 15. 23. *Bernard* hath obſerved of his experience, *Cant. ſer.* 74. many (ſaith he) have I known, made ſad upon the knowledge of the truth, becauſe they could not ſo pretend ignorance as before. Or if not this, but with the ſonne in the Goſpell ſtay, and doe not, or deferre as *Jonah*, or doe as *Balaam*, bleſſe, when he would have curſed; ſo they, their hands go againſt their hearts; theſe, and ſuch like, muſt needs be voyd of this feare.

Ber. *in Cant. ſerm.* 74.

The ſecond is a jealouſie over his particular actions; but how many runne headlong into all actions, never regarding what war-

warrant they have for them; that though never ſo many make doubt of them, and the lawfulneſſe of them, yet all is one to them, as they know nothing for them, ſo they know nothing againſt them: and they eyther doe as *Peter*, Luke 22. 49. 50. who cut off *Malchus* eare before he could heare his anſwer; or as Prov. 20. 25. *doe things firſt, and examine them after.* Theſe are farre from this feare; for where it is, there if any doubt ariſe about an action that ſeemed indifferent before, he will be jealous of himſelfe, and walke the ſureſt way, when he knoweth he may doe or abſtaine without offence, but he is in ſome ſuſpicion of the other, he will rather be ſure to goe on a good ground, than hazard the incurring of Gods diſpleaſure, though he loſe ſomewhat, yea much, both of his profit and pleaſure, knowing the feare of God is oppoſite to this manner of walking, and ſo 'tis made. Eccleſ. 5. 1, 5, 6.

The third is a carefull avoiding of knowne ſinnes, and things that will offend; but how many give liberty to their fleſh, runne with a full ſwinge into the practice of ſinne, and never care to returne out of it againe; who vaunt of this feare, and yet often vaunt of their ſinnes, and never ſhame at them. Nay, ſooner ſhame and bluſh to be a man noted, to have a care to avoid the common ſinnes of the age; how have theſe men any child-like feare? will they account that their children doe lovingly feare them, when they runne into all or many things they know will diſpleaſe them, and are aſhamed to be accounted more than ordinarily dutifull? Queſtionleſſe no; then let them be their own Judges, and ſhall; for they tell us, they have no feare, if that be their feare. Prov. 8. 13.

The fourth is a griefe to ſee others offend, but many boaſt of the feare of God, and yet they delight and take pleaſure in the ſight and hearing of other mens ſinnes, never caring nor regarding what others doe, ſo they be not like them. They can dayly ſee many *Laodiceans* neither hot, nor cold, amongſt us; many *Epheſians*, that have loſt their firſt love; many Jebuſites, Idolaters amongſt us, and ſwarming amongſt us; theſe they ſee, and yet they ſigh not at it; nay, either take pleaſure or make profit by it: it is but a boaſt, they are void of the filiall feare of God, becauſe they have no care whether he be honoured or diſhonoured; pleaſed, or diſpleaſed; as if a Child could endure his fathers diſhonour, if not be revenged of them, for want of power and ſuch like, yet will he mourne and ſorrow. How ſhould I beare my fathers diſhonour? and if theſe, much more thoſe who ſeeke to draw others to ſinne, ſwearing, whoring, drunkenneſſe, and ſuch like; they can have no true feare of God as Children.

The fifth, trembling at his judgments threatened or executed

upon

upon others. Many ſay they feare God, and yet they can heare the wrath and judgments of God denounced againſt ſinne, and it may be the ſinnes they practiſe, yet are never a whit moved at all, but goe as they came, as if the Word were but wind: As Jer. 5. 13. Their hearts melt not, nor they mourne not; nay, when they ſee Gods judgments upon others, they cenſure and condemne them, but feare nothing themſelves; nay, often when they are in the ſame condemnation, if they be not in the ſame puniſhment. Sure it is, they have no child-like feare at all, they are worſe than the beaſts, yea, ſenſeleſſe things, who tremble at his voice; and they ſhew themſelves Children of wrath: ***Onely the children of wrath are feareleſſe of wrath***, as S. *Bernard* ſpeaketh.

Solis filiis iræ iram non ſentiunt. Bern.

If I be a Maſter, where is my feare.] The application of the ſecond rule of nature; we muſt ſpeak of Gods Lordſhip, then of the feare he requires for it: He is a Lord in reſpect of his creatures, either generally or ſpecially: Firſt, generally, *jure Creationis & gubernationis*, by right of Creation and government. Secondly, particularly, *jure pacti & redemptionis*, by right of Covenant and Redemption. Firſt, *jure redemptionis*, Exod. 20. 2. 1 Cor. 6. 20. Secondly, *jure pacti & conventionis*, by right of Covenant and agreement. Thoſe who live in his Church, have made ***a Covenant with him by ſacrifice***, Pſal. 50. and have bound themſelves by Oath to ſerve him, and have covenanted to be ***his people***, Jer. 40. Here he meanes both, but not of the whole in both, but onely of government and covenant: for the other in the former, and by theſe he challengeth obedience and ſervice, as by the former; for that which is required under honour, is here under feare; the ſame thing, but differing in affection and ſome circumſtances, as before. But firſt of his government and juriſdiction, in reſpect of his bleſſings and preſervation.

Doctrine. Men, in reſpect of Gods government over them, ought to ſerve and obey him, being under him as ſubjects are under their Lords and Princes, by whoſe authority and Lawes they enjoy their lives and liberties, increaſe in ſtate and riches. So under God; he preſerving, protecting, increaſing them and their ſtates himſelfe. If I be a Maſter and Lord, and you enjoy theſe things by me, where is my ſervice and obedience? This is proved by, Iſaiah 1. 2, 3. That of the devill in accuſing *Job*, Chap. 1. 9, 10. ſhews that Gods government requires this; and his anſwer to his wife, Chap. 2. 10. alſo ſhews it. That of *David*, Pſal. 71. 6. is pertinent, and that of Jer. 5. 24.

Reaſ. Becauſe this is no leſſe benefit than the former of Creation; for that was once done, this is alwayes; and as it were every day, after a ſort, God creates man anew; ever preſerving that he

once created, ſhewing in this no leſſe power nor love than in the other; and if for that obedience is debt, for creating in a moment; how much more for a continuall preſervation?

Vſe. This may admoniſh all men, that as their Creation before, ſo their continuall preſervation under Gods government, his Lordſhip, and Dominion over them, requires all the ſervice and obedience they can performe, becauſe they are his ſubjects and ſervants, he their Maſter and Lord. All Soveraignes and Lords looke for all feare and obedience from ſuch as they governe, protect, and whoſe good and peace they procure: All Maſters from ſervants they feed, and cloath, and governe; and this they yeeld unto them, how much more all men to God, who is King of Kings, and Lord of Lords, their Soveraigne, and Lord of all, and over all? Therefore all, high and low, Kings and Subjects, Male and Female, bond and free, rich and poore, owe this to him, and are bound unto him for it. For Kings rule, the great ones governe, the rich proſper, the poore live by him, yea, all are under him; he preſerveth and governeth all. Whatſoever priviledge one man hath above another, yet there is no priviledge in reſpect of God. If the King reigned without him, if the Noble ruled without him, if the rich increaſed without him, it were ſomewhat; but when none of theſe, all is by his providence, and from his power, which makes him ſay to all, If I be a Maſter or Lord, where is my feare? The King is great but in reſpect of his ſubjects, nothing greater in reſpect of God than another; as the earth is but a ſmall mote or point in reſpect of the Heavens: the rich are wealthy in reſpect of the poore, but, but poore compared with the Kings treaſure, more poore compared with God: ſo that be they all great, and as high and as rich as may be, yet their Crownes and Crownets, their honours and riches, their ſtates and lives are in his hands. And as a Ship in one day upon the Sea would periſh without a governour, ſo would all theſe in a moment come to nought without him, his government, protection, and providence. See then how every one that acknowledgeth God his Lord and Maſter, and feeleth indeed his government and providence for good, ought to ſerve and feare him. If thou doeſt not beleeve that God moves all thy members when thou doeſt move, thou art not worthy the name of a Chriſtian, ſaith one; for St. *Paul* hath taught it, Acts 17. 28. But if thou doeſt beleeve it, that thou receiveſt ſuch from him, and yet dareſt provoke and offend him, I know not what name is evill enough for thee: ſo for this, if thou acknowledge not all is from God, through his providence, and from his care, that thou art as thou art, thou art not worthy the name of a ſonne or ſervant: but if thou acknowledge it, and yet ſhakeſt off his feare,

and

and performeſt not obedience to him, what name is bad enough for thee? nay, what puniſhment is ſufficient for ſuch an offence? what then, if for life and continuance, how much more for a well and wealthy being? when mens portions are made fatter, and their ſtate better, both than in former times, and alſo than thouſand others; Gods providence and care more to them, their obedience and ſervice ſhould be more to him. And yet it is a lamentable thing, my eyes could caſt out teares for it in ſecret, (as the Prophet) to ſee many men riſen of nothing, when they had little, were diligent and carefull to ſerve and obey God in themſelves, and in their families, and thoſe who belong to them; but after that Gods government was more good to them, and they proſpering better by it, I know not how, ſuch is the corruption of our nature, they ſerve him now farre leſſe in them and theirs; and yet it is thought excuſable, as if a Subject, who lived under his King, and that onely lived without wealth, or honour, or advancement, or but with a ſmall pittance of theſe, and then gave him ſervice and all loyall duty, ſhould after, when he had received theſe in bountifull meaſure, by his gracious bounty and government, either leſſe reſpect him, or be leſſe loyall, or more rebellious, and thinke it were tolerable enough, becauſe he is now more wealthy, worſhipfull, and honourable. But whatſoever he thinks, others would condemne him, and every of theſe who deale thus with God; then ſhall they be judged by their owne mouth. Oh that they would indeed judge themſelves, that they be not judged of the Lord, 1 Cor. 11. 31. elſe undoubtedly he will judge them, if his; in this life puniſhing them in thoſe things which have made them by their corruption leſſe loyall unto him, as wealth, riches, honour, friends, and ſuch like; that he may ſo bring them home againe, and let them ſee how they have wronged him, for great things giving him leſſe. If he doe not, the caſe is more fearefull, he meanes to condemne them with the world. And though they will not now acknowledge they injure God any wiſe in thus dealing outwardly with him, yet the day ſhall come, and it is now at hand, when this injury ſhall be made manifeſt, and when as theſe complaints, which are now made by us, ſhall be heard, though men have now their eares ſo heavy, and their eyes ſo ſhut up, and their hearts ſo fat, that they cannot ſee, or heare, or underſtand to be converted and healed: It ſhall (ſaith one) be equall and right with God, that thoſe who will not now open their eyes when there is time, and while the multitude of bleſſings they enjoy by Gods gracious government, doth invite them to ſerve and feare him; yea, I ſay it ſhall be juſt and right that their eyes ſhall be opened by the multitude of torments, which muſt continue for ever. But of you who heare

me this day, let mee hope better things; nay, let mee ſee them.

If I bee a Maſter,] God is a Maſter ſecondly, by covenant, ſpecially in this place, for he ſpeakes to ſuch as profeſſe him and his worſhip, and ſuch as were in his Church, and had made a covenant with him; as his ſubjects, he their God and Lord. Pſal. 50. 5. Jer. 50. 5.

Doctr. In the Church all ought to obey God, becauſe of the covenant they have made with him; being in that ſpeciall manner his ſervants, having covenanted with him, that he ſhould bee their God, and they would be his people, Pſal. 50. 7. 14. Jer. 3. 4, 5. Iſaiah 48. 1, 2. Luke 6. 46.

Reaſ. 1. Becauſe if the former, and for the former reaſon, more for this; when God hath taken them ſo nigh to himſelfe in ſpeciall place: For if all ſubjects owe duty and obedience; more they, whom the King takes into his owne Houſe and Court, into his Chamber of preſence: So if all that are in the world, bee the Lords Kingdome, and ought to ſerve and obey him, and are bound by his generall government and protection; more thoſe whom he hath taken into his Church, his Houſe, his Court, and his Chamber of preſence, and imployed them to ſome ſpeciall ſervice and office about his perſon, as it were.

Reaſ. 2. Becauſe, if they be covenant ſervants, and that be profeſſed, then muſt they remember their conditions, for without them no covenant is made, and the condition on their parts is to ſerve and obey him, and this very common honeſty and ſervility requires of every ſervant.

Reaſ. 3. Becauſe God tooke them into covenant, not as men doe commonly their ſervants, then when they were able to doe him ſervice, and looke before they agree with them, what ſervice they are able to performe them; but God (ſaith *Chryſoſtome*) farre otherwiſe, he receives them into covenant when they are able to doe nothing, and maintaines them long before they can doe any thing; therefore reaſon they ſhould doe him ſervice when they are able.

Uſe 1. A reproofe of many men, who live more diſobedient and rebellious in the Church, then thouſand heathens have done out of it; who onely are Gods ſervants at large, and yet doe they outgoe them in many things in the outward ſervice, and ſubjection to God according to the law of nature, he hath ingrafted into them. Many ſinnes, thouſands of them would have bluſhed to have heard tell of, and been marvellous aſhamed only to ſpeake of them without deteſtation, which theſe in the Church, and for all their covenant ſhame not to doe, and bluſh not to brag of them: Queſtionleſſe, as the ſame ſinnes are graater in the Church, then out of it, for ignorance excuſeth *à tanto,*

tanto, though not *à toto*; ſo the ſame and greater ſhall have greater puniſhment, howſoever they may carry it out for a time: Yea, and howſoever ſome dream, all in the Church muſt needs be ſaved, though the multitude without be condemned, yet they ſhall find as it is, Math. 11.22, 24. ſo it ſhall be eaſier for thoſe heathen, then for them; leſſer ſhall their torments be in Hell.

To inſtruct every man in the Church, who is Gods covenant ſervant, having made a covenant with him, with the ſacraments, and by them; that he ought to ſerve, and obey him with all faithfulneſſe and diligence: So doe maſters looke for, from their covenant ſervants, ſo will ſervants of any honeſty doe with their maſters: So God expects, ſo ſhould they performe: It is not the boaſting of their baptiſme, and comming to the Lords Supper, the renewing of their covenant, that will be profitable unto them, when they performe not their conditions to renounce the enemies of God, and to ſerve him; Nay it will be their ſhame & greater reproach, becauſe while they boaſt of the covenant, they ſhew themſelves covenant breakers, ſuch as common honeſty would bluſh at, the ſin of Gentiles who were given up to a reprobate ſence; If any man imagine that theſe ſet him at liberty, that is, carnall liberty, he marvellouſly deceives himſelfe: Truth it is, that it is true liberty, for the ſervice of God is moſt true liberty, but it is not their carnall liberty to doe as they liſt, but to follow the command of God, as the Centurions ſervants, for they have their preſſe money, or ſouldiers oath given unto them; yea, and being ſo nigh brought to him, they owe more ſervice, for their more honour, more obedience: he that imagineth it is an eaſie life to be a Courtier, to be imployed about the Kings perſon, in his preſence or bed chamber, doth much deceive himſelfe, as ignorant of ſuch things; for though they have more honour, more favour, and obtaine many ſpeciall ſuits for themſelves and friends, yet they have more labour, more watching; yea, more diligence and induſtry is looked for, from them; and they uſually performe; ſo in this, in the Church, Gods Court, there is more honour, more comfort, more ſuits obtained, but more ſervice required, or at leaſt more bonds of this ſervice, & more reaſon they ſhould performe it. That *Chryſoſt.* urgeth touching virginity of a woman, a virgin and married, may be here applyed; that if there be any liberty to mind earthly things, to follow the pleaſures of the world and ſuch things, it is to thoſe who are out of the Church, not to thoſe who are in it, further then helps them to this ſervice.

Vſe 2.

Ro. 1. 30.

Where is my feare?] Wee have ſeen the reaſons why this is due, and why God doth chalenge it; wee muſt now ſee the

duty, and this is ſervile feare; feare in generall, is but the expectation of an imminent evill, this feare riſes from the conſideration of the power and juſtice of God.

And of this, firſt, a man ought to performe, and give it to God.

Secondly, the effects of it; Of the differences were ſpoken before.

Doctr. The ſervants of God (howſoever they be ſervants) even in the Church ought to feare him, that is, to ſerve him and avoyd the evils he hath forbidden them, for fear of his power and juſtice, Jer. 5.22. and 10.7. Math. 10.28. Pſal. 33.8. 2 Cor. 5. 10, 11. Rom. 11. 20. Revelat. 15. 4.

Reaſ. 1. Becauſe he is able, as he made them with a word, and the whole world at firſt, ſo to deſtroy them, and bring them to nought with a word, when they diſpleaſe and provoke him. Now in reaſon, as naturall men (as *Tully* ſaid) doe more regard what he can doe to them, in whoſe power they are, then what he will doe with them. For being able he may, when he will, come upon them and deſtroy them, but being willing and not able, he cannot at his will; ſo in reaſon ought all men to deale with God, and towards him.

Reaſ. 2. Becauſe his juſtice will not ſuffer him to paſſe over the breach of his law unpuniſhed, no more then he will or can be unjuſt, may no more then he will not be God; for if unjuſt, no God; if he let things ſlip over unpuniſhed, he muſt be unjuſt, except in things where men judge themſelves firſt.

Uſe 1. Then in the Church muſt there be feare of God, namely of his juſtice and power, and not of his mercy only; contrary to ſome who thinke, in the Church, onely men ſhould feare God for his goodneſſe? I anſwer, that it is true this ſhould be the principall thing for which they ſhould feare; but in the Church, though we be all one mans ſervants, yet we are not all one mans children; yet if all were ſo, becauſe of the unregenerate part this ought to be, in that a man is not altogether freed, and made a ſonne, but is partly a ſervant, &c.

Uſe 2. Then ought every one in the Church to endeavour to know his power and juſtice, and to acknowledge them; for howſoever it is true that all are alike in the hand of God, and his dominion over all, as the Pſalmiſt ſpeakes, yet all doe not regard and take notice of it. A great many doe not beleeve, nor are perſwaded of them, and that maketh them, they feare not God as they ſhould. For as *Ignoti nulla cupido*, there is no deſire of that which is unknowne ſo *nulla formido*, there is no feare; for feare riſeth not ſo much out of the outward evill, as it doth of the inward apprehenſion of it. And therefore not the neerneſſe of the danger, but the conceit of the evill

vill, raiſeth the affection of feare in the heart; therefore *Iſaiah* ſaith of ſome, that they goe downe laughing to Hell, they play merrily upon Hells mouth, as the Child without feare, playeth upon the Cockatrices den, becauſe they are ignorant what danger they are in. So then it is not all who are in his power, and over whom his authority and juſtice is, but ſuch as know them for preſent, or how they may feele them after, that feare and ſtand in awe of him as they ſhould.

To teach men, if they have not the ſpirit of ſonnes, the love of God and righteouſneſſe, that for conſcience they will obey, yet at the leaſt, that they endeavour to obey him for feare of his power and juſtice, as ſervants, if not as ſonnes. The other is that which is acceptable, yet this is that which God calls for, and men ought to doe, even the outward act of Gods ſervice for feare of his power and juſtice. Though I cannot ſay it hath any promiſes of good things, yet hath God ſhewed good, and given bleſſings to thoſe which have it onely. As to *Ahab* and the *Ninevites* for their repenting at the feare of his judgments and threatning: To ſhew how he will much more accept the repentance of his, yea, and to draw on ſuch ſervants to the like, for that is a ſpeciall benefit to his Church, they be orderly in the outward duty. Vſe 3.

The ſecond thing concerning this ſervile feare, is the effects of it, which are theſe:

The firſt, that it is *tanquam frænum ad equum*, as a bit and a bridle to men, to with-hold them from ſinne, from the wilfull practice of wicked things; it is the ſtrongeſt curbe that can be to keepe mans corrupt nature from running forth into outrage, if it be ſurely ſetled once in them. Manifeſt in *Laban*, when he purſued after *Jacob*: Gen. 31. 29. And that of *Paul*, when he ſheweth that the want of this maketh the open high-way to the practice of all ſinne, Rom. 3. 18. And that this ſhould be ſuch a reſtraint, it ſtands with reaſon; becauſe there are two maine things which draw men to ſin, and the practice of wickedneſſe. The firſt is, the deſire of ſome good men may get by the committing of it, but this deſire is croſſed by feare, which is the ſtrongeſt and moſt violent affection of all others, and ſo ſtoppeth the paſſage of all other deſires; ſo that it is neither profit nor pleaſure that can make a timorous man hardy, or can maſter and overcome feare in any mans minde, but it will overcome all deſire of them, and no deſire of it; nay, not the pleaſure it ſelfe, all the pleaſure in the world cannot comfort a condemned perſon, nor baniſh feare out of his minde, ſo long as the halter hangeth over his head, ſo long as he dayly and hourely looketh to be drawne to execution. But feare is able to expell pleaſure, and the deſire of thoſe things we love moſt; as in *Sampſon* in *Dalilaes*

laes lap, when a noiſe of Philiſtims and a falſe Alarum was upon him. Gods feare expells all other feares, as is manifeſt by the Midwives. Exod. 1. 17. Jer. 1. 17. Iſaiah 8. 12, 13. As a ſtronger nayle drives out a leſſe, ſo the feare of God other feares; the greater feare the leſſe, the feare of Hell-fire will carry the maſtery of all other feare. Luke 12. 4, 5.

Uſe 1. We may make uſe of this, firſt, to prove many men amongſt us not onely void of a filiall feare, which makes men avoid ſmall ſinnes, and to ſhun the act of any ſinne, but of this ſervile feare, becauſe great ſinnes are ſmall or no ſinnes with them, and they have the very habite of all ſinne, living in the practice of ſome one, or many groſſe and impious ſinnes, whoredome, adultery, murther and blood, oppreſſion and cruelty, covetouſneſſe and uſury, ſwearing and blaſphemy, &c. ſo that whatſoever they ſay, we may ſay, Pſal. 36. 1. *The tranſgreſſion of the wicked ſaith within my heart, that there is no feare of God before his eyes:* when as then men goe on in their wicked courſes, and a ſmall pleaſure or deſire of it will carry them to the fulfilling of the luſts of the fleſh, and to all voluptuouſneſſe, and practice of all pleaſure, a ſmall feare make them commit any ſinne, and either coveting ſome pleaſure, or thinking to avoid ſome diſpleaſure of the world, they onely neglect not the good, but make no bones to commit ſin, and to lye in it; they have not certainly come ſo farre as to have this ſervile feare, and ſo they are not ſonnes, no not ſervants of God: nay, though they have the ſhape of men, as *Nabuchadnezzar* had, yet they have not ſo much underſtanding as a beaſt, leſſe than he had. For as *Bernard* ſaith, *Diverſ.* 12. Let us lade and over-burthen an Aſſe, and toyle him with labour, he cares not, becauſe he is an Aſſe: but if we aſſay to put him into the fire, or thruſt him into a Ditch or Quarry, he ſhunneth all he can, becauſe he loves life, and feareth death. And yet theſe run headlong to Hell, and breake forth into all kind of impiety, as the Horſe into the battaile, when they know theſe will worke their everlaſting confuſion.

Uſe 2. This may teach every man who would keepe himſelfe free from the practice and trade of ſinne, and that neither the pleaſures nor diſpleaſures of the world, the delights nor the dreads of it, ſhall draw him to be enticed, and openly ſinne: to labour for this feare, by which he ſhall be able to overcome temptations on all ſides. For if he have this feare, a man would never ſell himſelfe to eternall torments for a draught of pleaſure, or for a Million of Gold, when it might be ſaid to him, as Joſhua 22. 18. *Ye alſo are turned away this day from the Lord: and ſeeing yee rebell to day againſt the Lord, even to morrow he will be wroth with all the congregation of Iſrael.* Loe, to day he offendeth, and to morrow God will be wroth, and he ſhall periſh in his wrath, ſurely

ſurely no profit or pleaſure tendered unto him, would make him incurre this danger. And for the other temptation, hee would eaſily overcome it by this, even the feare of mens feare, with the feare of Gods puniſhments, and ſay happily as *David*, though he ſpoke it more ſanctifiedly, Pſal. 119. 161. *Princes have perſecuted me without cauſe, but mine heart ſtood in awe of thy words.* If he have this feare, hardly ſuch temptations will aſſault him. For as *Chryſoſt. Hom.* 15. *ad pop. Ant.* If it be once knowne and heard that an armed Souldier ſtands watching in a houſe for the defence of it, there is neither thiefe nor robber, nor any that practiſeth ſuch evill, will come neere it. So, when feare is the keeper of mans heart, there is neither the temptation of pleaſure, or profit, or worldly feare will ſet upon a man, but will fly away, or be eaſily expelled, ſubdued as it were by the command of feare. God hath ſet two Schoole-maſters over us, *Pudor & Timor*; ſhame and feare; that ſhould lead an ingenuous nature; but if not that, yet this ſhould, unleſſe we will be worſe than beaſts.

The ſecond effect of this feare is, that it is *tanquam acus ad filum*; the needle or the briſtle to the threed: that is, that as they goe before, and make way for the threed, but abide not there when it is once come, but goes out againe: So this feare firſt entereth the heart of man, and makes way for love or the Child-like feare, that loving feare, firſt when he is converted; and it entereth in for this end, to bring or draw in love after it, and love when it is once entered, caſteth feare out of doores, that made entrance before. 1 John 4. 18. This is further manifeſt by the example of *Paul*, Acts 9. 3, 6. and *Joſiah*, 2 Chron. 34. 19, 27. ſo Act. 2. 37, 38. and 16. 30. Rom. 7. 10.

Becauſe God reſpects and accepts men to give them grace when they are troubled, and are ſmitten with this feare, Iſaiah 66. 2. and it is ſpoken *excluſivè*, none but them; this then muſt needs goe before. *Reaſ.* 1.

Becauſe mans heart is not capable of grace without this; firſt, without this it is not fit to receive the impreſſion of Gods Spirit. It gives no grace, but it makes capable of grace; as we ſee fire, though it give the metall no faſhion, yet it maketh it liquid, and fit to be caſt in any mould; it maketh the waxe fit to receive any impreſſion of the Seale. So this feare, though it worke no grace in the heart, but leaveth it as corrupt as it findeth it, yet it mollifieth it, and maketh it plyable for Gods Spirit to worke upon, which before could not take the ſtamp of Gods grace. *Reaſ.* 2.

This manifeſteth that many men muſt needs be without grace, becauſe many have not had this feare, which is ever before grace, whereſoever it comes; and grace never comes any where, where this Uſher hath not beene before; it is the fore- *Uſe* 1.

runner

runner of grace, as *John Baptiſt* was of Chriſt: As God appeared to *Elias*, ſo he approacheth to the ſoule, 2 Kings 19, 12, 13, 14. he was neither in the winde, nor earthquake, which rended the earth, and clave the rockes, nor in the fire that devoureth all before it, nor he went not before them; but he was in a ſoft voyce which came afterwards: So is the ſpirit and grace of God, it goes not before the ſervile feare, it is not with it, when it rends the hard hearts of men, and when it melts and mollifies them with the fire of Gods wrath; but it cometh after, and ſpeaketh peace and reſt to the ſoule, whereas many never taſted of this feare, and ſhew it by their lives they have no feare of God, nay in words brag, they had never no ſuch rentings, and meltings of heart, nay jeſt at thoſe which have, they ſhew themſelves, voyd of grace, of true grace; yea, many who are not ſo outragious, but civill, or rather ſecure, who indeed never felt any ſuch trouble, and fight in them, any ſuch feare or terror, but all things is, and ever was at peace within, they are men voyd of true grace and ſaving grace; they may have the ſhaddow and ſimilitudes of grace, but no ſubſtance and truth of it.

Vſe 2. This may teach every man that hath this feare in him, to make much of it and nouriſh it, it being the forerunner of grace, and as it were the harbinger of it, without which it never appeares, as God never comes with grace, unleſſe this apparitor go before; as men therefore who deſire the Prince, and joy in his comming, will rejoyce at the comming of his Harbinger, and make much of him, ſo ought they of this feare; yea, and the greater this feare is, the more rejoyce at it, aſwell as men may rejoyce in feare, for the greater grace follows after, for in the examples of the Scriptures, thoſe who have had moſt feare and conflicts in their converſion, have been the beſt men and women, moſt full of grace. God (ſaith *Bernard*) hath two feet, the one of feare, the other of love; and when he would enter a mans Soule, he is wont to ſend afore, or ſtep firſt in with his foot of feare, then after, his foot of love; and the greater the feare is, which went before, the greater the love is which follows after.

The third effect of this feare is, to make the party it poſſeſſeth credulous, apprehending every ſurmiſe againſt him, making him encline to the worſt, and forecaſt the utmoſt of the evill. As in that feare which the Goaler was poſſeſt with, Acts 16.27. he apprehended the worſt and utmoſt. In Samuel and Joſiah, ſo in the Ninevites, Ion. 3. 5. therefore it made them apprehend the worſt, and beleeve it would be ſo.

Reaſ. 1. Becauſe feare brings to minde a mans ſinnes and deſerts, even thoſe which were long before committed, and for them makes him

him apprehend danger, and deeper then indeed it is. As in the brethren of *Joſeph*, Gen. 42. 21. no marvell then, if it make them eaſily beleeve that ſuch things may fall upon them.

Becauſe they know by themſelves, that thoſe who are injured and offended, doe hate the offenders, and where hatred is joyned with power and might, there muſt needs be danger of ſome fearefull effect, and ſo makes them ſuſpect the worſe; It is ſo betwixt man and man, Gen. 50. 15. So betwixt man and God. *Reaſ.* 2.

This teacheth us that undoubtedly there is a great want of this feare amongſt moſt, becauſe they doe not apprehend or beleeve the dangers imminent, or as great as they be; but if a little, yet they will not make the worſt, but the beſt of every thing. They read often the judgements of God written; they heare them threatned againſt particular ſinnes, and it may be their owne; they ſee them executed upon particular men daily, every moment, and every morning he drawes forth his judgements, yet they hang in ſuſpence, whether he will doe with them, as they ſee him doe with others before them: They have the root of gall and bitterneſſe, Deut 29. 18, 19. How many ſcoffers have we, who will not beleeve that Hell fire is ſo hot as the preacher tels them; no Hell but in this life, the gall of the conſcience, which they can cure with company, and good fellowſhip. How many have we that thinke the mouth of God is not ſo hot againſt ſinners as men ſpeake of, not ſo grievous as we would make them beleeve; and though now and then ſome be ſmitten, yet that he muſt for example ſake, to keepe ſome more orderly; but no great feare there needs be of it, ſo long as a man is not outragious? how many that think repentance is not ſo difficult, as men would make it, for at their deaths for a little confeſſion and proclaiming of their ſorrow, they ſhall have a fellow pronounce pardon unto them; how many thinke that death is not ſo ſuddaine, and ſo uncertaine as ſome imagine, few dye ſo, and that they need not much ſuſpect, and feare to be prepared, but they ſhall have time enough: And for a little good at their death, they heare many Preachers not tell of the ſinnes of men in their lives, for that will not be born, but of their good at their deaths, and include every bodies ſoule in Heaven. But theſe men are all voyd of this feare, for if they had it, they would be eaſily perſwaded of theſe things in their Soules; yea, they would ſuſpect farre more then we could ſuggeſt, for ſo ſuſpitious is feare: and as every affection is prone to the apprehenſion of thoſe things, that feed that affection; as love, joy, hatred, &c. So ſpecially if feare. *Uſe* 1.

Particularly, every man may try himſelfe, whether hee hath this feare or no. Is he like to the ſonnes in law of *Lot*, when their *Uſe* 2.

their father told them how that God would deſtroy Sodome, Gen. 19.14. *He ſeemed to them as one that mocked*; So when the Miniſters threat particular or generall judgements, he is but as one that mockes, and becauſe of Gods patience after their Preaching and denouncing, thou thinkſt nothing will come; but ſay, as ſome have been heard ſpeaking, the Miniſters doe well to threaten ſharpely, and ſpeake great words, and tell the people of fearefull things, but yet we hope for farre better things, feare thy ſelfe, becauſe thou canſt not feare the things they ſpeak, and believe them, much leſſe apprehend more, never caſting the worſt, but making the beſt of every thing: this ſecurity argueth that thou wanteſt this ſervile feare.

The fourth effect of this feare is humility; for feare beates downe the pride of the heart, and makes men not ſtand upon their pantofles, man to man, not to ſtand upon tearmes, as betwixt *Benhadad* and *Ahab*, 1 Kings 20. 31, 32. ſo in this where the feare of Gods power is, the former examples of Ninevites, Iſraelites, *Saul*, *Gosler*, ſheweth it plainly, as that Rom. 11.20. *Bee not high minded, but feare*: a proud ſpirit and the feare of God can never agree.

Reaſ. 1. Becauſe they know there is no wiſdome nor power againſt the Lord, and ſo he is to be crept to, not held at defiance; for common wiſdome teacheth thoſe who are in danger of others, and under their power, when they know their power and juſtice, not to carry themſelves proudly, but humbly towards them. As in *Benhadad*: ſo women and friends, who ſue to Judges for their friends, doe petition them ſubmiſſely. *Chryſoſtom.*

Reaſ. 2. Becauſe it will make every man out of love and liking with all things he hath, and to take no joy in them, or at leaſt no pride in them, when he feares his power who can take them from them in a moment.

Vſe 1. This, as the former, ſheweth that many men are deſtitute of this feare, they are ſo highly minded, they ſtand ſo upon their tearmes, and prerogatives, in moſt things, not with men but God, not in ſmall things but matters of ſalvation. They ſtand upon their reputation and eſteem amongſt men, when as God cals upon, and ſounds an Alarum, not to the eare by us, but to their heart and conſciences with us, calling them out of their courſe of life, as their ambitious, lying, deceitfull, covetous or carnall, civill courſe, and ſubmit themſelves to the word & to the means of ſalvation, forſaking ſuch courſes, and living humbly, dealing plainly, walking contentedly, having religious and holy converſations, they fear men will mock & ſcorn at them, & think meanly of them, ſay they are become ſuperſtitious, or turned preciſe, or they cary themſelves otherwiſe then becometh men of their place and ſtate, like *Zedekiah*, Jer. 38.19. Like thoſe rulers, who be-

beleeved on Chriſt, but of a proud and ambitious humour, they were aſhamed to profeſſe him. John 12.42,43. They thought it too baſe a matter to yeeld themſelves to be governed by ſo meane a man, as had none almoſt but a few Fiſhermen to follow after him; ſo ſtanding upon the reputation of their eſtate and places, they refuſed to ſubmit themſelves to the meanes of Salvation, and continued in their damned eſtate. How many have we like to theſe in all places, Cities, Townes, Villages, houſes, all full of them; as many as there are, ſo many have we, that yet have not this ſervile feare.

Particularly, every man may try himſelfe whether he hath this feare or no: where this *Timor* is, there is not *Tumor*, ſaith *Bernard*; there this feare hath pierced that bladder, and let out all the wind in it; thou art growne humble and lowly, and ſtandeſt not upon the reputation or eſtimation of men, ſo thou may'ſt doe what God commands when he calls to any duty; but if thou doeſt, there is no feare in thee. For inſtance, thou haſt in the time of thy ignorance or prophaneneſſe, either when thou waſt a ſervant, defrauded thy Maſter to get a ſtock to ſet up by, as is the cuſtome of divers; or being free and in Trade, thou haſt deceived and defrauded many men, and the treaſures of wickedneſſe are yet in thy houſe. Thou comeſt to the Church, thou heareſt the Word, the Lord ſmites by the ſword of his mouth, and calls for this, that thou with ſpeed make reſtitution; thou wilt not doe it; why? thou ſtandſt upon thy credit; for if thou make open reſtitution, then thou ſhalt be accounted a fraudulent and deceitfull man, and every body will caſt it in thy teeth upon any breach; if privately, thy credit will ſo ſinke, for thou art not able to drive a trade as before, and to maintaine thy ſelfe, wife, and children. Know this, thou art void of this ſervile feare, while thine heart is ſo full of pride, that it will not ſtoope to God and his commandement; for if thou fearedſt his power and juſtice, thou wouldeſt not ſtand upon this reputation with men: Can he not make thy wickedneſſe knowne to thy ſhame? and can he not make thee as poore to thy diſhonour? If thou diddeſt feare this, thou wouldeſt never ſtand upon that. The like may be ſaid of men who make profeſſion of converſion and Religion, and yet neglect the duties of it, for feare of the ſcornes and reproaches of men, and ſtand upon reputation; they have no feare. But if thou canſt be content to hazard thy credit to obey him, that gives credit, and honour, and riches to whom he will, and takes them from he pleaſeth; it will prove to thy ſelfe and to others that thou haſt this feare at leaſt, what elſe may be more; if not, then the contrary; for there can be no place for feare, where the heart is puffed up with pride. To obey God in honourable things, and things to be done without

Uſe 2.

croſſe or hazard of credit, is but to ſerve themſelves.

The fifth effect of this feare is diligence and carefulneſſe, that is, it will never let a man reſt, till he have uſed all the meanes whereby he may have any hope to eſcape that which he is afraid of. Inſtance for the feare of man in *Jacob*, Gen. 32. 6. &c. manifeſt in *Ahab*, 1 King. 21. 27. Exod. 9. 20. Acts 2. 37. Acts 9. 6. *Ninevites.*

Reaſ. 1. Becauſe this feare is credulous, makes a man beleeve that will come which is threatened, and that ſuch things are not ſcarre-crowes, but if they be not prevented, they will come, and ſuſpects often more than is uttered. Now, that men beleeve, they uſe meanes to compaſſe it, if good; to avoid it, if evill: If good, hope for it; if evill, feare it, and ſo ſeeke to avoid it.

Reaſ. 2. Becauſe feare breeds a deſire, whether a man feare he ſhall not enjoy ſome good he would have, or leſt ſome evill ſhould come upon him he would eſcape; the deſire to have, and the deſire to eſcape is increaſed by his feare. He that feares neither, may have ſome deſire; but when feare comes, it increaſeth his deſire: yea, as the feare increaſeth, ſo doth this. Now a deſire, and a deſire enlarged, gives a man no reſt, till he uſe the meanes to have, or eſcape; deſire is never without endeavour for it, or againſt it, to uſe all the meanes knowne unto the deſirer.

Uſe 1. This, as the other two, argues great want of this feare, becauſe men are ſo ſecure, and uſe no meanes at all to avoid Gods judgments here, or to come; or uſe them careleſly and coldly, which muſt needs prove want of feare: when they heare that no adulterer, uſurer, blaſphemer, or any that loves and lyes in any ſinne, ſhall inherit Heaven, but ſhall have their portion in the burning Lake, without faith and repentance, which can never be had but by diligent and carefull hearing of the Word, this they contemne, or regard not; if it come not to them well, they will not ſeeke after it; if theſe fall into their mouths, well it is, but otherwiſe they will never trouble themſelves further about either of them: For if they be elected, they are ſure to be ſaved, and therefore they will leave all to Gods diſpoſition. Thus ſome ſay deſperately, but more deale thus, and ſhew plainely there is no feare of God in their hearts, or before their eyes; for that would keepe another manner of coyle in them, and would not ſuffer them to ſleepe ſo ſecurely in ſinne, never regarding what became of themſelves. If they had this, we ſhould not need to threaten the wrath of God, nor to excite them to flye from the wrath to come, and by well-doing to ſeeke honour and immortality. And we ſhould need leſſe to doe it, or at leaſt we ſhould more prevaile with them; for then workes the hammer when the Iron and metall is mollified and ſoftened by

by the fire; then the Word, when men are ſoftened and mollified by this feare: then the Word is moſt regarded, when the heart is wakened by the preſent feeling, or feare of judgment to come. Queſtionleſſe the generall ſecurity that hath overgrown the whole body of our people, that they neither ſeeke to eſcape the vengeance to come of themſelves, nor yet when the Miniſters of God doe with one conſent threaten them: though many *Johns* have preached for a long time, that the Axe is laid to the root of the tree, yet they come not to enquire what to doe, as the people did, Luk. 3. 9, 10. Our age as *Chryſoſtome* obſerved, is like to the old world, our Cities like *Sodom* and *Gomorrah*, ſtill ſecure. The plague of God that was upon our houſes and perſons, hath not wakened them, the Sword that was even at our heeles, hath not made them ſhake off ſecurity, and begin to feare: what is this but a fearing of ſome judgment that will make our hearts to ake, and the eares of poſterity to tingle when it ſhall be told them? according to that of Jer. 2. 19. *Thine owne wickedneſſe ſhall correct thee, and thy turnings back ſhall reprove thee: know therefore and behold, that it is an evill thing and bitter, that thou haſt forſaken the Lord thy God, and that my feare is not in thee, ſaith the Lord God of Hoſts.* Yea finally, (to knit this to our preſent matter) what proves this elſe, but that the men of our times are ſo farre from the truth of Chriſtianity, howſoever they profeſſe themſelves to be Chriſtians, that they are not come ſo farre as yet to be Gods ſervants, worſe than ſervants, yea than beaſts, yea than Sathan, Jam. 2. *who beleeves, and trembles.*

This may teach every man to try whether he have this feare or no; feare breeds carefulneſſe to avoid that is feared, or is and ought to be fearefull. Doth any man heare of the judgments of God ſounded out many wayes by the words and workes of God, is he careleſſe of them for himſelfe, for his family, if he have a charge; and poſſeſſed with the ſecurity of the age, not ſeeking all meanes to avoid them, not as the maſters of the families, Exod. 9. 20. *ſuch then as feared the Word of the Lord among the ſervants of* Pharaoh, *made his ſervants and his cattle flee into the houſes.* But as *Gedaliah*, when it was told him by many the danger by *Iſhmael*, he beleeved it not, and ſo would not prevent it, Jer. 40. 14, 16. and ſaith, the Lord will doe no ſuch thing, and ſo will not take the meanes to avoid them: thou haſt not ſo much as this feare. And doſt thou thinke thy ſelfe a good Chriſtian, when thou goeſt not ſo farre as carnall, naturall, yea, Heathen men have done? But is any otherwiſe affected, when the Miniſters threaten, when God thunders, and ſhews ſome manifeſt proofe or ſigne of an approaching evill? Is it to thee like as *Dalilaes* voyce was to *Sampſon*? The Philiſtims are upon thee, *Vſe 2.*

thee, making thee flee out of the lap of thy pleaſures, and all the delights of thy ſins, in making thee to ſeek all means poſſible to avoyd the evill to come, by hearing, believing, repenting and ſuch like, then haſt thou this feare; which though it be not a purging fear, yet is it a reſtrayning feare, not a ſaving feare; and grace itſelf, yet it makes way for that, which never comes before. Endeavour for it, and ſtrive to adjoyn the other, that thou mayeſt begin a ſervant, proceed to a ſonne, and ſo at length abide in Gods houſe for ever, John 8. 35.

Saith the Lord of Hoaſts unto you, O Prieſts] In Gods accuſation we have ſeene the ground and the reaſon of it; we are now to proceed to the accuſation it ſelf, and here firſt, the Accuſer, God; Secondly the accuſed, Prieſts; Thirdly the Crime. It is not the Prophet who accuſeth them, who might happly bee ſuſpected to have done it, on ſome humor, and heat, and ſome ſiniſter reſpect; but the Lord himſelf, which the Prophet affirms to ſtrike more reverence in them to his meſſage, and to affect them to look to their wayes, and he is called the Lord of Hoaſts, who can eaſily puniſh all their wayes, having all at his command.

For the ſecond, the perſons accuſed are the Prieſts, yet not excluding the people, as before the people were accuſed by name, and the Prieſts included; and the Prieſts are alone expreſt, not that they ſinne alone, but being chiefe and greateſt ſinners, becauſe the people might extenuate their fault by ignorance, and by pleading example of Prieſts; but the Prieſts could have no excuſe, and the Prieſts duty was to reprove others for prophaning Gods worſhip, and give examples; and therefore by negligence, and impiety teaching the people to bee prophane, they are juſtly here accuſed.

Doctrine. Miniſters as well as others, are lyable to be checked, and reproved by the word.

Doctr. Such as the Prieſts are, ſuch commonly the people are, and therefore all are reproved in their name.

Doctrine. The Miniſters ſpecially, and in generall all who have the charge of others (to make the Doctrine more generall) ought both to teach and doe, be an example both in word and deed.

Doctr. The ſinnes of every man are ſo much the more grievous, the more they croſſe the maine end of his particular calling and profeſſion; as in theſe Prieſts, which was to ſee the honour of God duly regarded: for the common people it is not ſo much that they make light of Gods honour; but for the prieſt, as it was not to be expected, ſo not indured, the contempt of Gods name a great deale the more grievous ſin, becauſe it was clean contrary to the end of their profeſſion; and ſo in all other men: As trea-

treachery in friends, their profeſſion being fidelity. Micha. 7. 5,6,7. Eccle. 10. 5. the error or the wrong is ſo much the more grievous, that it commeth from the ruler or Judge, who ought to doe nothing but juſt, 2 Cor. 11. 26. St. *Paul* reckoning up his dangers, he reſerved the laſt for the worſt, in perils among falſe brethren, Cant. 1. 5. the Church accuſeth and complaineth onely of her owne Mothers ſonnes, as if they onely had offered her the wrong, and yet who knowes not what hard meaſure was done to her in all ages by tyrants on the one ſide, as Lions, and by heretiques on the other, as Dragons; but paſſing by them, complaineth onely of thoſe who ſeemed to be of the ſame body; other injuries affected her nothing ſo much as this, Gen 3. 12. Job 2. 9. the ſerpent the devill doing it, was nothing in reſpect that the women, their wives, their owne fleſh given as helps for them, and comforts to them, ſhould be hinderers and deſtroyers.

Becauſe where a man is bound to the duty by more reaſons and bonds, there the breach of it muſt needs be more hainous, and the greater; when as every one, then is bound as a man, more as a Chriſtian, but more, when he hath a ſpeciall profeſſion for it. This threefold cord binding the harder, makes the breach the more grievous. *Reaſ.* 1.

Becauſe thoſe things come commonly unexpected, and that which is unexpected, and unſuſpected, it commeth alwayes more ſuddainely, it lighteth more heavily, and is taken more to heart. This made *David* complaine ſo much of the injury of a friend, as a thing that came ſo unexpected, and did ſo pierce him; Pſal. 55. 12. And ſo may God ſay and complaine of us. *Reaſ.* 2.

Becauſe every thing, the further it is out of his place, the more irkeſome and troubleſome it is; As it is a rule in nature, that the elements doe not weigh heavy in their owne places. As in water, a man diving under it findes no weight; but a ſmall quantity in a veſſell is more then he can goe under: the reaſon, becauſe before it was in its owne place, now it is out of it, in the place of another element; ſo in this, vice is nothing ſo offenſive, when in its own ſea and ſubject, as when it is in the place of a contrary vertue. *Reaſ.* 3.

Hence we obſerve that as all ſinnes are not equall, ſo not the ſame ſinnes are equall, when they are performed by ſeverall parties, and men of ſeverall profeſſions. For inſtance, ignorance is a ſinne, but one mans ignorance is greater then another, not of private men only, becauſe their meanes of knowledge by education, or living in the place of inſtruction, are or have been divers, but the ignorance of the Miniſter, more then the people; for ignorance is in his proper place in the people, *Uſe* 1.

but for the Prieſts and Prophets to be ignorant, that ſhould be inſtructers of others, where ignorance is in the ſeat of knowledge, here it is the more hainous. And though both ſhall fall into the ditch, yet more ſhall be his torments. So for injuſtice, for a man to be robbed by a profeſſed theefe, or to be wronged by a Judge: So for deceit, to be cheated by a man that lives by his wits, is not ſomuch, as to be deceived by one that he traffiques and trades with, who profeſſeth to deale honeſtly, and uprightly; ſo for unfaithfulneſſe in an enemy, 'tis not ſo much as in his profeſſed friend: ſo the ſame ſins in the Church are more hainous, then out of it, of Proteſtants, then Papiſts; for theſe profeſſe all againſt them, but they profeſſe unfaithfulneſſe, treachery, deceit, murthers, treaſons againſt every Hereticke, becauſe he is *ipſo facto* Excommunicated, and needs but the Popes Excommunication, for more declaration of it, and more certainty, as *Thomas in ſumma*, and *Bannes* upon it.

Uſe 2. To teach every man as to avoyd all ſins, as hainous and diſpleaſing unto God, ſo as more hainous thoſe which are againſt the main end of his calling wherein God hath placed him. As the Miniſter muſt labour againſt ignorance, idleneſſe, ſuffering his gifts to decay, not increaſing his talent; and he muſt endeavour to ſearch, and beat out the ſimple and ſincere ſence of Gods word and will; and impart it unto the people, to bring them to life eternall: for it is a hainous ſin, for him to be ignorant, or *to handle the word deceitfully or corruptly*, as Saint *Paul* ſpeaks, *or to wreſt the ſenſe of it*, as Saint *Peter* ſpeaks to their purpoſes. And ſo as it is Iſaiah the 3.12. *They that lead thee, cauſe thee to erre.* So the lawyer muſt not uſe unfaithfulneſſe or cunning dealing, he muſt ſearch out the proper grounds of the law, to direct his client to proceed warrantably, to ſee his wrongs redreſſed, or recover his right; for, for him to ſpend his time in deviſing quirks and diſtinctions, which may ſerve to obſcure the truth, and make contentions and ſuits rather then end any, or to delay his clients cauſe when he may well haſte it and bring it to an iſſue, and as many doe uſe their cunning to this purpoſe, it is the greater ſinne in them; ſo a Phyſitian, and a Surgion muſt imploy all his ſkill to cure; for him to deferre, and ſometimes to help forwards, and then pull backwards againe, to make gaine of his patient, and empty his purſe, and hurt his body, is very hainous; both of them worſe then theeves by the high-way, making Gods ordinance a cover for their theft, not ſo puniſhable by humane laws, but as culpable before God, and ſhall as ſeverely be puniſhed. So if a ſonne omit the honour due to his father, or a ſervant the feare due to his maſter, is a greater ſinne; for others to doe it to the ſame men, is not ſo hainous; ſo tis the duty of a wife to be a helper, that ſhe muſt indeavour in all things:

For

For, for her to be as *Eve*, who was given as a comfort to make *Adams* life more joyous, for her to be a broker to bring death, ſhe that was taken from him as part, to be ſhot at him as a dart, to the wounding and murthering of his ſoule, as *Baſill* ſpeaketh; or for her, who was taken out of his ſide, to guard and hemme in his heart, to be a ladder to the Devill to ſcale the heart of her huſband, as *Gregory* ſpeaketh of *Jobs* wife, was more hainous then when the Serpent and Devill did it, who were profeſſed enemyes, and ſo now, being directly againſt the end of her creation and calling; and ſo of all, they are thus to thinke of their ſinnes, and thus to avoyd them.

That deſpiſe my name,] The ſinne they are accuſed of is contempt of his worſhip, not the omitting of it, or the not doing of it at all; but the doing of it corruptly, careleſſely and contemptuouſly. The name of God ſignifies, Firſt, himſelfe; Secondly, his properties. Thirdly, his commands or his authority; Fourthly, his workes; Fifthly, his word and worſhip, which is here meant, and which they not only omitted, which might be through ignorance or ſome forcible temptation, but contemned or deſpiſed, for many could not pretend ignorance, and at this time there was no perſecution to compell them to diſhonour God: but many did it out of a baſe conceit they had of Gods majeſty, thinking any kinde of ſervice would ſerve the turne; the word ſignifies to trample under feet, as we doe vile things, Math. 5. 13. 2Kings 9. 33. but did the Preiſts doe thus? *Ribera* anſwereth, things are oft ſaid to be done, which are intended to be done; becauſe nothing is wanting in them why it ſhould not be done, who have a will to have it done.

Contempt of Gods name, that is, when men doe indeed the works of Gods worſhip and ſervice, but doe them negligently, careleſly and contemptuouſly, thinking if the deed be done it is enough, but how for the manner it matters not greatly, it is a grievous ſinne: Manifeſt, that it is here made the grand ſinne of this people, and theſe Prieſts for which the burthen is threatned in the beginning, and many particulary judgements afterwards. This people did the work of the Lord, brought their Sacrifices; but they did it careleſly and contemptuouſly, brought any thing, as thinking it good enough. This was one difference betwixt *Abel* and *Cain*, though faith was the main, yet how carefull the one was, that thought the beſt was bad enough, the other, the worſt would ſerve, for he brought a Sacrifice. Gen. 4. 3, 4. Hence are the qualities of the ſacrifices deſcribed in the Law; God requiring not only Sacrifices, but ſuch as were perfect without blemiſh, Levit. 22. 20, 21, 22, 23. Deuter. 17. 1. But why this? but to ſhew how he requires the manner of doing, aſwell as the deed, and that he cannot endure corrup-

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corruption here. Hence *Saul* laboured to leſſen the fault, becauſe they ſaved the chiefeſt for the Lord. 1 Sam. 15.15. Hence is that, Malach. 1. 14. which we ſhall ſee hereafter.

Reaſ. 1. Becauſe this argues a great contempt of God, and as we may ſpeake, of his perſon; for when any man is reſpected either for love or feare, there the offices and duties that are performed about him, are done neither negligently nor careleſly, but with all diligence. The Wife that loves her Huſband, the Child that honours his Father, the ſervant that feares his Maſter, doe their duties with all diligence and care. Where the duties are done of courſe, and coldly, there is not the reſpect of the perſon that ſhould be: ſo it is in our carriage towards God.

Reaſ. 2. Becauſe it is groſſe hypocriſie, when men doe thus performe the act, and yet their hearts and affections are farre remote, and ſo are no living ſacrifices, but onely dead carkaſſes, ſuch as muſt needs ſtinke in the noſthrils of God; yea, and thus honouring him, they doe diſhonour him, Iſaiah 29.13. St. *Salvian* ſpeaking of ſuch as worſhip God corruptly, ſaith, *Non tam inanis criminis fuiſſet ad Templum Domini non venire, quàm ſic venire; quia Chriſtianus qui ad Eccleſiam non venit, negligentiæ reus eſt; qui autem venit, ſacrilegii; minoris enim piaculi reus eſt, ſi honor Deo non deferatur, quam ſi irrogetur injuria: ac per hoc quicunque iſta fecerunt, non dederunt honorem Deo, ſed derogaverunt. De gubern. Dei*, lib. 8.

Uſe 2. This being ſuch a ſinne, argues the age we live in, guilty of a great deale of ſinne before the Almighty; his worſhip is performed, but yet contemned marvellouſly amongſt us: As they brought the ſacrifices, ſo doe we the workes; but ſo corruptly and careleſly, that he ſpeaks to us Miniſters and people, *Ye deſpiſe my Name.* The Word is preached and heard, prayers are made, Sacraments are delivered and received, but alas, ſo careleſly, curſarily and cuſtomably, that it is but the contempt of them, and the contempt of God in them. How many Miniſters preach the Word but for gain, for vain glory, for law, and for cuſtome, and not of conſcience; as law and cuſtomes bind them, when they have gifts and body able to doe it, oftner to the edifying of the Church; ſome in preaching make it ſerve their own turne, and ſerve themſelves out of it, and not God. How many hearers, that heare for law or cuſtome, that being preſent, ſleepe, or ſuffer their eyes to ſteale away their hearts, or let their ſoules and minds be poſſeſſed with their ſeverall feares, joyes, pleaſures, profits, that they are preſent in body, and abſent in mind, thinking yet that is good enough for the Lord. For prayer, how many Miniſters runne it over like journey-workes without affection and zeale, making the people to abhorre the ſacrifice of the Lord? How many of the people come

come late, carry themſelves without all reverence, ſitting gazing, reading, and ſuch like, and there is no fault, all is well enough. The like may be ſaid of Sacraments, any preparation, any affection good enough, (but of the particulars more afterwards.) How many that deferre the ſervice of God till they be old, till the even; the morning and freſh thoughts of themſelves and ſervants for the world, for their Chapmen, not for God; drowſie prayers, ſpirits ſpent, good enough for him. Here I may apply that of *Seneca*, * He who deferres to be good till he be old, ſhews plainly he would not give himſelfe to vertue, if he were fit for any thing elſe. So of both theſe, and their like, who ſhew therein the contempt of Gods Name, thinking any thing good enough for him.

* *Qui nt bonus ſit in ſenectute, differt, aperte oſtendit, ſe nolle virtuti dare, ni tempus ad omnia alia inidoneum.* Seneca.

To teach every man to labour to ſee and know himſelfe guilty of this ſinne, to humble himſelfe for it, and to repent of it, as of one of his great ſinnes. Now there is no repentance where there is perſeverance in it, when it is not left, and the former good done: for as he verily is wicked, that is not juſt; he is ungratefull, that is not thankfull; ſo doth he deſpiſe, that doth not honour God. The contrary evill is ever where the good is not, where, and when it ought to be; therefore muſt every one labour for the good, that is, to honour God; not to doe the things and workes of his ſervice onely, but to doe them as his ſervice ſhould be done, being more carefull for the heart and affection, which God more reſpects than the action: thinking not as hypocrites, any thing is good enough, but that nothing is ſufficient: As *Paul*, who is ſufficient? ſo what is ſufficient? what care, diligence, endeavour of the heart and whole man? It is not the omitting of the worſhip of God, nor the neglect to leave ſome things undone, that is onely diſpleaſing unto the Lord; but when the Act is done, he may be as much offended: As here, the not offering of the ſacrifice was not the thing that diſpleaſed him, but when the ſacrifices were not ſo qualified as they ought, that he accounted contempt, becauſe it argued contempt: ſo in this, the quality of the ſervice is that which he accounts contempt, when they thought the deed was enough. The outward worke muſt be done as the ſacrifice ought by them to have beene offered; ſo God hath commanded, ſo muſt example be given to others; but the intention, the heart is that which muſt make it acceptable unto God, as *Gregory*.

Uſe 2.

And ye ſay, wherein have we deſpiſed thy Name?] Here is their excuſe and defence, in which they adde more impiety to their former prophaneneſſe; they put God to his proofes, and ſeeme to charge him for accuſing them unjuſtly. They ſtand upon their defence, *Wherein have we, &c.* we have highly thought of thy

thy Name, and ſpoken of thee moſt religiouſly, why then are we accuſed? But obſerve we Gods reply.

VERSE VII.

Ye offer uncleane bread upon mine Altar, and you ſay, Wherein have we polluted thee? In that yee ſay, The Table of the Lord is not to be regarded.

YEE *offer uncleane bread upon my Altar.*] Here is Gods reply to their defence. They who offer polluted things to God, deſpiſe his Name; but ſuch are you, for ye offer polluted bread upon my Altar: where we muſt examine the ſenſe of three words: Firſt, Altar. Secondly, Bread. Thirdly, polluted or uncleane.

Firſt, by the Altar, there are ſome, and not of the meaneſt, who underſtand in this place the table of Shew-bread that ſtood in the Temple and Tabernacle, juſt over againſt the Candleſtick on the North-ſide, and the right hand of it. In the Tabernacle there were three diſtinct places; the Tabernacle, the holy place, and the moſt holy: The table of Shew-bread was in the ſecond, whither the Prieſts onely came. By the Altar then is underſtood the Altar of burnt offerings, which ſtood in the outward Court, whither both Prieſt and people came, and had like acceſſe when the Law was read, and their dayly ſacrifices were offered. And thus doth *Theodoret* and *Cyrill* underſtand it upon this place: ſo that we expound not this by that which is in the end of the Verſe, but that by this, becauſe we find in the Scripture the Table put often for the Altar, but not the Altar for the Table.

Secondly, by bread, ſome underſtand onely the Shew-bread, as *Hierome*; ſome, of bread which was offered with the burnt-offering on the Altar, Levit. 6. 20. Numb. 28. 6. Some, not of the bread onely, but of the fleſh alſo, or whatſoever thing elſe was offered there upon the Altar, which is the beſt acceptation; for the word here uſed ſignifies not bread alone, but alſo other victuall and meat, as it is uſed in the word, and as *Cyrill* expoundeth this place, and ſome other, for the bread of the ſacrifice; and eſpecially the Prophet himſelfe, *verſ.* 8. when he ſhews that he meant the ſacrifices and meat that was offered upon the Altar.

Thirdly, by uncleane, what is meant; it is agreed of by moſt, that it is not any thing that is uncleane by nature, or naturally; that is, ſuch a thing as is abhominable to humane ſenſe, as Ezek. 4. 12, 13. nor yet any thing that is uncleane morally: as all things

things are ſaid to be morally vile and polluted, that God doth diſallow and diſlike of; *Nullum cadaver tam fœdum aut fœtidum* (as *Gregory* ſaith) to us, as the ſinners ſoule in the ſight of God. But it is myſtically unclean, that is, in regard of ſome myſticall ſignification, God having pronounced them typically unclean, to inſtruct ſome further matter, that thereby he would inure men the rather to abhorre them. And thus are all things ſaid to be unclean which are prohibited in the law ceremoniall; and ſo it is in this place. But theſe things were either unclean by others, or of themſelves: in the firſt by touching a dead corps, or any uncleane thing; in the ſecond either in their kinde, as Iſaiah 66. 17. or in quality only, that is, when it comes by ſome accident, of which, Deut. 17. 1. of this is meant in this place, as the 8. verſe ſheweth.

And ſo here ſeemes to be a double fault taxed by the Spirit of God; one in the people, and the other in the Prieſts; and ſo a double duty exacted of them; the peoples fault was in bringing of polluted offerings, and preſenting them unto the Prieſts; their duty was to have brought ſuch as were ſound, entire and perfect; the Prieſts fault was in receiving them at their hands, and not reproving and prohibiting them; his duty was to have inſtructed them what ſacrifice they were to bring, and to reject that which was uncleane, and not according to the Law. Now theſe ſacrifices were to be cleane, and pure, and perfect, *ad typum capitis*, to ſhew the perfect purity of Chriſts humane nature, 2 Cor. 5. 21. 1 Pet. 1. 17. Secondly *ad typum corporis*, to ſhew what they ſhould be who are members of him, and that offer theſe ſacrifices unto God; that they ſhould be *perfect to every good worke*, 2 Tim. 5. and Rom. 12. 1, 3. So that then, beſides that which hath been ſpoken for the ſacrifice, we may gather out of the peoples fault, (comparing outward things with inward,) the type with the truth, that ſeeing God reaſons on this ſort; if they who bring polluted offerings unto me, contemne me, then ſuch as come polluted in themſelves, much more.

They who come to the publique ſervice of God, and come to offer him any ſacrifice muſt not be uncleane and polluted in their hearts and lives, but muſt come with holineſſe and purity; for if their ſacrifice muſt be ſuch, then themſelves; and the ſacrifices were commanded to be ſuch, becauſe they themſelves ought to be ſuch. When God reproved Iſrael for it, Iſaiah 1. and 66. 3. and Jerm. 7. 9, 10. he ſheweth what he required of them, and of others; to this purpoſe is, Pſal. 4. 4, 5. Gen. 35. 2. Joſhua. 24. 16, 19, 23. *Doctrine.*

Becauſe God elſe will not accept their ſervice; for he firſt looks to their perſon, and then their ſervice, Gen. 4. 4. for the ſacrifice *Reaſ. 1.*

ſacrifice doth not ſanctifie the perſon, but the perſon it: as *Haggai.* 2. 13, 14. Proverb. 15. 8.

Reaſ. 2. Becauſe elſe that which God offers and gives to them, is made hurtfull unto them; not that God gives any evill, but becauſe they are evill that receive it. As the Sacrament to *Judas*, Chriſt gave not that which was evill; nor did he, being the Phyſitian, give the poyſon; but *Judas* being wicked, it became evill unto him: for as the ſpyder and the adder turn good meat into poyſon; and as a corrupt ſtomacke, abounding with choler and ſuch like, turneth the meat they eate into choler, and the finer the meat is, it is the ſooner turned to corruption; ſo is it in this thing, Titus 1. 15. *Unto the pure are all things pure, but unto them that are defiled, and unbeleeving, is nothing pure, but even their mindes and conſciences are defiled.*

Uſe 1. To reprove all ſuch as have no care to purge and purifie themſelves before they come unto the houſe of God, to his ſervice; that come without repentance, without preparation, full of their drunkennes, whoredomes, uſuries, adulteries, and ſuch like ſinnes. They are more guilty of contempt againſt the Lord, then if they withdrew themſelves altogether from his obedience and houſe. A man having committed ſome offence againſt his Prince, & being ſummoned to appeare perſonally in his preſence, if he refuſe to come at him, and ſhun his ſight, may well be condemned of contumacy, but not of contempt, for he may do it out of fear; and contempt and fear cannot ſtand together in one ſubject: but if he ſhall confidently come & appeare before him, as if he had done no ſuch thing, or not offended him, ſhew no ſorrow for his offence, make no promiſe of amendement, nay ſhall rather ſtand in it, & with an impudent face avow it, & profeſſe to perſiſt in it, this muſt needs be judged a groſſe & outragious contempt. Now the place of Gods worſhip is his preſence, and he that commeth thither, commeth to look God full in the face; as *Cain* was caſt out from the *face* of the Lord. Gen. 4. 16. If he come not, he ſhall ſuffer as *contumax*, as rebellious and diſobedient; but he that commeth pollured, with the filth of his ſin unrepented of, with a purpoſe to perſiſt, he ſhall be puniſhed as a contemner. They who refuſed to come were ſhut out, but he that came in his old cloathes, was bound hand and foot, & caſt into utter darknes, Math. 22. he that is willfully abſent, excluding himſelfe from the ſociety of the Saints, in the time of grace, ſhalbe barred their company in the time of glory for ever; but he that preſumeth to appeare there, with the guilt of his ſinne on him, ſhall have a farre greater portion in Hell fire, he ſhall ſuffer as in caſe of contempt, like an inſolent rebell, that bourdeth his Prince to his face in his owne Palace; and in the mean time all their prayers are unaccepted, yea they are turned into

into ſinne to them, they obtaine nothing of God more then he would give them, though they never prayed, with which he feeds them but for the ſlaughter; yea, and hence we profit not them by preaching, but make them worſe; wee are not the ſavour of life unto them, but of death by the word, they are hardned in their ſins, by this two edged ſword they are daily wounded; becauſe their ſinnes are not wounded, their perſons are, and the more fearefully, becauſe their wounds are not ſenſible; yea by the Sacraments the Devill, as upon *Judas*, ſo upon them, taketh more ſure poſſeſſion, and raignes in them.

To teach every one to labour to be holy when he commeth to Gods houſe; holines becomes it; to put away iniquity and ſin farre from him; when God cals him, caſt of his patched cloak, as did blinde *Bartimæus*, Mark. 9. we deal ſo when we go before Princes, as *Joſeph* did, Gen. 41. 14. much more we ought to doe ſo with God. *Moſes* and *Joſhua* were commanded to put off their ſhoes when they approached to God, and were to ſtand upon holy ground: we are hereby taught, ſaith *Ambroſe*, Ep. 16. to ſhake off the duſt, and ſcoure off the ſoyle that our ſoules and lives gathered by fleſhly occaſions, and worldly courſes, ere wee come to tread the Courts of Gods houſe. There was a Laver of braſſe, Exod. 30. 18, 19. for *Aaron* and his ſonnes to waſh in before they offered any thing at the Altar, to ſhew what we ſhould doe being made the Lords Preiſts; to this *David* alluded, Pſal. 26. 6. *I will waſh mine hands in innocency, O Lord, and compaſſe thine Altar.* And this ought we to doe, that our prayers may be heard and be acceptable, that our hearing and receiving of the Sacraments may be fruitfull unto us; elſe Pſal. 66. 18. *If I regard wickedneſſe in mine heart, the Lord will not heare me:* and we being corrupt, this muſt needs be hurtfull unto us, unleſſe we learne that wiſdome from the Serpent, to caſt our poyſon before we come to drinke. *Uſe 2.*

Out of the peoples fault, (comparing outward things with inward, the type with the truth,) we have gathered, that the people that bring offerings to God, they who perform any ſervice to him, ought to be holy and pure; for if their ſacrifice, much more they. Now out of the Prieſts fault we may gather, that if they ought to reject unclean and unfit ſacrifices, then thoſe alſo who brought them, being unclean; yea they ought to put a difference, and to diſtinguiſh betwixt the clean and unclean, to receive the one, and refuſe the other, as Levit. 10. 10. And ſo from the proportion we may gather ſome obſervation for our times.

The Miniſters of the Goſpell and new Teſtament ought to make difference betwixt the godly and the wicked, as much as lyeth in them; to accept and receive the one, and to reject and *Doctr.*

exclude the other from the publique prayers of the Church, and from the ſacred Table of Chriſt: Hence is the command to the Church of *Corinth*, and to the Paſtor, as the principall man, 2 Cor. 5.13. Jer. 15.19. the Liturgie of our Church commendeth *Ambroſe*, then Biſhop of *Millaine*, for dealing ſo with the Emperour himſelfe, *Theodoſius* the younger, till he ſhewed himſelfe ſorry for his ſinnes. So 1 Tim. 1.20.

Reaſ. 1. Becauſe if they under the Law, Prieſts and Prophets ought to doe it, much more they in the Goſpell. For as many things were then tolerable which noware not, becauſe, ſaith *Auguſtine*, *Many things are tolerated in the darkneſſe and dawning, which are not in the day when the Sunne is up*: ſo muſt it follow, that that which was not tolerable then, cannot be now.

Reaſ. 2. Becauſe by their continuance and ſuffering them, and not cenſuring them, they may by many meanes be hurtfull, and infect the cleane and holy; theſe being more capable of the others evill, than they are able to communicate their good to them. As health is not ſo communicable as contagion, 1 Cor. 5.6. then if they deſire to keepe them whole from pollutions, they muſt ſeparate the wicked, as Shepherds, ſaith *Chryſoſt.* ſeparate the infected and ſcabbed from the whole.

Object. Chriſt admitted *Judas* to the Supper, a devill, after he knew he had taken money to betray him.

Anſw. Firſt, it is denyed that he was admitted to it; but ſay he did, as to the Paſſeover, yet this follows not, that a Miniſter muſt not, as much as in him lyeth, exclude the wicked; for, firſt, this was a hidden ſinne, not open, but ſmothered and kept cloſe: Chriſt tooke notice of it by his divine power, not humane nature. Now the excluſion is for knowne ſinnes, not ſecret, thoſe muſt be left to Gods judgment; and this croſſeth not the excluding for known ſinnes. And it is probable, that our Saviour admitted him to the Paſſeover, becauſe his hypocriſie was not yet unmaſked: whereas after, when he had unmaſked him by giving the ſop to him, (as St. *Hilarie* well obſerveth) and ſo made him knowne, what he was, to the reſt, he ſent him out of the way while he celebrated the new Paſſeover.

Uſe 1. This ſheweth what manner of men they ought to be, who muſt exclude and ſhut out others; if not without ſinne, yet without open ſcandall and blame, as St. *Hierome*, *Sine crimine, non ſine peccato*. Hence was it ordained, that whoſoever of the Prieſts or Levites had erred, and beene defiled by Idolatry in the time of the Captivity, or of any of the Idolatrous Princes, and ſo became a ſcandall, ſhould not ſerve any more in the Temple. Ezek. 44.10, 12, 13, 15. *Neither yet the Levites that are gone back from me, when Iſrael went aſtray, which went aſtray from me after their Idols; but they ſhall beare their iniquity. Becauſe they*

they ſerved before thee Idols, and cauſed the houſe of Iſrael to fall into iniquity, therefore have I lift up mine hand againſt them, ſaith the Lord God, and they ſhall beare their iniquity. And they ſhall not come neere unto me, to doe the office of the Prieſt unto me, neither ſhall they come neare unto any of my holy things in the moſt holy place, but they ſhall beare their ſhame, and their abhominations which they have committed. But the Prieſts of the Levites, the ſonnes of Zadok, that kept the charge of my Sanctuary, when the children of Iſrael went aſtray from me, they ſhall come neare me to ſerve me, and they ſhall ſtand before me, to offer me the fat and the blood, ſaith the Lord God. 2 King. 23. 9. And this the Church after Chriſt did obſerve; for *Cyprian, Epiſt.* 2. 1. mentioneth a Canon made by him and other of the Biſhops of *Africk*, that no Biſhop or Prieſt, that had beene ordained in the Church, and after either had fallen into hereſie, or beene touched with Idolatry, ſhould be received againe upon their repentance, otherwiſe than as lay-men. And *Epiſtola* 1. 7. he chideth *Fortunatianus*, who once was a Biſhop, and had in the time of perſecution burnt incenſe to Idols, and after came home againe to the Church, and would have kept his place ſtill. *Dares he challenge that Office or Prieſthood which he hath betrayed, as if it were lawfull, after he hath ſerved at the Idoll-ſtoole of the Devill, to draw neere to Gods Altar?* *Novatianus* and *Novatus* made a Schiſme from the Church, becauſe one *Trophimus* a Prieſt, with ſome other, were received, after they had fallen for feare in thoſe horrible times. *Cyprian* anſwereth, *Epiſt.* 4. 2. * Trophimus *is indeed received, but admitted onely into the place where Lay-men communicate, not into the place of a Prieſt.* All teach, that ſuch ſhould not be received; for what if *Peter* and *Paul*, (the example of the one, and the calling of the other extraordinary) were received, yet the equity is great, that thoſe who muſt judge the leproſie of others, ſhould be free from it themſelves; or if they be not, ſhould be expelled as *Uzzah*, when the leproſie once ſprung out of his forehead. And that the Church ſhould not receive Popiſh Prieſts to be Miniſters at Gods table, beſides that it is like to be hurtfull, becauſe the myſtery of iniquity workes thus cunningly, as they, *Ezra* 4. 2. *They came to Zerubbabel, and to the chiefe Fathers, and ſaid unto them, we will build with you: for we ſeeke the Lord your God as you doe, and we have ſacrificed unto him ſince the time of* Eſar Haddon, *King of* Aſhur, *which brought us up hither.* To whom anſwer ſhould be, *verſ.* 3. *Then Zerubbabel and* Jeſhua, *and the reſt of the chiefe of the Fathers of Iſrael ſaid unto them, it is not for you, but for us to build the Houſe unto our God; for we our ſelves together will build it unto the Lord God of Iſrael, as King* Cyrus, *the King of* Perſia *hath commanded us.* If they

Audet ſibi ſacerdotium quod prodidit vendicare, quaſi peſt aram Diaboli ad altare Dei ſan ſit accedere, &c?

* *Suſceptus eſt* Trophimus, *ſic tamen admiſſus, ut laicus communicet, non quaſi locum ſacerdotis uſurpet.* Cyprian.

have parts of learning, it were fit they ſhould bee imployed otherwayes then in the miniſtry, to the ſcandall and hurt of many.

Uſe 2. To admoniſh the Miniſters of their duty, that they would, as much as they have any power in their hands, reject and exclude the wicked, and not receive them, (as *John* would not the *Phariſes* and *Sadduces*) till they confeſſe their ſinnes, and ſo give ſome teſtimony of their repentance. But yet this muſt not be done upon every ſmall infirmity, or hidden ſinne, but for hainous ſinnes, that are contagious in reſpect of the quality of them, & are ſcandalous in regard of the openneſſe of them; for hidden ſinnes muſt be left to the judgement of God, and infirmities muſt be otherwiſe dealt withall, mildly & with leſſe cenſures, Gal. 6. 1, 3, 4. ſecret ſins ſecretly reproved, Math. 18. onely publique ſins to be publiquely cenſured, and the offender to be excluded; and yet not at firſt, but, as in the matter of the Leper, ſo, he muſt not preſently expell him the Church, but admoniſh him the firſt and ſecond time, Tit. 3. 10, 11. and then expell him if he perſiſt obſtinatly in it; This being the laſt cenſure, and the greateſt. As Phyſitians ſeeke all meanes to cure, before they cut off a member.

Uſe 3. For the people to learn to ſubmit themſelves to the cenſure of the Miniſters of the Church, (as Hebr. 13. 17. *Obey them that have the overſight of you, and ſubmit your ſelves, for they watch for your ſoules, as they that muſt give accounts, that they may doe it with joy, and not with griefe: for that is unprofitable unto you.*) to doe as they ſay, and be ruled by their cenſure, and that, firſt, for their own good, 1 Cor. 5. 5. *be delivered unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus*; For even *excommunication is the Churches medicine*: It caſts not off from the whole Church, but from a particular congregation or one viſible Church, to keepe him from infecting others, and to recover him from his owne corruption. The not yeelding is the rebelling againſt Chriſt, who hath ſo commanded his; and not carrying his yoake here, is to deprive themſelves of the Crowne there; yea, and when they are cut off from a particular Church, to perſiſt and contend, it is to cut themſelves off from the whole; whereas to ſubmit and to ſeek, the effect off it is their good, as it was *Oneſimus* his; and as a bone that is broken, if it be well ſet, groweth ſtronger againe, ſo is it with them.

Excommunicatio eſt medicina Eccleſiæ.

Doctrine. They who have the charge of others, by God committed unto them, are guilty of the offences that are committed by them, if they be not careſull to cenſure them for them; ſo is it here, and verſ. 9. *When I ſhall ſay unto the wicked, O wicked man, thou ſhalt dye the death: if thou doeſt not ſpeake and admoniſh*

Ezech. 33. 8.

the

the wicked of his way, that wicked man ſhal dy for his iniquity, but his blood will I require at thine hand. Yea, the Magiſtrates doe ſin in not puniſhing. Nehe. 13. 17. 2 Sam. 3. 38, 39. and for this is it thought, that law was made. Num. 35. 31. *Yee ſhall take no recompence for the life of the murtherer, which is worthy to dy, but he ſhall be put to death.* For by that he ſhould give others incouragement to kill, and make alſo the ſin his own; yea, and as the peoples ſins are the Miniſters and Magiſtrates, ſo the Childrens ſinnes are the Parents, 1 Sam. 2. 29. *Wherefore haſt thou kicked againſt my ſacrifice, and my offering, which I commanded in my tabernacle, and honoureſt thy children above mee, to make your ſelves fat with the firſt fruits of all the offerings of Iſrael my people,* ſaid the Lord to *Eli*, when yet his ſonnes only were guilty.

Becauſe every man is commanded to reprove his brother, his friend, Levit. 19. 17. *Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainly rebuke thy neighbour, and ſuffer him not to ſinne:* If he may not beare with the faults of his friends, leſſe of children, ſervants, ſubjects, people; where not only the generall charge is in the command, but a ſpeciall one alſo, and ſo the twofold cord binds them. *Reaſ.* 1.

Becauſe every man is bound to prevent ſinne as much as lyes in him, ſpecially the ſins of his charge; but he that reproves not, corrects not, cenſures not, puniſheth not according to his place, prevents not ſinne: Becauſe every one that ſcapes without theſe, or ſome of theſe, is hartned and incouraged to commit other ſinnes, and others of the ſame condition, by him; ſervants, ſubjects, &c. *Reaſ.* 2.

Becauſe they are made keepers of both tables, ſuch as ought to looke that both tables ſhould be kept; therefore the command touching them is made the ſinews & ſtrength of the other; that if they be obeyed, the other are better kept; if they doe their duty, the breaches of the other are better withſtood: and therefore ſome think, the law of the ten Commandements was given to *Moſes* the Magiſtrate, for them all, Exod. 19. *Reaſ.* 3.

It ſhews the wretched eſtate of Miniſters, Magiſtrates, Mrs. & Parents; if they neglect reproving, correcting, puniſhing, cenſuring, as their place requireth, they have their Bill of indictment increaſed againſt the great day, by the ſinnes of other men. *Uſe* 1.

This teacheth us, that thoſe who have charge of others, have a farre greater account to make, then thoſe who have not; for it is enough for thoſe, if they keep themſelves from their owne wickedneſſe; the other muſt be carefull to keep others in a good courſe, and ſo from ſinne. The governours muſt care for thoſe who live under them, the houſeholder for ſuch as are under his roofe, the Prince for ſuch as are within his Realm; it is not e- *Uſe* 2.

nough they ſerve God themſelves, but they muſt cauſe others to doe likewiſe: as *Abraham*, Gen. 18. 19. and as *Joſhua*, 24. 13. the Maſter muſt looke his ſervant keep the Sabbath; to him is the command, Exod. 20. 10. he muſt come with his traine to the houſe of God, Pſal. 42. 4. he muſt prepare himſelfe for the Sacrament, and charge his, and ſanctifie them, Job. 1. 5. yea, he muſt correct, cenſure, and puniſh, unleſſe he will have their ſinnes fall on; him if he thinke he have not perſonall ſins enough of his owne, let him be herein careleſſe; but he that thinks he hath enough and too many of his owne to anſwer for, let him ſeek to reſtrain others committed to his charge, by his cenſures and power, that he may be free from them: which is done two waies, and two things are required of him, that he keep himſelf free from others mens ſins: The firſt is, to pry and enquire into the lives of thoſe that are committed unto him, into their carriage and behaviour, that he may ſee what is amiſſe. It is enough for a private man if he reprove an offendor, when he ſeeth him comitting ſinne, he is not bound to enquire and take notice of what they doe, or curiouſly to watch over them; but not for a Magiſtrate, Miniſter, &c. He muſt, Prov. 27. 23. *bee diligent to look to the ſtate of his flocks, and look well to his heards.* The Miniſter is *Epiſcopus*, a pryer, to ſignifie it is his charge to pry and look to the lives of thoſe who are committed to him; and ſo ought every particular maſter of a family, for his houſe is his Dioceſſe, though he may not be ἀλλοτριο ἐπισκοπος, to meddle in an other family, 1 Pet. 4. 15 It is not enough for them to take notice of things that are offended in the open view, but they muſt enquire into their ſecret carriage; many imagine they are bound no further then to take notice of open ſinnes, and thinke ignorance of cloſe crimes will excuſe them; but ſuch affected ignorance, when they might have knowledge, increaſeth the ſinne; for they might either prevent it, or humble themſelves for it, as *Job*, or reprove them, as *Eliſha* did his ſervant, 2 Kings 5. and free themſelves from their ſinne. The ſecond thing is, that they have power to puniſh, when they cannot prevent; It is enough for a private man, when he ſees a ſin, to reprove, to bewaile it, and pray for him that ſinned; but not for him thath hath charge, he muſt uſe the power of the ſword, being a Magiſtrate; of the keyes, being a Miniſter; of the rod, being a Maſter, or Parent, yea and in obſtinacy, diſ-inherit: as *Abraham* caſt out ſcoffing *Iſmael* and his Mother; and expulſe his houſe, as *David* ſaid he would purge his houſe, Pſal. 101. And without this can they not keep themſelves from the ſinnes of others.

Uſe 3. To teach every inferior to ſubmit to his ſuperior, or to him that hath charge over him, to be pryed into, reproved, or corrected,

reſted, as their power is. It is profitable to have an enemy prying, profitable to have a child tell us the cloake hangs awry, as *Chryſoſt.* more profitable to have a friend, of whoſe faithfulneſſe we doubt not, and whoſe duty muſt make us beare with him, as with Phyſitians, though they deale with us very homely.

And you ſay, wherein have we polluted thee.] The ſecond reply of this people, adding denyall to denyall; they would not grant that they did ſo, that they offered polluted bread.

One ſinne drawes on an other, the firſt a ſecond, that a third, and both a greater; we may ſay of ſin, as *Leah* ſaid of her ſonne that her Maid *Zilpa* bore *Jacob*, Gen. 30. 11. *a troope commeth*: we ſee it in our firſt Parents, in *David*, 2 Sam. 11. in *Aſa*, 2 Chro. 19. 10. in *Peter*. *Doct.*

Becauſe one ſinne muſt ſerve to bolſter and uphold another, or elſe to ſmother and conceale another: This people thought it a ſhame, having once denyed their fault, not to defend it, and ſtand out to the utmoſt. But it is manifeſt in the example of *David*, of which *Baſil* thus; the Devill ſeeing that after the doing of it he was aſhamed of what he had done, and willing to hide his ſhamefull wound, he made that ſhame of his a broker to another ſinne, and ſo drew him to draw one ulcer over another, while ſeeking to cover his adultery with murther, he made him an author, and ſo guilty of both. *Reaſ.*

This ought to teach men not to give place to ſinne, to any one, great or ſmall, but to reſiſt them all for, as Proverb. 17. 14. *The beginning of ſtrife is as one that openeth the waters*: Therefore ere the contention be medled with, leave off: As when a man maketh a way to a current or ſtreame of a river, which (when he hath once let in to his grounds) he cannot ſtay again, though he would never ſo faine; ſo is the begining of ſinne. *To give the water paſſage, is to let the tongue looſe; for the careleſſe minde ſlideth away by degrees till it fall; and he that is not carefull of idle and harmleſſe words at the firſt, commeth ſoone to wicked and hurtfull words at the laſt. Greg. paſt. 3.* the like may be ſaid of other ſins. The way to Heaven is upward, hard and difficult; the way to Hell is downward: Now he that runneth down a Hill, cannot ſtay when he will; or, if he ſet downe with himſelfe how farre, and where he will ſtay, he is not like to obſerve it; ſo in ſinne, he cannot take up himſelfe when he would, to ſay thus farre, and no further I will ſinne: for the corruption of his nature is as fierce horſes, and the devill as the driver; he ſhall not command himſelf when he would. Did not *David* fall from idlenes to wantonneſſe: and from adultery to murther; from a filthy ſinne to a bloody crime? did not *Salomon* from exceſſive buildings, where his ſin begun, for he was as long again about his own houſe, as he was about Gods houſe, to abundance of wives; and from the *Vſe* 1.

the love of ſtrange women to the ſervice of ſtrange gods? Did not *Aſa* fall from diſtrufting God, to the impriſoning of Gods Prophets, and from that to oppreſſing of his people; yea from diſtruſting in God to truſt wholly in Phyſitians? and are we better then theſe? who was like them in Iſrael, and what is our ſtrength in compariſon of them? It is good then that we withſtand ſmall ſinnes, and the firſt.

Vſe 2. If any be overtaken with ſin unawares, let him ſhake it offwith ſpeed, leſt he come to binde ſin to ſin, and ſo ſhall he be ſure not to eſcape unpuniſhed: let him labor to riſe out of it, and to ſtay himſelfe, as *Job.* 40. 5. *Once have I ſpoken, but I will not anſwer; yea twice, but I will proceed no further.* So, ſay thou, once have I ſinned, but I will doe no more; yea twiſe, but I will proceed no further: And to leſſen thy fault, excuſe not thine offence, ſeek no excuſes and pretences to cover or colour it, for that will bring thee to be more intangled; the further and longer, the harder it will be to riſe; and the ſmaller the ſinne is, the harder haply to riſe; for hee that fals lightly, he makes no great haſte to riſe againe; whereas he that fals hard and foul, hee haſtens to ariſe; ſo in this. It is Sathans policy not to draw men to great ſinnes at firſt, but by degrees, leſt they ſhould abhorre them, before the conſcience be inured and ſomewhat hardened. As the way to good is by degrees, becauſe of the difficulty of it; ſo to evill, becauſe of the horribleneſſe and ſhame of it: And by one ſinne, if it be lived in without repentance, there is left in in the heart a more provocation to ſinne the ſame ſinne againe; yea, and a greater proneſſe then before to any other ſin whatſoever, of the ſame quality, yea and of a ſtep or a degree higher. Hay or ſtubble or any combuſtible matter, dryed and heated by the Sunne, ſoone takes fire, the reſiſting of humidity is taken away; So in this. For when temptation is offered to ſome or other ſinne, that the conſcience ſhall at firſt ſeeme to make nice of, the corruption of the heart will be ready to make anſwer, and ſuggeſt, that he may as well, and as ſafely, doe this as the former, there is no more danger in the one then in the other; and therefore that it is to no end to make dainty of the one, ſeeing he is ſo farre ingaged in the other. Therefore hee that would be free from greater, when the leſſe hath ſeaſed upon him, let him haſte, and by true repentance, as by an *ejectione firmæ*, caſt him out of poſſeſſion: Take the foxes when they are little, and if not at firſt, yet, as they come in by little and little, caſt them out by little and little; and go back againe by degrees, as the ſunne went backe in the Diall of *Ahaz*.

As one ſaith, beginnings are with more eaſe and ſafety declined when we are free, then proceeding when we have begun: ſo ſmall beginnings then continuance.

3. This may teach every man to account it a mercy and goodneſſe

neſſe of God to him, when he gives a meanes to prevent his entrance into a ſinne, or his continuance in it, when he hath ſlipped aſide to any, though but a little one. St. *Aug.* ſaith, that *Omne peccatum, &c.* Every ſinne that God prevented in him, and kept him from committing of it, he accounted no leſſe mercy, than if he had pardoned him. And doubtleſſe in this reſpect the mercy is more; for while that ſinne was prevented, more and, perhaps, greater ſinnes were prevented in him. Men are nothing ſo ſenſible in this, but it is their corruption; as they are not ſo ſenſible of the benefit, being kept from tranſgreſſing the Law, as getting a pardon after; nor in preventing a diſeaſe, as in removing it after. But the mercy is great, whether it be by the voice of a Miniſter, if he open his heart to it, or the voyce of a judgment, or the voice of his conſcience, or the voice of the Spirit, Eſ. 30. 21. It is a benefit when a man is ſetled or ſecure in his ſinne, by any of theſe meanes to be admoniſhed, as *David* was by *Nathan*, after he had ſinned in numbring the people, and *Peter* was by *Chriſt* after the third deniall; though it had beene greater, if the admonition and prevention had beene at the firſt or ſecond ſtep. So ſhould men eſteeme it when they are turned, or turning to the right hand, or to the left, by pleaſure or profit. It is good that God will ſo admoniſh them, and prevent this, by whom or howſoever, by publick or private meanes, by good or bad. And let them hearken and obey, and be thankfull to the Authour and the meanes; As St. *Bernard* ſpeakes, *No word that edifies to godlineſſe, to vertue, and good manners, is to be heard negligently, becauſe there is the way in which is ſhewed the ſalvation of God.* And a little before in the ſame Sermon, ſaith he, *The admonition of the righteous is not to be contemned, which is ſinnes ruine, the hearts health, and Gods way to the Soule.* And as S. *Aug.* to the ſame purpoſe, of publick hearing and admonition; *Let every one heare as he can, and as he is conſcious to himſelfe, ſo let him either grieve, being to be corrected; or rejoyce, being to be approved. If he finde that he hath gone aſtray, let him returne, that he may walke in the way: If he find himſelfe in Gods way, let him walke on to the end; let no man be proud out of the way, nor ſlothfull in it.*

Nec ullum omnino ſermo qui adificat ad pietatem, ad virtutes, ad mores optimos, negligenter eſt audiendus, quaniam & illic iter quo oſtenditur Salutare Dei. Bern. *in Cant. ſerm.* 57.

Si corripuerit me juſtus in miſericordia, id ipſum ſentiam, ſciens quia emulatio juſti & benevolentia iter faciunt ei qui aſcendit ſuper occaſum. Bonus occaſus, cum ad correptionem juſti ſtat homo, & corruit vitium, & Dominus aſcendit ſuper illud, conculcans hoc pedibus, & conterens ne reſurgat. Non ergo contemnenda increpatio juſti, quæ ruina peccati, cordis ſanitas eſt, nec non & Dei ad animam via. Bern. *Ibid. Unuſquiſque pro modulo ſuo audiat, & ſicut ſibi conſcius fuerit, ita vel doleat corrigendus, vel gaudeat approbandus. Si ſe devium eſſe invenerit, redeat ut in via ambulet: Si ſe in via invenerit, ambulet ut perveniat. Nemo ſit ſuperbus extra viam, nemo piger in via.* Aug. *in Pſal.* 31. *præfat.*

In that you ſay,] That is, thus thinke in your hearts; and this is known to God. 'Tis not likely they were ſo impious to utter their prophane conceits of Gods ſervice; but as it is, Pſ. 14. 1. Pſal. 30. 6.

Doctrine. Not onely workes and words, but even the thoughts are known to God. The very hearts of men have eares to heare God, and mouths to ſpeake to God, ſaith St. *Aug.* As God ſaid to *Moſes* in another caſe, Exod. 14. 15. ſo to the wicked, *Why cryeſt thou againſt me?* when haply they ſpeak no word, but onely blaſpheme God in their hearts, as it is, Pſal. 10. 13.

Corda, Deo & aures & os gerunt.

The Table of the Lord is not to be regarded.] They aſke wherein they have deſpiſed and polluted God: In that they think baſely of his ſervice, they pollute him in polluting his Altar. They who thinke baſely of Gods board, they contemne and pollute God, whoſe board it is. By Table is underſtood, not that of the Shew-bread, but the Altar of burnt-offerings. And ſo is Ezek. 41. 22.

Doctrine. Whatſoever abuſe is committed in the worſhip of God, or againſt the meanes of his worſhip, it is held to be done againſt God himſelfe. Thus anſwereth God this people: In polluting my Altar, you pollute me; the meanes of Gods worſhip with us are the Word, Sacraments, and Prayer, as the Law, Sacrifices and Sacrament were with them. Now then, as the contemning of theſe were the contemning of him, ſo is it with us. It is that which is 1 Cor. 11. 27. to be *guilty of the body and blood of the Lord*, that is, of a heinous offence committed againſt his perſon: he is abſent, ſo was God from the ſacrifices, yet he was polluted in them, becauſe they were offered unto him. So is it in theſe Sacraments of ours, becauſe he offereth them unto us, as ſignes of himſelfe. Hence it is, Luke 10. 16. *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* And wherefore they more than other men? but for this, becauſe they were the Candleſticks that held forth the light, they were they who brought the Word to them, and that was it, not for their perſons.

Reaſ. 1. Becauſe he that denies God all worſhip and honour, muſt needs contemne and deſpiſe him; but he that contemnes the meanes, doth deny it him; for he will have none but by the meanes he hath appointed, all others are things he abhorres: And this we may obſerve from Micha. 6. 6, 7, 8.

Reaſ. 2. Becauſe he delighteth to magnifie his Word, Iſaiah 42. 21. and to be magnified above all things by his Word. Pſal. 138. 2. Then the contempt of it muſt needs be the contempt of him.

Reaſ. 3. Becauſe he hath given unto them things that are proper to himſelfe; which argues he would exalt them, and takes their diſgrace to himſelfe. To the word it is given to ſave, and to deſtroy,

deſtroy, and to judge, when it is he, that doth it by it. Jam. 1. 21. Joh. 12. 47, 48. the *Paſſeover* is called *Chriſt*, and *Chriſt* it, 1 Cor. 5. 7. 1 Cor. 10. 16. and 11. 24. *Baptiſme* is ſaid to *ſave us*, Tit. 3. 5. and ſuch like. It muſt then be the diſhonoring of him to diſhonor them.

This proves that our times and age are full of many contemners of God, becauſe we have ſo many contemners of the meanes of his worſhip, the Word, Prayer and Sacraments. To ſay nothing of Athieſts that are amongſt us, who make a ſcoffe at all things, and make the word mans invention, and ſuch like; To paſſe by our Papiſts, who account the word hard, difficult, inſufficient, the cauſe of error and Hereſies; I ſay, to paſſe by theſe, in the number of Proteſtants, who would goe for good Chriſtians, are many who contemne the Lord, there is ſuch contempt from them in the meanes of his worſhip; ſundry waies and in ſundry manners they contemn them; they have too much of this light food, their ſoules loath it. Some men like the words only in a new teacher, and can never long eye their eare to any, no not their own Paſtor: Like thoſe that like any meat better abroad, then at home, though more wholſome and better dreſſed. It were infinite to deſcend to all particulars. How many contemn the word and Sacraments, Prayer and Preaching, when they have nothing neere ſo much care to prepare themſelves to the hearing, or receiving, or performing them, as they have for the comming to their own table. *Vſe 1.*

To take heed how we uſe and account of the meanes of Gods worſhip, Luke 8. 18.

The Table of the Lord is not to be regarded,] The reaſon they thought thus baſely of the table of Lord, was, becauſe the blood and fat powred upon the Altar, were things but baſe and vile in themſelves; ſo they thought of the worſhip of God it ſelf, not conſidering for what end God had appointed theſe things to be done, and what ſpirituall uſe they were to make of them.

The maine cauſe and originall of the common contempt and neglect of holy things is, becauſe men fix their eyes only on the outward meanes, and regard not the end and uſe of them, and the grace and bleſſing of God accompanying thoſe baſe meanes, that he hath ſanctified in that ſort, to all thoſe that in holy and reverent manner have to doe with them; as is manifeſt here. As it was with *Naaman* the *Syrian*, 2 Kings 5. who for a time contemned that which God purpoſed him health by, becauſe he fixed his eyes upon the baſeneſſe and commonneſſe of the meanes, the water of Jordan, verſ. 10, 11, 12. ſo doe men theſe holy and ſpirituall things, becauſe they looke but unto the outward things. To this purpoſe is that where *Paul* ſheweth that neither Jewes nor Gentiles regarded the Preaching of the *Doct.*

the word, for that they thus looked upon the outward things, 1 Cor. 1. 22, 23. *The Jewes require a ſigne, and the Grecians ſeeke after wiſdome: But we preach Chriſt crucified, unto the Jewes even a ſtumbling block, and unto the Grecians, fooliſhneſſe.* As if he had ſaid, the Jewes looked for ſtrange, great worldly workes to be wrought by the *Meſſias* at his comming, they dreamed all of an earthly Monarchy, and a worldly eſtate ſuch as *Salomons* was; which becauſe they ſaw not in *Chriſts* perſon, they would none of: The Gentiles, and ſpecially the Grecians, noted for learning, and the Philoſophers buſied in the ſtudies of humane wiſdome, they look for deep matters and profound principles of Philoſophy, and finding the Scripture written plainly *ad vulgi captum, not in words of humane wiſdome*, 1 Cor. 2. for this cauſe they contemne it, as too baſe a ſubject for them to buſie their brains, and take up their time with; and this made him in the 21. verſ. to call it fooliſhnes of Preaching, not *ex animo*, but *ex eorum opinione:* thus muchhe intimateth; *Let no man deſpiſe thy youth, but be an example in word in converſation &c.* intimating, that without better carriage of himſelfe, his young yeares would be an occaſion to hinder the profit of his miniſtery, men would be apt to contemn the miniſtery, for ſome infirmity in the meanes: This is intimated in as if the meanes and inſtrument were more glorious and admirable, good would be effected, and for the baſenes of the inſtrument they contemn holy things. This is that which the Apoſtles ſaith, that men *eate and drink unworthily*; 1 Cor. 11. 29. becauſe they put not a difference betwixt this ſpirituall food, 1 Cor. 10. and that corporall food, becauſe they judge not aright of theſe holy myſteries.

1 Tim. 4. 12.

Luke 5. 30.

Reaſ. Becauſe men live by ſenſe and ſight, not by faith; They are not able to diſcerne of things that are hidden, but eſteem of things as they ſee or feele them: They wanting faith, cannot pierce within the vayle, and draw, as it were, the curtaine to ſee the excellency of ſpirituall myſteries in earthen and baſe veſſels; which makes them grow in contempt and neglect; which the Apoſtle ſhews, 1 Cor. 1. 24. for if faith makes that men conceive and underſtand them, and receive profit by them, it is manifeſt that the other is cauſed by want of faith.

Uſe 1. This may teach us, why in and under the ſimplicity of the Goſpell, there is not ſo much devotion to holy things and the ſervice of God, as among Idolaters; there is a madding, and unreaſonable ſuperſtition to their Idolatrous ſervice; for there is good reaſon for it, becauſe under the Goſpell all outward things are plaine, without pompe and glorious ſhewes to the eye, onely plain and ſimple; whereas, in Idolatrous ſervice, all things are made glittering and glorious for the outward ſhew, by which the nature of man is marvellouſly catched and kept,

as

as fiſhes with baits. It is wondered of many, why Idolaters ſhould brag ſo truly of a multitude as they doe, and ſo many follow after them, when the Goſpell injoyes nothing ſo many: the reaſon is, becauſe here all things are plain and ſimple, as was ſaid of Chriſt, *There was no beauty in them*, for outward things, to make the fleſh deſire them; therefore they eaſily & ſoon contemn them. As God dealt wiſely with the Church in her infancy, ſeeing her infirmities; ſo have they dealt cunningly with his people; he to hold them to himſelf, they to draw them from the Goſpell. Becauſe, ſaith *Chryſ.* the people of Iſrael, who were brought up in Ægypt, & had polluted themſelves with Idolatry, would have ſacrifices & ceremonies, ſo that if they were not permitted unto them they were ready again to fall to Idolatry, though God deſired a people to worſhip him in ſpirit & truth; yet he granted them unto them, dealing as a wiſe Phyſitian, who having a patient ſick of a feaver, by reaſon of heat deſiring earneſtly cold water, and unleſſe it be given him, he is ready to ſeek a halter to ſtrangle himſelf, or ſome waies to deſtroy himſelf; there the Phyſitian, compelled by neceſſity, gives him a cup of water prepared by himſelfe, and commands him to drinke, but forbids him to drinke of any other but that; ſo God gave the Jewes goodly ceremonies, but ſo as it was not lawfull for them to uſe any other. And then were they grieved, ſaith he, when he ſhewed his wrath upon them, for making a calfe of their ear rings, &c. So in cunning and miſchievous policy hath the Church of Rome, when they ſaw how the nature of man was affected with holy things, becauſe of the outward meanes, when ſimple and baſe, becauſe the Goſpell is ſuch, they little regarded them; but glorious things were thoſe that affected them, therefore have they fallen from the ſimplicity of the Goſpell, to that whoriſh & Babyloniſh pride they are now in; when it was with her, as *Boniface* the Biſhop and Martyr ſaid to one that aſked, whether it was lawfull to adminiſter the Sacrament in woodden cups, he anſwered; In times paſt they had golden Prieſts, and woodden Chalices; then would they bragge of nothing ſuch a multitude as now, when they have woodden Prieſts, and golden Chalices, ſince Pope *Urban* hath made all the miniſtring attire golden and gay: and ſo becauſe they are led by their ſences, therefore they are violently carried after this ſuperſtition. Iſaiah 53.

This teacheth us, why in the Church the meanes of Gods worſhip, his word and table are ſo little eſteemed or regarded, becauſe men are ſo led by their ſences; and when the meanes are baſe and ſimple, they thinke ſo of the worſhip it ſelfe: as *Hierome* ſaid, *putabant altari deeſſe religionis ſanctimoniam, quia deerat ædificationis ambitio*, they thought the Altar was not to be ſo religiouſly regarded, becauſe it was not richly bedecked and a- *Uſe* 2.

dorned: ſuch are they as give no reſpect to the word, becauſe the Miniſter is of no great reſpect, but a meane plaine man; who have not learned more to eſteem the earthen veſſels for the treaſure, but leſſe to account of the treaſure for the earthen veſſels. Hence many ſet light by the holy Table, becauſe they ſee nothing here but bare bread and wine, very baſe and meane elements, ſuch as they uſe ordinarily to feed on elſe where; and ſo, as a foole or a naturall, if he light on an obligation or a deed, he maketh no more reckoning of it, then of a piece of parchment & a little wax; becauſe he underſtandeth not the contents and end of it: So in theſe things, not conſidering the end and uſe of them by whom they were appointed. As there are ſome who overvalue theſe myſteries, ſpecially the Sacraments, that tye the grace of God inſeparably to them, and make the *opus operatum* a matter of ſufficient vertue, that aſcribe ſome divine power to the very outward elements, and ſo bring a divine adoration of them; that of holy myſteries make magicall miracles, as the Church of Rome doth; ſo againe are there many in the Church of England, that undervalue them, that make no other reckoning of them, then as of ordinary elements, and repaire unto them as to the bodily food, becauſe they are in nature and ſubſtance the ſame; the Doctrine here being the ground of it, they being ſo dull ſighted, they can look no further then that which is object to the ſence of them, they can ſee no end nor uſe of them more, no ſecret grace nor vertue in them, and, that which is worſe, will not ſubmit themſelves to be taught, or if taught, not believe, when *oportet diſcentem credere.*

Uſe 3. To teach every one in theſe actions *ſurſum corda habere*, and to lift the eyes of his minde upwards; as with his bodily eyes he ſeeth the outward elements here, ſo with the eye of faith to apprehend the matter of it, that which theſe outward things repreſent to the minde. The word of God for letters and ſyllables is but the ſame with other humane writings; but it hath another manner of worke with it in regard of the ſpirit and grace of God accompanying it, unto thoſe that heare it with a ſanctified eare. As we ſee that ordinary water, and *aqua vitæ* in a viall or glaſſe, look both alike, but they differ much in work and effect, becauſe there is a kind of Spirit in the one, which is not in the other: ſo the Word, and the Sacrament, though the ſame in ſubſtance with ordinary Bread and Wine, yet they have a farre divers worke, and effect with them unto thoſe who receive them with a holy heart and a faithfull, in regard of Gods covenant (whoſe ſeales they are) in regard of the mercy of God of which they more aſſure us; in regard of Chriſts Death that they repreſent unto us, and put us in minde of; and in regard of the grace of Gods Spirit that accompaineth them in

thoſe that ſo receive them for the effecting of theſe former matters.

VERSE VIII.

And if yee offer the blind for ſacrifice, it is not evill: and if yee offer the lame and ſicke, it is not evill: offer it now unto thy Prince: will he be content with thee, or accept thy perſon, ſaith the Lord of Hoſtes?

AND if you offer the blinde for ſacrifice,] The Lord proceedeth to prove that they deſpiſe him and his table, ſhewing how they have erred both againſt his law, and the rule of honeſty and comelineſſe, Levit. 22. 21, 22.

And if you offer the blinde for ſacrifice, it is not evill:] Theſe words are read of ſome by way of interrogation, *When yee offer the blinde, is it not evill?* Now a negative interrogation ever affirmeth ſtrongly: q. d. it is very evill, and yet yee doe it. *Hierom, Junius:* others read theſe words by way of affirmation, God continuing to tax their thoughts; you think it not evill, you think it is good enough for God, you make it no fault; and this is the common reading, which is more agreable to the context: but the matter is not great how we take it, both tend to one end and one effect, both a diſliking & diſallowing of ſuch ſacrifice.

For the ſacrifice here ſpoken of, ſome underſtand it only of the ſacrifice the Prieſts offered for themſelves. Levit. 4. 3. Heb. 5. 3. Others for the ſacrifice the people brought; which when they were burnt offerings, which were all conſumed upon the Altar, the Prieſts nothing regarded; but the ſinne-offering to be eaten by the Prieſts, for thoſe they were marvellous carefull they might be of the beſt; and ſome expound them of the peoples offerings in generall, whether they were burnt offerings, ſinne offerings, or peace offerings, or whatſoever; and thoſe words (*it is not evill*) ſome take for the Peoples words, it is good enough for the Prieſts; or it is good enough to be burnt to aſhes; others make the Prieſt heartening the people in that practiſe, which is very probable, God before directing his ſpeech to the Prieſts. In ſumme, it is like to be both, as both are here accuſed.

The Prophet had told them of their baſe thought of Gods Table: to this they might happily reply or object; you take too much upon you, to ſee into our hearts, and to cenſure our thoughts. To this the Prophet makes by inſinuation an anſwer, though cloſely, that he need not to dive ſo deepe, their life and practice taught as much; a man might eaſily read the prophaneneſſe of their hearts in the uncleaneneſſe of their gifts, and their contempt of God in their carriage. The thoughts of men are knowne either immediately and directly by God alone, Jer. 17. 10. Matth. 9. 4. or mediately and indirectly, and ſo man may know them; either as God revealeth them, Ezek. 14. 1, 2, 3. or as men diſcover them by their actions, looks, or ſpeeches; First, Matth. 7. 16. *Ye ſhall know them by their fruits: doe men gather grapes of thornes? or figs of thiſtles?* Secondly, Iſaiah 3. 9. *The ſhew of their countenance doth witneſſe againſt them.* Thirdly, Luke 6. 45. In this place the firſt is underſtood.

Now this people are not reproved for bringing no ſacrifice, but faulty ſacrifice, faulty for quality, contrary to the Law. Levit. 22. 21, 22. Now what is ſpoken of their ſacrifice, may be ſpiritually applyed to ours, that we may make ſome benefit out of this. The Sacrifices of the Church in the New Teſtament are:

First, men themſelves, and that firſt in life, ſoules and bodies conſecrated unto Gods ſervice, both in their generall callings & their particular places. Rom. 12. 1. *Preſent your bodies a living ſacrifice*, not to ſlaughter them, but the corruption of them. Rom. 6. 6, 13. Now the mortifying of the affection killeth not the man, Pſal. 51. 17. As the Ram, not *Iſaac* was ſlaine, though hee was offered. Read Gen. 22. Mar. 12. 33. 1 Sam. 15. 22. Secondly, in death, in offering their ſoules to Gods hand, Luk. 23. 46. Act 7. 59. and their bodies for teſtimony of the truth, being called to it. Phil. 2. 17. 2 Tim. 4. 6.

Secondly, the Sacrifices of the New Teſtament are, ſome thing from themſelves immediately to God, as praiſes and prayer; compared to *Sacrifice*, Pſal. 50. 14, 15. *Drinke offering*, Pſal. 116. 31. *Incenſe*. Pſal. 141. 2. Hoſea 14. 3. Apocal. 5. 8. and 8. 3, 4. Secondly, to man for God, as Almes. Heb. 13. 16. Pſal. 4. 18. Matth. 12. 7.

Now as their Sacrifices ſignified ours, ſo their imperfection noteth out ours: The firſt is blindneſſe, which in the Scripture ſignifieth ignorance; as Rev. 3. 2. 1 Pet. 5. 9. ſhewing that he deteſted ſuch ſervice as was done of ignorance without knowledge. By lame, he may meane when things are done without minde and heart, with the outward man, not inward; for faſhion, feare, praiſe, &c. By ſick, when it is without ſpirit and affection: the ſpirit is gone when it is without zeale, fervency, affection.

Offer

Offer it now unto thy Prince.] The ſecond reaſon; they have offended againſt nature and civility. He that offereth the Lord of Hoſts ſuch things, as he would not offer unto a man, which the Prince will not accept, ſaith that the Table of the Lord is not to be regarded; ye offer ſuch, &c.

Offer now unto thy Prince, Captaine, or Ruler.] there was then no King in *Iſrael*; for the Kingly dignity was extinct in *Jechoniah*, Jer. 22. but they onely had Captaines over them, appointed by the Perſian King, to whom they were in bondage: As *Zerubbabel* is called the Captaine of *Iſrael*, Haggai 1. 1. and ſo it is made more offenſive, that they uſed God as they would not doe a meane man, not a King, but a Captaine: and it is as if God had ſaid, Now make tryall of the good will of your Captaine towards you, which is more familiar to you, being a man, and inferiour to a King, whom if thou laboureſt thus to reconcile unto thy ſelfe, thou ſhalt more offend, and excite againſt thee. What an indignity is this then againſt me, that I ſhould be no more, or not ſo much accounted of, as a meane Captaine? how ſhould not this, in ſtead of reconciling me, more diſpleaſe and provoke me? And what can you looke for from me, ſo mighty a God, to defend and vindicate my glory and ſervice from ſuch indignities, but wrath and diſpleaſure? *Will he be content with thee, or will it pleaſe him?* as if hee ſaid, undoubtedly it will marvellouſly diſpleaſe him.

Or accept thy perſon, or accept thy face?] That is, will he kindly and lovingly looke upon thee, and grant thee the things thou deſireſt? as Gen. 19. 21. Job 42. 8, 9. ſo here, Will he friendly reſpect you, and grant your requeſt? No, he will be more offended with you.

In the whole he anſwereth, that they might object, that he tooke too much upon him to pry into their thoughts & hearts; when he did no otherwiſe than ordinarily he might doe, judge their lives by their practices. The point then is:

The wickedneſſe of the life proclaimeth and preacheth to men the prophaneneſſe of the heart, as Pſal. 14. 1. *The foole hath ſaid in his heart, there is no God; they have corrupted and done an abominable worke, there is none that doth good.* Was not this enough to convince them of impiety and Atheiſme before God which ſearcheth the heart? So there is another way for man to know, Titus 1. 16. *They profeſſe that they know God, but by works they deny him, and are abominable and diſobedient, and unto every good worke reprobate.* And this is enough to condemne them of impiety and prophaneneſſe, of contempt of God, want of the feare of God, before man that ſeeth the outward man onely, and muſt by it judge of the inward. Matth. 7. 16, 17, 18. *Te ſhall know them by their fruits: Doe men gather grapes of thornes,* *Doctrine.*

or figs of thiſtles? So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evill fruit. A good tree cannot bring forth evill fruit, neither can a corrupt tree bring forth good fruit.

* *Non e foliis, nec ex floribus, ſed ex fructu arbor bona malave dignoſcitur.* Bern. Epiſt. 107.

* A good or evill tree is knowne, not by the leaves or flowers, but by the fruits. 1 John 3. 10. *In this are the children of God known, and the children of the devill: whoſoever doth not righteouſneſſe, is not of God, neither he that loveth not his brother.*

Reaſ. 1. Becauſe the tongue will bewray the irreligiouſneſſe of the heart when it ſpeaketh folly; as Jam. 1. 26. *If any man among you ſeeme religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is vaine.* And Matth. 12. 34. *O generation of vipers, how can you ſpeake good things, when yet are evill? for of the abundance of the heart the mouth ſpeaketh.* Hence is that, Matth. 26. 73. *So after a while came unto him they that ſtood by, and ſaid unto* Peter, *ſurely thou art alſo one of them, for even thy ſpeech bewrayeth thee.* Though the tongue may now and then prove a falſe glaſſe, yet it is then, when it maketh ſhew not of the worſe, but of the better; as falſe glaſſes doe commonly make men ſeeme fairer than they are, and not fouler.

Reaſ. 2. Becauſe the nature of man is ſo hypocriticall, and willing to be accounted good, that if any thing be in the heart that good is, it will ſhew it ſelfe; nay, though nothing be in it, yet it will diſſemble, at leaſt for time and place; ſo when there nothing appeares but evill, and the whole courſe is nought, it muſt follow that the heart muſt needs be ſtarke naught: Many Apples rotten at the heart, are whole ſkinned; but if rotten in the outſide, they have the taint of the heart.

Uſe 1. This controuleth ſuch raſh cenſurers, as will goe further than Gods Prophet, as will judge of men not by their lives and their actions, but by their owne fancies and conceits, contrary to their actions. If the Prophet, a man of that wiſdome and revelations, did content himſelfe with their actions, and joyne iſſue with them upon their outward carriage; ſhall theſe men, who have no ſuch thing, nor any extraordinary gifts to diſcerne ſpirits, ſit upon mens ſoules, and judge their ſecrets, and condemne them for hypocrites, and contemne them for deepe diſſemblers, though they can find nothing in their lives that may argue their hypocriſie and hollowneſſe?

Obiect. But doe ſuch wiſe men of the world theſe things without ground?

Anſw. It cannot be, neither is; but they are deceitfull grounds. The firſt is, the ſtrict courſe of life that the parties take they thus judge; a marvellous thing, different ſpirits. The Prophet condemnes men for their diſſolute lives, theſe for the ſtraitneſſe of their lives. Thus if any man doe make conſcience of ſinne, he

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is by them noted as a Phariſee, that is, an hypocrite: That, as he ſaid, *Non poteſt eſſe ſalvus, qui non vult eſſe malus; ſalvus ſaltem à linguis maledicis*; ſo it is, 1 Pet. 4. 4. *It ſeemeth unto them ſtrange, that ye runne not with them unto the ſame exceſſe of riot; therefore ſpeake they evill of you.* But as S. *Bernard* ſaid, that *Balaam*, when he thought to have curſed Gods people for hyre, did bleſſe them againe and againe, though againſt his will: ſo theſe men more commend, than diſcommend theſe perſons, where they ſeeke ſo to diſgrace them, while unwillingly they heape praiſes as reproaches upon them, and while they goe about to back-bite them, againſt their wills they acquit them, becauſe they object good things inſtead of evill againſt them, as if they could find no matter of evill in them.

But Matth. 23. 23. Chriſt condemnes the Scribes for ſtrictneſſe in paying tythes. *Object.*

But the latter part anſwers the former, and it ſheweth they are hypocrites not for doing the leſſe, but omitting the greater; as on the other ſide, that they are hypocrites who doe the greater, and omit the leſſe. If they cannot juſtly challenge them for omitting the greater, they cannot make them hypocrites: nay, happily theſe that are cenſured, may juſtly by Chriſts rule judge their cenſurers as hypocrites, becauſe they omit the leſſe, and are altogether negligent in them. For undoubtedly the heart can be ſound in neither, that is not in both. Luke 16. 10. *He that is faithfull in the leaſt, he is alſo faithfull in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much.* It is a ſure token of an hypocrite, for a man to live apparently in the practice of any one known ſinne, though in other things hee ſeeme never ſo ſtrict. For Eccleſ. 10. 12. *Any one dead Fly corrupts the oyntment.* But to condemne a man for an hypocrite, in being ſtricter than our ſelves in ſome caſes, and for being nice in matters of ſmall moment; when the whole tenour of his life is otherwiſe righteous alſo, it is to condemne him for that which Chriſt will commend him for at the laſt, when no man ſhall take his praiſe or his joy from him, Matth. 25. 21. But theſe men thus condemne themſelves; for as the Heathen, *Ut quiſque optimus eſt, ita quemque optimum eſſe putat*; ſo, *Ut quiſque peſſimus, &c.* as *Heliogabalus* thought every man diſhoneſt in heart, becauſe he was ſo himſelfe: ſo theſe men thinke that men cannot without hypocriſie either be nice in ſmall things, or very carefull and zealous in greater things, becauſe themſelves are not come to that ſincerity, to make conſcience of them themſelves, and therefore if they ſhould ſeeme to doe it, they ſhould but diſſimble; and they meaſure other mens conſciences by their owne. In a word, thus to judge is a moſt corrupt courſe; as if a man would needs have it, that the tree is rotten at the roote, becauſe *Anſw.*

becauſe the fruit of it ſeemed to be good, or at leaſt becauſe the fruit of it ſhewed better and fairer then the fruit of many other trees that grew neer it. Then, as Math. 7. 1. *Judge not, that yee be not judged.* Elſe if thou thus judge Gods ſervants, take heed of a cenſure from him, and, it may be, from thoſe whom thou thus cenſureſt, becauſe 1 Cor. 6. 2. *The Saints ſhall judge the world.*

The ſecond ground of theſe mens judging, is ſome ſtrange judgment that befals them that ſeeme thus religious and carefull: for if one that hath made conſcience of his wayes be overtaken with any judgement, an unuſuall croſſe, or dye ſuddenly; then judge they of him, as *Jobs* friends did of him, *that God hath found out his hyprociſie*; what would they doe if he had dyed in that miſery? and yet might he have done well enough for all that, and did truſt in God, Job. 13. 15. *Loe, though hee ſlay me, yet will I truſt in him, and I will approve my wayes in his ſight.* Thus the *Barbarians* judged of St. *Paul.* Acts 28. 4. And ſo the Diſciples, John 9. 2. But as men ſhall not be judged before God for that they have ſuffered, but done; ſo men ſhall not be judged of men: for ſo Chriſt ſhewed, by croſſing his Diſciples judgement, John 9. 3. as alſo theirs, Luke 13. 3, 5. as he ſheweth not only by this which might come from the malice of *Pilate*, but from that of the 18. who periſhed under the Tower of *Siloam*; for the like may befall to another and themſelves.

Object. But may not a man judge at all by Gods judgements?

Anſw. Yes, in theſe and the like caſes: if God have foretold ſuch a thing, Numb. 16. 29, 30. when it comes we may jndge; or if the judgment befall him that hath been, and ſo continues, a notorious wicked man; as in *Athens*, when a beame of the houſe fell in a banquet, and knocked a profeſſed Atheiſt alone on the head; there is then ſome ground for our cenſure, for then the word and worke of God meet together, elſe there can bee no certaine judgement, becauſe, as it is, Eccleſ. 9. 1, 2. *I have ſurely given mine heart to all this, and to declare all this, that the juſt and the wiſe, and their workes are in the hand of God: and no man knoweth either love or hatred of all that is before them. All things come alike to all; and the ſame condition is to thee juſt, and to the wicked, to the good, and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an oath*: And that which is befallen another may befall thee; for it is no faith, but a fancy, whereby any man thinketh himſelfe excepted from any outward calamity, having no promiſe for freedome. Therefore ſhould no man judge another, that liveth outwardly well, by ought that befalleth him; for it may befall him, and that in Gods juſtice, as Proverb. 24. 17, 18.

This

Vſe 2.

This tels how it is warrantable to judge and cenſure of other men, ſuch as are wicked and prophane, and yet cry out that any man ſhould ſit on them but themſelves; and of thoſe wee meane who boaſt of as good and ſincere a heart to God as the beſt, though their lives be not ſo religious as theirs; yea when they are prophane and notoriouſly wicked, yet men muſt judge charitably of them, becauſe they can not ſee into their thoughts, and know what there is there. But we anſwer them, that their lives tell us what lyes hid: nay that which is within cannot be hid, becauſe their lives are ſuch: For Math. 7. 18. a man need not dig into the ground to ſee what the root is, the fruit will eaſily diſcover the tree; ſo is it with the heart & actions; by good actions we may be deceived, becauſe of the diſpoſition of the partie, Math. 6. *Almes and Prayers by vaine glory*, or want of ſincerity, are not good at all to the doer: but evill cannot be good by good intention; for that which is evill in it ſelf, cannot be made good to any for any end. And ſo evill actions ſtill argue an evill heart, as bad fruits an evill tree: And ſo it is a very ridiculous thing for men to brag of a ſound and good heart, when their lives be as they bee. For Jam. 3. 11. *Evill words*, ſaith the Apoſtle, *corrupt good manners*, their own and others, much more evill workes good men; yea, they argue the doer corrupt within; for it is not the fruit makes the tree bad, but it is the badneſſe of the tree that maketh the bad fruit; the fruit diſcovereth the naughtineſſe of the tree: For as the Adder hath a ſting before he ſtingeth, ſo are men wicked before they work wickedneſſe; then is it knowne ſhe hath a ſting, and they corruption: for as the mouth ſpeaketh from the abundance of the heart, ſo the heart worketh from the abundance of the ſoule; ſo that lawfull it is for me to judge a common ſwearer, a known adulterer, a manifeſt deceiver, an uſuall drunkard, &c. to have a corrupt heart: for when the earth is broken up, and a filthy ſtench commeth out, argues it not that there was ſome dead corps there? ſo when men ſend out curſings, blaſphemies, ſwearings, raylings, and ſuch like, that a man ſhould not be able to endure, from whence iſſue theſe, but from a dead and a rotten ſoule? theſe carry about them then the grave and ſepulcher of the Soule. Now that which is ſaid of the words, may be applyed to the workes. As a man therefore comming to a tombe, though never ſo coſtly and curiouſly, or ſo royally deckt, yet if at ſome vent he apprehend a filthy ſavour iſſuing out of it, he knoweth well there is not only a dead, but a rotten carkaſſe within; ſo when a man feeleth a filthy and unwholſome ſent, either of prophane ſpeech, or of diſſolute life iſſuing from the heart, which is the fountaine of both, he muſt needs conclude, neither is it againſt charitie to cenſure it, that there is a ſoule not

not only dead and buried, but even rotten in ſinne and corruption. Therefore let no man delude himſelfe, while he would deceive others, to beare men in hand that he is ſound at heart, when he is unſound and corrupt in his life; as if a man might be perſwaded that it is a vine or figtree which he ſeeth hanging full of crabs and wildings. Nay it muſt needs be otherwiſe; therefore as Chriſt ſaid, Math. 12.33. *Either make the tree good, and his fruit good; Or elſe make the tree evill, and his fruit evill: for the tree is known by his fruit.* If thou hate ſinne, ſhew it in thy life; if thou feare God, ſhew it by thy carefull walking in his waies, and ſeeking to pleaſe him; If thou loveſt the word, frequent the aſſembly with diligence and devotion, and not careleſſely and ſlippily: If thou thinke reverently of the ſervice of God, be carefull reverently to addreſſe thy ſelfe to the performance of it: Otherwiſe know, thy practice proclaimes the want of theſe things; and thinke not much if others judge thee by that, for they have their warrant from Chriſt their King; *By their fruits you ſhall know them.*

If yee offer the blind,] The Lord he requires not all the ſubſtance of a man to his ſervice, but a few things, and thoſe not very coſtly, yet he requires the choiſe and beſt in their kind, and they be accounted of better then any others; the beſt ſhould not be deare to them, nor too deare for him.

Doctr. Men ought to offer their beſt things to God, and to thinke nothing too deare for him, either to give to him or for him, Gen. 22.2. 2 Sam. 24.24.

Vſe 1. This ſerves to reprove all hypocrites, ſuch as the world & the Church is full of, who offer not the beſt, but the worſt unto God, & think thoſe things good enough, having many things too dear for him, when as nothing is too good for their back & bellies, for their pleaſures & delights, to ſerve the fleſh & world withall. But generals touch not; for particulars. Firſt, the maintenance of the Miniſters is the Lords portion, as not to ſeek it fare off, Mal. 3.8. for if the ſpoiling of them, be the ſpoyling of him, then *è contra*. But how many have we that thinke every thing is too much that they have, and any thing is good enough for them? I ſay nothing of them who beſtow all on pleaſures, and give nothing to the Lords portion, who, as they think playing better then preaching, beſtow much on Players, but nothing on Preachers. But I aime at ſuch as account of Preaching, and injoy the benefit of the miniſtery, and yet a vaine man will beſtow more on a player in a yeere, then they in many on a Preacher. Almes to the poore, is a gift to God, as the Scripture teacheth; but how many have we, I do not ſay rich churles, like him in the Goſpell, that will not give crums to *Lazarus*, but, that will give ſomething, but it is almes of moldy bread, tainted meat, that ſcarce

doggs

doggs will eate, or cannot be ſpent otherwiſe; whoſe ruſt of their ſiver, & their mothearen garments ſhall be a witnes againſt them, & eate their fleſh. Any thing is too much for theſe, nothing too good for their bellies, pleaſures, or pleaſant compaions who deligt them. *Wretched men had rather give to paraſites and flaterers then to Chriſt from whom they have ſo many benefit.* Theſe ſhall have of the beſt, thoſe of the worſt; theſe liberally, thoſe ſparingly. If I ſhould tell you that a Citizen in the end of the ſickneſſe being ſome few miles from the City, when the plague was beginning hotly, going thither but of pleaſure, at his meate would have given a Crown for a ſet of Muſitians to delight himſelfe withall: when motion was made in the company to give ſomewhat to the reliefe of the ſick and poore in that towne, as men who could not forget the miſeries of the poore, from the experience of their own; he among the reſt gave but a penny or two pence at the moſt: I ſay if I ſhould tell you of ſuch an one, (I ſay not I know the party and the thing,) I know you would all condemn him in your thoughts. But this I ſay, I know many who will not ſticke to ſpend a crowne, 10, 20, 30, 40ˢ. upon one idle journey for their pleaſure and delight, (which I doe not ſimply condemn,) when as it will grieve them, and they cannot ſmother it, to beſtow in a whole yeere upon the Lords Levites and his poore Lazarites, a crowne or 10ˢ. or the like portion farre inferior to their ability; how are theſe not reproved here? And if theſe, then thoſe who give to the Lord not the flower and youth of their age, but to the fleſh and devill, and the dregs of their age to God; their ſtrength and health to the world, their weakneſſe and ſickneſſe to God. The firſt fruits are too good for God, though he call for them, the gleanings are good enough. Many have children, ſome are of good parts, good gifts, and towardlines; it is pitty they ſhould ſerve the Lord, and be for his miniſtery, they are fit to ſtand before Kings and in great places, Dan. 1. 3, 4, 5. but if any be of no gifts, hee is fit for no other uſe, turne him to the miniſtery, 1 Kings 12. 31. 2 Chron. 13. 9. and this muſt be his refuge againſt poverty; many betake themſelves to the reading of the Word, and come to the Church when they have nothing elſe to doe, neither their bellies to feed, nor their backs to deck, nor the world to follow, the weather not for them to walk in the fields; as Luke 9. 59, 61. Many will offer ſmall and petty ſins to God, that they have no pleaſure or profit by, but retaine their maine ſinns which give delight, 2 Kings 10. 28, 29. Mark 6. 17, 18, 20. Math. 23. 23. yea many can be content to part with their outward goods, not inward corruption, but buy out their ſins with almes, Mich. 6. 6, 7. Now a number of ſuch hypocrites as theſe are manifeſtly here reproved, that they thinke things

Jam. 5. 2, 3.

Miſeri homines paraſitis & aſſentatoribus diſtribuere malunt, quam Chriſto qui tot ſibi beneficia contulerit.

things too deare for the Lord, and pleaſe themſelves, when they offer of the worſt unto him.

Uſe 2. To teach every man to honour God with the beſt he hath, to thinke nothing too good for him, and to labour that nothing be deare to him in compariſon of him, if he call for it. To take *Solomons* advice, Prov. 3. 9. *Honour the Lord with thy riches, and with the firſt fruits of all thine increaſe.* Defraud not his Levites of their portion, thinking it too much that is beſtowed on them; for 1 Cor. 9. 11. *If we have ſowen unto you ſpirituall things, is it a great thing if we reape your carnall things?* And Galat. 6. 6. *Let him that is taught in the Word, make him that hath taught him partaker in all his goods.* And if men be ſtraitened this wiſe, it may be juſt with God to take their Miniſters from them. * Unleſſe the people bring Oyle, the light will goe out in the Temple: ſo in ordinary courſe and Gods judgment. Feed the poore with the beſt, and deale liberally with them: Deut. 14. 29. Nehe. 8. 10. Make them heires and co-heires with thy children and kindred; as *Chryſoſt.* When thou art dying and going, though it is farre better thou ſhouldſt nouriſh them living, and before thou depart. *Hom.* 25. *ad pop. Ant*, remember God in the beſt of thy dayes, health, youth, ſtrength, Eccleſ. 12. 1. Deut. 6. 5. If thou haſt children, thinke none too good for God to carry Gods Name, to ſtand in Gods ſtead, 1 Cor. 2. 16. and 5. 20. And if God will have him, if he be as *Iſaac*, freely offer him; the better, the more acceptable to himſelfe. Give God the time that is meet, and he requireth, though it be precious to thee, and may be imployed to profit otherwiſe, Exod. 34. 21. Offer to God the greateſt and ſweeteſt ſinnes, neereſt and deareſt, Matth. 5. 29, 30. as Heb. 11. 17. yea, give God the heart, and honour him with outward holineſſe. Prov. 23. 26. In all things be an *Abel*, not a *Cain*. Gen. 4.

Niſi dederit olaum populus, extinguetur lucerna in templo Oſig.

The blind.] Sacrifices were Types both of head and body; and for body, of the perſons and ſervice. And thus God rejecting their ſacrifices for their blindneſſe, ſhews how hee condemnes blindneſſe in thoſe who ſerve him: And blindneſſe is ignorance, and want of knowledge. Revelat. 3. 2 Pet. 1. 5, 9. And ſo from hence obſerve:

Doctr. Nothing that is done in obedience of God can be good, or a good worke, unleſſe it be of knowledge, zeale, charity, devotion; a good intention cannot make it good, if knowledge be wanting, for it is a blind offering. The knowledge we ſpeake of is a generall knowledge of the Will and Word of God, and ſpeciall knowledge of the lawfulneſſe and goodneſſe of that action. 2 Pet. 1. 5, 9. Deut. 5. 27. Matth. 28. 19, 20. Rom. 10. 2, 3. Rom. 14. 23.

Reaſ. 1. Becauſe the Lord reſpects not the outward ſhew and pompe

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of works, (as the multitude and greatneſſe of them,) but conſiders them inwardly, whether they flow from true obedience, or no. Now true obedience is then, when we beleeve by the Word of God, that both he requires ſuch workes, and they are thoſe which pleaſe him. Now this cannot be without ſome meaſure of knowledge.

Becauſe as he condemnes the vaine pompe and outward ſhew of Hypocrites, ſo doth he all fained ſervice and will-worſhip, Col. 2. 23. Now then it is will-worſhip, not onely when things not commanded are done, and men thinke by them to doe God good ſervice; but when things commanded are done, and they know not the command, but for ſome other reſpects doe them: for as good no commandement, in reſpect of them, as they not know it. And if things done which he had commanded, be rejected, as will-worſhip, Iſaiah 1. 12. becauſe they were not done in that manner he had commanded, though they knew his will; More this: for as they in *Iſaiah* did their works not in conſcience to God, but for ſome other end; ſo theſe can not, becauſe they know it not, and ſo it cannot be acceptable. He that doth a man a good turne, and meant it not, but aimed at himſelfe, profit or glory, or whatſoever, cannot look for any great thankes from him, for whom it fell out ſo well. *Reaſ. 2.*

This confuteth Papiſts, as touching ignorance, which they much advance and commend; though they be aſhamed of the old poſition, that ignorance is the Mother of devotion, yet they accuſe knowledge for want of devotion; they practiſe to keepe the people in ignorance, and defend it ſtill to be good. For when we urge the neceſſity of knowledge, for all our actions, and that whether from the Word, Fathers, or reaſon, they oppoſe themſelves againſt all. Beſides, their manifold reaſons, for which they have beaten their braines, to prove the people ought not to have the Scriptures in a knowne tongue, and ſo not knowledge; when we object unto them, Joh. 5. 39. ***Search the Scriptures***, and juſtly complaine of their ſpirit contrary to Chriſts, *Dureus* denies that this is ſpoken to all Chriſtians; for how ſhould (ſaith he) the ignorant and unlearned ſearch them? We anſwer, that if Chriſt had then ſpoken to the learned onely, his exception had beene good; but if he preached to the whole people, as then he did; if to all the Jewes, why not to all Chriſtians? Let them ſhew a difference; but if none, but that both Jewes and Chriſtians muſt by them have the knowledge of Chriſt and eternall life, when theſe are common to all in the Church, why not to other? when we urge that, Acts 17. 11. *The* Bereans *ſearched the Scriptures whether thoſe things were ſo. Bellarmine* anſwereth, that was becauſe they doubted whether he was an Apoſtle or no. The matter is not why they exa- *Uſe 1.*

mined, but that they did, and are commended for it by the holy Ghoſt, that they compared his doctrine with the doctrine of the Prophets. Then ought all Chriſtians thus to doe, to try the Spirits, for now may doubt be made, more then at that time, 1 John 4. 1. and no ſearch can be but by the Scriptures, and knowledge of them. When we urge that, Collo. 3. 16. then they exempt the ignorant, and ſay it is not for all, but commend unto us the decree of the Councell of *Trent*, who have allowed ſuch to read as have licence from their Ordinary, upon teſtimony from their Curates that they are humble and devout perſons, *Rhemiſt, præfat.* that is, none but their Pope-holy, devout Catholiques, and yet the Apoſtle ſpeakes generally; and if the People be rude, and, as they ſtill object, ignorant, we anſwer, that is no reaſon, or of no force to prove they muſt be kept from the Scriptures; this is the way to make them ſtill rude: this ought not to be ſo, and that which is a fault in them, can be no argument againſt this, as if a man ſhould be denied the benefit, not of light, but of ſalve becauſe his eyes are ſore. When we object unto them the fathers, as *Chryſoſt.* upon the place of the Coloſſians and divers other places, or that of him, *Hom.* 2. in *Math. & alib: Heare I pray you, O yee layty, buy you Bibles, the medicines of your ſoules, if you will buy you nothing elſe: get the new Teſtament, the Acts of the Apoſtles, and the Epiſtles.* To this the *Rhemiſts, præfat. ſect.* 14. anſwer, that he ſpeakes this as a Pulpit man, not as giving rules in the Schooles. As if he would ſpeake one thing in the Pulpit, another thing out of it, or made the Pulpit a place to utter lyes. Theſe who thus cenſure the fathers, no marvell though they often be ſawcy with *Luther* and *Calvin.* But *Bellarmine* anſwereth, *de verbo Dei, lib.* 2. *cap.* 16. that he ſpoke that then, becauſe many men were given to be at theaters and ſtage playes, and other vanities, and never read the Scriptures, no not ſuch as had underſtanding; and he exhorteth all, not that he would have all to read them, but that they ſhould doe it, which could doe it with profit: for he knew he had to deale with thoſe who need ſuch amplifications: marke that *Chryſoſt.* is made an Orator, no Preacher; one that for advantage would ſpeake more then he thought. When upon Col. the 3. 16. hee exhorts not only in generall tearmes, but ſpecially; *heare O you worldly men, that have wives and children, he commands you to read the Scripture, and not lightly and ſlightly, but diligently and painfully:* How can they reſtraine thoſe with any conſcience, to ſome, which is ſpoken generally to all? And for this reaſon holds it not now, have we not playes, they and we, theaters fuller then Churches, to the corrupting of the minds and manners of our people? finde we not many, of good capacitie, more affected with any thing then the ſcriptures? Then as neceſſary it is

they

they ſhould be exhorted, and read them; and yet with them may a man read any thing but Scriptures: by all which, as they themſelves make gaine of them, ſo they make them and their ſacrifices, ſervice and obedience, whatſoever it is, unacceptable unto God, becauſe they are blind ſacrifices, ſpecially that, when they teach them to pray in an unknown tongue, where every word muſt needs be a blind ſervice.

Uſe 2. To reprove all ſuch as keep themſelves in ignorance and without knowledge, being blind, they will be blind ſtill; they need not that any law forbid them the reading of the Scriptures, they can be a law unto themſelves; and what ſoever others can object, that they have againſt themſelves, of the difficulty, the hardneſſe, the obſcurity and danger of reading them; Or if not that, yet that they muſt learne from their miniſters, that which *Duræus* the Jeſuite ſaid impiouſly, *that Chriſt left Paſtors to the people, not Bibles*, they ſo practiſe; for they will not once almoſt look in them, only they will heare from the Miniſters, and would to God they would heare conſtantly and carefully; they might have more knowledge: but while they onely heare, they remaine ſtill ignorant, and hearing ſo careleſſly, by ignorance they doe the things that God hath commanded now and then, but without all true knowledge; and ſo make them unacceptable to God, when they worke by imitation, and often enquire of the lawfulneſſe after the deed.

Uſe 3. To perſwade every man, that hath any deſire that his ſervice may be acceptable to God, whatſoever it be, to labor for knowledge that it may bee a ſeeing ſacrifice; for that which the Apoſtle hath, Hebr. 11. 6. is here more; if not without faith, then not without knowledge: Now what ſervant or child is it that obeyes and doth ſervice to his father or maſter, and knowes it is not acceptable; and yet if he be told what way he may take to have it accepted, will not? ſo in this if there be any deſire to pleaſe him, labor not ſo much to doe, as how to doe, or to know what you doe; and this not onely by ſiting at *Gamaliels* feet, and hearing the Miniſters, but by reading the Scriptures and word of God your ſelves diligently and painfully: for the Apoſtle ſo perſwades, *Let the word of Chriſt dwell in you plenteouſly in all wiſdome, teaching and admoniſhing your ſelves in Pſalmes and Hymnes, and ſpirituall Songs, ſinging with a grace in your hearts to the Lord*; not, as *Chryſoſt.* well ſaith, that the word ſhould be in you, that is, come as a ſtranger, and ſtay for a night, a ſeaſon, and gone againe; but it muſt dwell in you, and that not ſparingly, but copiouſly and abundantly. *Chryſoſt.* exhortation is not ſo neceſſary for theſe times and this audience, to get them Bibles, for they muſt have them in their hands and houſes; but to uſe their Bibles, which moſt neglect. Therefore as he *de*

Col. 3. 16.

Semper hortor, & hortari non deſinam, ut non ſit tantum attendatis iis quæ dicuntur, verum etiam cum domi fueritis, aſſiduè divinarum ſcripturarum lectioni vacetis. Quod quidem & iis qui per atrium mecum ingreſſi sunt non deſiſto inculcare. Chryſoſt.

Lazaro, Hom. 3. I againe and againe exhort you, not only here to attend to the things that are ſpoken, but when you are at home, to read the Scriptures carefully, which I uſe to preſſe upon them that are about me. If this may prevaile, a little more may that of *Moſes*, Deuter. 6. 6, 7, 8. and that of Chriſt, John 5. 39. and the former of S. *Paul*. But alas, how may that complaint of *Chryſoſtome* be applyed, *Homil.* 13. in John, Who is it, that when he comes home doth any thing worthy of a Chriſtian? who is it, that ſeekes the meaning of the Scripture? None at all; we may ordinarily finde you at Tables or Dice, but very ſeldome at your Bibles. Doth not he deſcribe many of our Chriſtians, and their familes; and ſo, that being without knowledge, all they doe is unacceptable. Let us labor then for this knowledge, and be not Idols in the Church, who have eyes and ſee not; & ſo much knowledge is required, as there is capableneſſe and meanes.

Quinoſtrûquaſo repetit domi aliquid, aut Chriſtiana digitum operi aggreditur? Quis Scripturarum ſenſum perſcrutatur? Nemo ſane: ſed alveo lot & talas frequenter invenies, libros quam rariſſimos. Chryſoſt.

And if yee offer the lame,] Lame ſacrifices forbidden ſignified the diſlike that God had of ſuch ſervice as was done by halfes, in body, and not in minde; *è contra*, in hypocriſie, for faſhion and cuſtome, and ſuch like.

Doct. Lame ſervice which is done to God, is unacceptable unto him, whether it be done with the body without the heart, or pretended to be done with the heart, when the body goes another way, when it is hypocriticall and diſſembling, or by parting or ſharing with God, it is abominable and not acceptable unto him; therefore rejected he the lame ſacrifices: the ceremony leads to this ſubſtance, the ſhaddow to this body, 1 Kings 18. 21. *And* Eliah *came unto all the people, and ſaid, how long halt yee between two opinions? If the Lord be God, follow him: but if* Baal *be hee, then goe after him. And the people anſwered him not a word.* This God complained of, Iſaiah 29. 13. Jer. 12. 2. Ezek. 33. 31. Act. 4. 36. with 5. 1, 2. Math. 6. 2, 5.

Reaſ. 1. Becauſe all and the whole is his, both body and ſoule, by his three-fold right of creation, redemption, and preſervation or gubernation: therefore he will have all, or nothing can be accepted of him.

Reaſ. 2. Becauſe this is to make a falſe God of him; for it is a poſition full of truth, that a true God, as hee will not be worſhipped with fained and counterfeit worſhip, ſo not with partiall worſhip, but he will have all, or none: whereas falſe gods will be content ſo they may have but a ſhare. But the true God is like the true Mother, 1 King. 3. 26. will not have it divided.

This

This condemneth all preſenting of the body before an Idoll, or in Idols ſervice, under pretence of keeping the heart to God; whether it be done by feare, fancy, or for profit and gaine. This is to offer up a lame ſacrifice to God, ſuch as he abhorres; it is without any preſident or precept in the Scriptures: nay the Commandements, precepts, lawes, admonitions, judgments of the Law and Prophets of the Old and new Teſtament are all againſt it, commanding to fly Idols and Idolatry. The companions of *Daniel* choſe rather to bee caſt into the fiery fornace, then to bow to the Kings Idol. The mother in the *Maccabees*, and her children embraced death rather then they would eare ſwines fleſh contrary to the law of God. Infinite are the Martyrs of all times, who have couragiouſly embraced death, before they would doe any ſuch thing; who had been all very unwiſe, and fooles, if this would have ſerved, and God would have accepted ſuch lame ſacrifice. *Uſe 1.*

But for all this a man may goe to maſſe, and ſuch ſuperſtitions, may he not? *Object.*

No more to the one then to the other; for this is the greateſt Idol in the world, and for it more abominable Idolaters are the Papiſts then any other: for never any worſhipped the thing it ſelfe, as they doe the breaden God and the croſſe; but they worſhipped God at it, and in it, as their old diſtinction hath been. *Anſw.*

But we goe to make us abhorre it, when we ſee their follie and vanity. *Object.*

This were as if a man ſhould goe into a harlots houſe or ſtews, under pretence to ſee and to abhorre: whom ſhall he make beleeve that is his end? if it were apparent, yet what madneſſe were it for a man to lay himſelfe open to bee taken with ſuch a danger? He preſumes of his ſtrength, nay he provokes God to take his ſtrength from him, and to let him fall into it, as in *Peter*: This is not the way to abhorre it. But as he that would abhorre uncleaneneſſe, or drunkenneſſe, muſt not take that courſe, to go to ſtewes, or to frequent tavernes, for that is to make him more in love with them; but muſt labor for a chaſte and ſober heart, and that will make him abhorre it; ſo here for a religious and holy heart: for it is not the ſeeing of evill that makes men abhorre it, but the ſeeing of good. If men labor for true grace they ſhall eaſily abhore ſinne; and in this, as in all others, evill muſt not be done that good may come: Nay, though never ſo much good would enſue, yet when God hath forbidden it, when he diſlikes it, it muſt be avoyded. *Anſw.*

This condemneth all prophane men who talke of ſerving God with their hearts, howſoever they ſerve him not with their bodies, and they doubt not but God will accept them. The Lords *Uſe 2.*

day, is a day God hath required men to doe him publique ſervice in; how many ſpend that day either in journeying for ſome ſmall affaires, or withdrawing themſelves upon ſome ſmall occaſion, and yet tell us they doubt not but God will accept their thoughts and their heart, as they ride, or the like: as if he that diſhonors God in his body, could honor him in his heart at one & the ſame time; or, if he could, he would accept it: As if he could ſerve him within, that rebels againſt him without: As if a child or ſervant could think to perſwade his father or maſter, that hee reſpected and ſerved him in his heart, when he diſobeyed and diſhonoured him in all his outward carriage, and did not that he bade him: Nay, the contrary is moſt true; ſo for alms, that it is enough to looke upon the poore rufully, and ſpeake mournfully to them, and ſeeme to have affections within, but their goods they beſtow upon harlots and vaine perſons, their labour and ſtrength upon them; And yet they thinke God will accept their heart. as if a ſubject ſhould pretend a loyall heart to his Prince, and thinke to be accepted for it, when he gives his goods, and ſpends his ſtrength in a ſervice againſt him, ſerving his Enemy.

Uſe 3. Here is condemned all lame ſervice of God, when men will give their bodyes, but reſerve their hearts from him; they will come before him, and draw neere to him with the outward man, heare the word, pray, and offer him prayſes, and receive the ſacraments; but in the meane time their hearts are abſent, they are without their ſoule; for all things are done without underſtanding, praying and hearing, &c. they were as good be done in a ſtrange tongue in reſpect of them, yea better; for they had the more excuſe. Their affections which are as their hands, either to receive that is offered to them, or to hold up that which they bring to God, are ſo full of their covetouſneſſe and worldlineſſe of their feares, joyes, ſeverall pleaſures and delights, that they can receive nothing elſe; but whatſoever is offered them, is as water powered upon a veſſell that hath the mouth full ſtopped, and ſo all runneth by; or if they receive a little, yet their pleaſures, or covetouſneſſe, or ſuch like doe ſoon exclude them, or choak them, as thornes doe the corne or ſeed.

Uſe 4. To teach every man to endeavour, and performe ſervices to God both in body and ſoule, as 1 Cor. 6. 20. ſeeing his right is to one as well as the other; and the giving of him one condemns a man, for not giving of him the other. If God was ſo angry with *Ananias* and *Sapphira*, that he divided them, becauſe they had devided that which they ought to have given whole unto him; how will he accept a man that ſhall divide himſelfe, when he comes to him? *Their heart is divided, now ſhall they be found faulty.* Hoſea 10. 2. we muſt bring both body and ſoule

to

to the ſervice of God, to pray with the mouth, and to pray with the underſtanding, to hear with the eare, and to ſpeake with the heart; for the body hath both *os* and *aures*, to ſpeak to God, and to hear him. Men muſt give God the bodily preſence when hee calleth for it; they muſt come to his ſervice, but they may not leave their hearts behinde them, or ſuffer them to be carried away when they are preſent, but leave every thing, when they come, behind them, that may hinder them; as *Abraham* did at the foot of the mount: yea, when they would fall upon his ſervice, as the fowls would upon *Abrahams* ſacrifice, Gen. 15.11. drive them away, and performe all duties with the whole man, that it may be a whole, and ſo an acceptable ſacrifice, 2 Sam. 5.8.

And ſicke.] Sick ſacrifices of beaſts were condemned, to ſhew how God diſlikes that ſervice that is without ſpirit and affection, faintly and drowſily performed.

Sick ſervice God diſlikes, when things are performed without ſpirit and affection, when the duties are done without zeal and fervencie, without alacritie and cheerfulneſſe. This was the reaſon why *Aaron* and his ſons would not eat the ſin-offering, becauſe they could not doe it cheerfully, Levit. 10. 19. Hee would have all things done cheerfully, fervently, zealouſly, Iſaiah. 58.13. 1 Cor. 9.17. Rom. 12.8, 11. 2 Cor. 9.7. Eccleſ. 11.1. *Doctrine.*

Becauſe when things are done dully and coldly by one, it argues little account of Gods Perſon, and ſmall deſire of the things he hath; but the contrary is, when they are done fervently and buſily, when a man ſets his heart to the work, as that, Dan. 6.14. when as the cold and careleſſe performing of thoſe things, argues no account nor love to God and his ſervice; no marvell then though he diſlike it; and contrariwiſe, accept it, being done with fervencie. *Reaſ.*

This condemneth thoſe who condemn zeal, fervencie, and heat in the ſervice of God. *Uſe 1.*

To teach every man to labour to doe all things in the ſervice and fear of God, with zeal, alacritie and earneſtneſſe; not to goe about it as ſick men doe about the works of their callings, faintly and feebly, but earneſtly, whether they pray, or preach, hear, or give almes, whether for a ſhort time or long. It is not enough that the Lords day be kept, that the Word is heard and preached, that the Prayers be made, almes given, and ſuch like, unleſſe they have that affection which God requires, and be done with that ſenſe and feeling, that zeal and fervencie which is fitting. The work is common to hypocrites and profane men, with the Children of God; the affection is proper to his owne; not that the other have not the naturall affection, but that they have not the ſanctified affection: Their affections are about worldly things, *Uſe 2.*

things, pleaſant or profitable; theſe about Spirituall things. As the vaine men, or worldly men are tickled, and marvellouſly affected with the things they goe about; ſo ought men in the ſervice of God. And though happily it is not to be attayned unto, to have as fervent affections to the things of God, as carnall men have to the things of the world, becauſe they are wholly carnall, theſe but partly ſanctified; they have nothing to hinder them, theſe have great hinderances and pull-backs, even their own corruptions; yet muſt they endeavour, what they may, to doe every thing with all cheerfulneſſe, and even grieve to ſee them goe about their ſports and profits, their delight and gaine, with greater ſpirits, and more cheerfully, then themſelves about theſe holy things; yea let it grieve them that they themſelves follow worldly things more eagerly and affectionately then ſpirituall things, and find greater chearfulneſſe in the one then in the other. And ſo things done drowſily and heavily, without cheerfulneſſe, ſhall not be accepted.

Queſt. But what if this affection be wanting, ſhall a man therefore not doe it, or doe that which will not be accepted.

Anſw. Nay, that follows not; for then ſhould God have no ſervice of the beſt, who finde themſelves ever unfit; but onely of hypocrites and carnall men, who think any thing good enough: but though wants this way be, yet muſt not this be left off; for ſo we read the Children of God have done. *Nehemiah* unfit to pray, yet prayed, Chapter 1. 4. *Hanna*, 1. Sam. 1. Our Saviour Chriſt himſelf, when his heart was full of ſorrow (though this was in him an infirmitie without ſinne, though not in us, becauſe of the corruption it draws from our veſſell, as new wine put into a muſtie veſſell.)

Uſe 3. To teach men not to deferre the ſervice of God till ſickneſſe and old age, when they muſt needs be without heat and affection.

Uſe 4. To teach every one to whet on one another, and to labour to ſet an edge on one another, and to ſtir up their affections, when they are with them, to come to the ſervice of God; ſpecially ſuch as have charge of others, for their charge. As they have any deſire that God may have the ſacrifice and ſervice that is pleaſant unto him, and to keep themſelves free from their ſinnes: they ſhould, as Prov. 27. 17. *ſharpen*: and Deutr. 6. 7. *whet*, and in generall, Hebr. 10. 24. *provoke one another.*

Offer it now unto thy Prince.] The ſecond reaſon and proof of their offence, becauſe they had gone againſt civilitie and common honeſtie.

Doct. This is the corruption of mans nature, that he preferreth man before God: loving, fearing, ſerving, ſeeking his honour before Gods. Gen. 27. 12. 2 Kings 5. 18. John. 12. 42, 43. *Neverthe-*

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leſſe even among the chief rulers, many beleeved in him, but becauſe of the Phariſees they did not confeſſe him, leſt they ſhould be caſt out of the ſynagogue; for they loved the praiſe of men, more then the prayſe of God. Joh. 5. 44. Yea in all things man is more carefull of all duties, and maketh it much more hainous to faile in duty to the one, then to neglect and let light by the other.

Reaſ. 1. Becauſe they ſee and converſe with men daily, not ſo with God: it is the reaſon why *John* gave him the lie, that would brag of the love of God, whē he lived in the hatred of men. 1 Joh. 4. 20.

Reaſ. 2. Becauſe love being the ground of all duties to God, or man, and affection to man is naturall, to God ſpirituall, that we have of our ſelves, this is the gift of God; therefore meere naturall men have care of duties to men, more then to God, becauſe they have this Love, not the other: And regenerate men too; becauſe after converſion nature helpes us with the ſpirit to the ſervice of man, but to God the ſpirit onely workes, yet but weakely; Men being more fleſh then ſpirit a long-time after converſion.

Reaſ. 3. Becauſe men have a carnall underſtanding, becauſe they are able to ſee what they receive from men, but not from God: hence no good turn from men goes unrecompenced, at leaſt not without thanks, but from God many goe without thanks; we have carnall eyes to ſee what men give us, not ſpirituall to ſee what God beſtowes; to ſee the Inſtrument, not Author.

Reaſ. 4. Becauſe men have perverſe and partiall judgements; for that which befalleth a man, every one thinkes may befall him; but that which toucheth or diſhonoureth God, they think it toucheth not their freehold at all.

Vſe 1. To teach every man to ſee the corruption of his heart, when when he findeth that he is in himſelf and others more carefull of the duties that belong to men, then to God; where the fayling of the one troubleth him more then the neglect of the other. In himſelf he is carefull to live civilly and honeſtly in the world, to give every man his own, &c. But in the mean time he is careleſſe in the duties of Gods ſervice. This bewrayes the corruption of his nature, for that he may doe by the light of nature; and ſo have heathen men both cōmanded & done. And as it is meer hypocriſie, for a man to be carefull in duties unto God, when he is careles in duties unto men; ſo the contrary is but meere civilitie: he that is truly religious, is carefull of both: hee that faileth in the one, is ſhort of many Heathen and Infidells; And in the other, hee that goes no further, is ſtill but a naturall and carnall man. They have carnall affections and underſtandings, and are men of perverſe judgements: we ſhall finde that true of them which Saint *Auguſtine* writ *de mendacio*,* *Men eſteem thoſe ſinnes worſt, that are moſt injurious to this life.* And again, *Non odimus eos qui nulli moleſti ſunt*, Wee doe not hate thoſe that live in the practiſe of

* *Nullos homines graviora peccata eſtimant, quam quæ huic vitæ faciunt injuriam.* Aug.

of ſinne, be it never ſo great againſt God, as long as they are not injurious and offenſive to man, from this corruption is it, that men feare man more then God, are more deſirous to pleaſe him, to keep and recover his favor then Gods. If a great man be offended with them, as *Chryſoſtome*, they will intreat friends and neighbours and others, tend patiently many dayes, entreat humbly once and again, a 100. times, and if he will not bee reconciled, they can not be in quiet: but when they have offended God, they can lye and ſleep ſecurely, and take their eaſe, and follow their pleaſures, ſhews not this their corruption? From the ſame corruption is it, that if they receive any benefit from men, or by them, they labor to be thankfull, and to recompence; but though they cannot but looke upon ſome of Gods bleſſings, they return none to him. As men are liberall in thanks for their feaſts and refreſhings, to the inſtruments, not to the author: as *Baſil.* As little children that thinke they have their coats from the taylor that maketh them, and bringeth them home and putteth them on, by reaſon of their weake conceit: from this corruption is it, that men miſlike diſobedient ſonnes and bad ſervants of other men; becauſe it may be their owne caſe to be abuſed ſo by their own, and the bad example of others may be a meanes to effect the like in theirs; when they no waies be like affected when they are rebellious to the word of God. Maſters will be bitter to ſervants for unthankfulneſſe, negligence and careleſneſſe of their commodities, whereas they never take notice of their lying and ſwearing, (that brings in gaine) of prophaning of Gods day; becauſe the one concerneth them, and may be a meanes of their danger and loſſe, and the other nothing ſo neere toucheth them, which maketh God give them over to their corruption, to be more unfaithfull to them. To be briefe, all hate a covetous man more then a prodigall man, and an oppreſſour, more then a filthy liver, As S. *Auguſtine* ſaith, becauſe the one is ſuch as he is more like to injure us then the other; though the other diſhonour God as much, and doe as much hurt. Theſe and many ſuch things argue directly the corruptions of men, that preferre duties to men, before duties to God.

Vſe 2. Thus ought we to labor againſt this corruption, and to ſtrive to feare God, to love him above all, to make more conſcience of duty es to him, then to men; to be more grieved with ſins that are againſt him, then againſt others or our ſelves; which will never be, unleſſe we get our carnall affection changed, our carnall underſtanding reformed, our partiall and prepoſterous judgement altered, and get our affection ſanctified, our underſtanding enlightned, our judgment rectified. Then ſhall wee love him and the things he loves, more grieve to offend him then the greateſt man in the world; to alienate him then the beſt friend

friend in the world, and more ſorrow for it; then ſhall we ſee him that is inviſible, as the Authour of all our bleſſings, and praiſe him more than men; then ſhall we meaſure ſinnes, not as they are againſt us, but in themſelves, and againſt God; againſt whom they are principally committed, and which makes them ſinnes: Not *læſio noſtri*, but *offenſa Dei* makes them ſins, therefore we ſhould hate them, thoſe eſpecially that leaſt concerne our ſelves, that our zeale may appeare to be a ſeverity rightly grounded, and judgment well informed, as *David*, Pſal. 69. 9. *The zeale of thine houſe hath eaten me, and the rebukes of them that rebuked thee, are fallen upon me:* when for his owne he ſaith, Pſal. 39. 9. I was dumb, and opened not my mouth, becauſe thou diddeſt it: but Gods wrongs he could not brooke. As *Moſes* for himſelfe was very meeke, Numb. 12. 2. but Gods diſhonour Exod. 32. made him exceeding hot. Finally, let us not be partiall, and expreſſe it in exacting thoſe duties of man, that we are careleſſe of performing in regard of God; like that people, Phil. 2. 21: who ſought nothing but their owne profit, and for their perſon, which overthroweth all both in Church and Common-wealth.

The thing he reproves them for, as contemners of him, is, that they had offered that to him, which they would not doe to man, and an inferiour.

To offer unto God that which man will not accept, or to ſerve him as man will not be ſerved, and with ſuch ſervice as he would not ſerve man withall, is a ſinne; and the contempt of him, or preferring man and the duties to him, before God, and the duties to him, is a ſinne. Matth. 15. 6. 2 Col. 2. 20, 21, 22, 23. *Doctrine.*

Not becauſe of the greatneſſe of Gods mind, who looks for ſo great things; for he will be content even with ſmall matters, after a mans ability, when there is a willing mind; a Cup of cold water, or a Widows Myte, or a paire of Turtle-doves and yong Pidgeons: But becauſe of the baſeneſſe of his conceit, who gives and brings ſuch things, who having more, and being able to bring better things, yet brings them not, as accounting this good enough. *Reaſ.* 1.

Becauſe it comes from the corruption of the heart; now ſuch as the root is, ſuch fruit it brings forth: for, as Job 14. 4. *Who can bring a cleane thing out of filthineſſe? there is not one.* So of this; and ſuch an egge, ſuch a bird. *Reaſ.* 2.

Becauſe it is againſt the royall law; Thou ſhalt love the Lord with all thy heart, &c. Now as S. *James* in another caſe, James 2. 8, 9. But if ye fulfill the royall law, according to the Scripture, which ſaith, Thou ſhalt love thy neighbour as thy ſelfe, ye doe well. But if you regard the perſons, you commit ſinne, and *Reaſ.* 3.

and are rebuked of the law, as tranſgreſſors; ſo in this, being againſt the royall law, accepting perſons, any before God, muſt needs be evill and ſinne.

Vſe 1. To teach men to examine their lives and their practices, and to ſearch whether this ſinne be not in them; that though they be carefull of God, as they perſwade themſelves, yet they preferre man before him, and uſe him ſo as they would not uſe man, neither doe, and as they know man would not accept. To give ſome particulars; they are to carry a Preſent to keepe or recover the favour of ſome man: will they carry of the worſt things they have, ſuch as they cannot well beſtow otherwiſe? they will not, leſt they ſhould gaine diſpleaſure rather than favour, and yet for God and the uſes he hath commanded, they will offer that which they have no uſe for otherwiſe. Are they not then guilty of this? Will any man ſerve all his youth againſt his Prince as a Rebell, and after in old age, when he is unfit for ſervice, come and proffer him his endeavour and fidelity? he will not, leſt he ſhould be puniſhed by him, rather than accepted. Or ſay he called for his ſervice when he was in health and ſtrength, and he refuſed to worke with him, will he offer it when he is weake and ſick? he will not, leſt he ſhould be rejected and puniſhed: and yet his youth will he ſpend againſt God in the ſervice of ſin and Satan, yea, his ſtrength and health, though God called for it and challenged it; and offer himſelfe, when he is in age, weakneſſe, and ſickneſſe, to doe him ſervice: And is he not guilty of this ſinne? Will a man, when he is in a good eſtate, in a flouriſhing and proſperous condition, refuſe the friendſhip and familiarity of another man, and thinke when he is in miſery to have it and enjoy it to his good and comfort? he will not, leſt he be then ſcorned and rejected. As Judges 11. 7. *Jephtha* then anſwered the Elders of *Gilead*, *Did ye not hate me, and expell me out of my fathers houſe? How then come you unto me now in the time of your tribulation?* And yet many men refuſe the friendſhip and familiarity of God, by ſpeaking to him in prayer, and hearing him ſpeake to them againe in preaching, when they are in health, wealth, proſperity, and flouriſhing eſtates; and thinke he ſhould not be ſtrange to them, when they are in ſickneſſe and trouble and affliction, never fearing what is threatned, Prov. 1. 24, 25, 26. *Becauſe I have called and ye refuſed, I have ſtretched out mine hand, and none would regard; but ye have deſpiſed all my counſell, and would none of my correction: I will alſo laugh at your deſtruction, and mocke when your feare commeth.* Are not theſe then guilty of this ſinne? And ſo in many other particulars, which men practiſe, may they ſee themſelves, if they deceive not their owne hearts, that they are guilty even as this people, and that God ſpeaks to them alſo, as well as to the Jews.

He

He that ſhall find himſelfe guilty of this, (as who is he that ſhall bring his heart and life to this Touch-ſtone, that ſhall not find himſelfe exceedingly guilty this way?) muſt humble himſelfe, and repent himſelfe for it, as for other ſinnes; which ſtands not in the ſorrowing for, and diſliking of that which is paſt, but in ſtriving againſt it for the future time; ever taking this as a rule, for ſo God intends it; for reproving their corruption by this, he intends it ſhould be their rule to meaſure out duties to him, by that duty which they owe unto man, and performe unto him; becauſe they are naturally more prone to the one than to the other. As he made the love of a mans ſelfe the rule of his love to others, becauſe it is more naturall unto him by much; ſo in this, when any man is then about duties to God, if not otherwiſe he have a heart to doe them in all ſimplicity, yet, as *Chryſoſt. Hom.* 16. *in* 1 Tim. if not otherwiſe, yet, as ſervants obey us, ſo let us the Lord. So as wee would doe duties to men, doe them to God, if not otherwiſe; and thinke whether the Prince, or a man of any worth, would accept ſuch things from us. If God ſend his meſſengers and Miniſters to us, bringing glad tidings of peace, thinke wee if the Prince ſhould ſend an Ambaſſadour unto us with good comforts and great promiſes, how would we heare him, and ſtrive to it; how uſe him with reverence and reſpect, by no meanes deny him any obedience, much leſſe abuſe him in word or deed? So for the Miniſters, if they were ſent from men to men, what faithfulneſſe, care, and diligence would they uſe? Thinke when thou art to pray to God, how thou wouldeſt put up a petition to the Prince, with what ſubmiſſion, reverence, attention, and humility. If thou art to come to his Table, and called to it, thinke how if the Prince called thee to his, thou wouldeſt remove impediments, ſet aſide excuſes, come with all preparation as a gueſt fitting his Table. God requires ſervice of thee as his ſervant, thinke if thou wert the Kings ſervant in ordinary, what wouldeſt thou doe for the time thy ſervice is required: doe that, and wholly that, and little of thy owne, the moſt of the day ſpent in his: So thinke if thou beeſt Gods ſervant, what is required of all the dayes of thy life; the chiefeſt and greateſt part of it. God requires almes and reliefe of thee, a portion for his ſervants and houſhold, his Levites and Miniſters, and the poore. Doe not uſe them as men doe the Kings takers, hide the beſt things from them, and thinke every thing too good; thou knoweſt he will not then accept thy perſon, but be angry with thee. So in this; Thou wilt ſay many Miniſters are wicked and unworthy, ſo thou maiſt ſay of many takers and purveyours; yet if thou deny to them the Kings due, though they ſhall be puniſhed, yet ſhalt thou be checked. So in this, looke to God, and not them.

VERSE IX.

And now, I pray you, pray before God, that he may have mercy upon us: this hath beene by your meanes: will he reward your perſons, ſaith the Lord of Hoſtes?

AND *now, I pray you, pray before God.*] After the Prophet had reproved their ſinnes, becomes to threaten them for them in the reſt of this Chapter: and theſe judgments or puniſhments threatened, may be reduced to theſe two heads; they are either privative, that is, a withdrawing of Gods mercies, *verſ.* 9. *ad* 14. or they are poſitive, an inflicting of a curſe, *verſ.* 14. The firſt is double, a rejecting of their prayers and ſacrifices, *verſ.* 9. and a rejecting of them who did pray or ſacrifice, *verſ.* 10. ſecondly, a removing of his worſhip from them to the Gentiles, *verſ.* 11, 12, 13.

In this Verſe is the rejecting of their prayers.

And now, pray.] This ſome take to be an exhortation to Repentance, and to ſeeke the Lord; as *Zephan.* 2. 3. but ſome, and the moſt, underſtand this *Ironicè*, by an *Ironia*, and thinke it is ſpoken in deriſion, like Iſaiah 47. 12. 1 King. 22. 15. So here he commands nothing, but derides them who thought thus to reconcile God by ſuch ſacrifices: As if he had ſaid, Long may ye doe thus, but prevaile nothing at all.

Pray before the Lord,] Some read, *entreate the face of God*, that is, the favor of God; for ſo is face taken for favor, Pſal. 31. 16. ſome read, *Pray to turne away the face of God*, that is, his anger: as Pſal. 34. 16. ſome *before the Lord*, to the Lord himſelf, or in the place where he ſheweth himſelf, ſeeking unto him by prayer, Pſal. 27. 8. And of theſe this is the moſt probable.

That he may have mercy upon us,] He alludeth, as is is thought, to that, Numb. 6. 35. (*i.*) that he would be gracious and mercifull unto us, forgive us our ſinnes, and multiply his mercies and bleſſings upon us, (upon us) Prophet and people: the Prophet putteth himſelfe amongſt the reſt, as partaker of the ſame miſeries and troubles.

This hath been by your means,] Now the Prophet laieth upon the Prieſts the cauſe of this curſe that is befallen the people: ſome referre this to the former part, ſhewing that they ſhould pray, becauſe they had been in fault. It is true that they ought chiefeſt to ſeeke to turne to God, that are authors of his wrath; But then

then ſhould this be taken by way of exhortation, not upbrayding. But this is referred of ſome to the latter, ſhewing the reaſon why God will not heare nor accept, becauſe they are authors of this evill, and therefore unfit to pray to God for the reſt. This hath been by your meanes, by your fault hath this evill happened unto us; for it is not ſo much the fault of the people, who bring ſuch imperfect ſacrifice to the Temple, as yours who receive them for gaine, and neither reprove the impiety of the people, nor inſtruct their ignorance, as by your office you ought.

Will he] That is, he will not; the Interrogation denies more ſtrongly.

Regard your perſons] will he accept your perſons and faces? To accept ones face is to ſhew himſelfe courteous and gracious to any.

He will give to none of you, nor accept your prayers. That which was ſpoken cloſely by an Ironie, and carried the face of a permiſſion or command, that is now plainly and without figures ſpoken, ſhewing that he rejected both them and their ſacrifices.

Saith the Lord of Hoſts] He that made all in Heaven and Earth, and is ruler over all creatures, the mighty Lord. As it were to meete with the baſe conceit they had of God, preferring every meane man before him.

In the firſt place, of this covert rejecting of their prayers; and firſt of the manner, then the matter. The manner is an ironicall ſpeech, or ſpeech of deriſion.

It is lawfull for the Miniſters of God, and for holy men to uſe Ironies, that is, ſcoffing ſpeeches, deriding taunts againſt the wicked: For ſo is it here by the Prophet. So *Elijah.* 1 Kings 18. 27. *And at noone* Eliiah *mocked them, and ſaid, cry aloud, for he is a God; either he talketh, or purſueth his Enemies, or is in his journey, or it may be that he ſleepeth, and muſt be awaked.* Eccleſ. 11. 9. Iſaiah 44. 12, 13, &c. 1 Kings, 22. 15. Now examples are warrants, where precepts be not againſt them. *Doctrine.*

Becauſe this is a ſpeciall meanes, as to ſhew a mans deteſting of ſuch things, ſo to draw them to the diſliking of ſuch things as they are affected with or dote upon: ſuch ſpeeches often more prevaile, then greater matters, men being more impatient of a ſcoffe, then many ſerious reproofes. *Reaſ.*

This refelleth their conceit, who deny any uſe of theſe things, they deny there are any ſuch things in the Scripture, they ſay they are lyes: they ſay that the Apoſtle forbids them, Ephe. 5. 4. *neither jeſting.* I anſwer, that there is an uſe of them and that in the Scripture, as the former examples prove. Neither are they ſuppoſed unfitting the Majeſty of the Scripture: For though it *Uſe* 1. *Object.* *Anſw.*

be true that a man ſpeakes one thing and thinkes another, yet the manner of his words and ſpeech doth bewray his minde, and that indeed there is no contrariety; for the hearer may eaſily diſcern his minde. As in that of *Michaiah*, 1 Kings 22. 15. for verſe 16. *Ahab* diſcerned well his meaning, that he did but ſcoffe at him and his falſe Prophets; ſo that he ſpeakes as he thinkes, not for the very words, but for the matter of the words. Neither makes the place in the Epheſians againſt this, becauſe it forbids ſcurrility, when men ſcoffe and reproach others raſhly, when there can be no edifying of others, or good to the party, but their malice and diſdaine ſhewed, and as well the modeſt and temperate hearers, as the ſufferers are offended; which is that which differeth farre from theſe things; we can not bring theſe within compaſſe of a lye, unleſſe we make the Spirit of truth a lying Spirit: And in theſe a man hath no intent to have his words otherwiſe taken then he meaneth them.

Uſe 2. This warranteth the uſe of them, as ſometimes our men have done in deriding and ſcoffing at the folly of Papiſts, at their Idols and Idolatrous ſervice, and fooliſh ſuperſtitions; and ever are lawfull to be uſed, when a man doth it not for revenge, or to wreck his anger & wrath upon ſome perſon that is his particular enemie, but to reprove and condemn impious and idolatrous worſhip and ſuch like.

Now for the matter, and firſt for that which is generall here in the whole, God will not accept their prayers, that is the thing threatened.

Doctr. It is a heavy thing, and fearefull judgement, that men ſhould pray and not be heard, that they make long prayers to God, but he will be as though he heard not, but reject their ſupplications, and they be as men beating the ayre. It is threatned here: So Iſaiah 1. 15. *And when you ſhall ſtretch out your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hand are full of blood.* Proverb. 1. 28. *Then ſhall they call on me, but I will not anſwer: they ſhall ſeeke me earely, but they ſhall not finde mee.* Hoſea 8. 13. The contrary is promiſed as a bleſſing, and performed as a bleſſing, and acknowledged as a bleſſing. Iſaiah 30. 19. *Surely a people ſhall dwell in Zion, and in Jeruſalem: thou ſhalt weep no more: he will certainly have mercy upon thee, at the voyce of thy cry; when hee ſpeaketh he will anſwer thee,* 2 Chron 7. 14. Pſal. 116. 1, 2.

Reaſ. 1. Becauſe it is a manifeſt ſigne that the perſons are out of favor, and he is diſpeaſed with them: for the accepting of their prayer is a proofe of the acceptation of perſon, becauſe he firſt looks to the perſon, then the prayer; as firſt *Abel* was accepted, then his ſacrifice. And what can bee more fearefull, though it is not alwaies felt, then to live out

In ſacrificiis quæ Abel & Cain primi obtulerunt, non munera eorum Deus, ſed

out of favor with God? If in the diſpleaſure of a Prince, there be danger, more of Gods, to carry Gods marke about with him, as *Cain*, that he is out of favor.

corda intuebatur, ut ille placeret in munere, qui placebat in corde. Cypr. de Orat. Dom. 11.

Becauſe this is the meanes by which all bleſſings are obtained, the key that opens and ſhuts Heaven, as *Elijah*: it opens the right hand of God for bleſſings, ſhuts the left hand from curſings. Now when a man can receive no bleſſing, neither eſcape any curſe; hath no meanes for it, becauſe as good be without the meanes, as when they are not regarded; muſt it not be a heavy thing? Many things befall many men without prayer, if that be no prayer which is without underſtanding and affection; yet are they but common bleſſings, ſuch as are common to them, and other men; yea, creatures unreaſonable and ſenſeleſſe. | *Reaſ.* 2.

Oratio juſti clavis eſt cœli, aſcendit precatio, & deſcendit Dei miſeratio. Aug. ut nihil ſanctum niſi illa ſanctificante, nihil potens niſi illo roborante. Prayer the wall of the City. Ita nihil felix, nihil auſpicatum, niſi illo proſperante. Cipr.

Becauſe, as one ſaith, *verè novit rectè vivere, qui rectè novit orare*; ſo he can only live well, who can pray well: For as St. *Auguſtine* out of Saint *Cyprian*, *Quæ implenda jubentur in lege, in oratione poſcenda ſunt*; but if they can not or ſhall not be heard in praying, where ſhall they have ſtrength to performe? *Reaſ.* 3.

This noteth the ſenſeleſſenes of many men, who though they pray often, and prevaile ſeldome or never, yet never mourne under it, as under a judgement, ſorrow not much for it. It may be they can mourne that they have not that they deſire, for want of the thing it ſelf, but not that their prayers are not heard. It is that they grieve for, becauſe they receive not from God, but never that their prayers are not received of God; like him that puts up a Petition to the Prince, and is little or not at all troubled that he reads it not, but gives it over to another that will ſmother it; but his griefe is, that he relieves him not; and this appeares, becauſe their hearts deſire any meanes elſe, though never ſo unlawfull, to ſupply that they want, and to give that which God will not grant; and if the opportunity be offered, they will not ſtick to uſe them: as *Saul* did the witches, things condemned by him before. Secondly, becauſe if thoſe meanes be of force, and by them they prevaile, their hearts are cheared up well enough, little or not at all ſorrowing that he heard them not, not much caring though he did not. Thirdly, if they prevaile not by thoſe meanes, yet never will they returne again to God, nor ſeeke from him, if not the things, yet patience and comfort in the want of them. *Uſe* 1.

To teach the whole Church, and particulars of it, to groane under this, as under a judgement of God, that their prayers are not heard; they aſke and receive not, they ſeeke and find not, *Uſe* 2.

they knock, and it is not opened unto them : And yet, they aſked things agreeable to Gods word, ſuch as in their beſt underſtanding are for Gods glory, and their owne good: yea, and their prayers were made in faith, in feare, and with teares, not doubtingly, raſhly and careleſly, for which men had need to pray they bee not imputed as ſinnes to them. I ſay they ought to grieve, not ſo much for the want of the things, as becauſe they are not heard, becauſe their prayers are not received, as *David*, 2 Sam. 15.25, 26.

And now pray before the Lord,] It is an Irony deriding theſe, but yet inſtructing others; as *Michaiah* 1 Kings, 22. 15. though hee derided *Ahab* and his falſe prophets, yet he meant to inſtruct good *Jehoſephat*. And ſo here, though thoſe were unfit to pray, yet hee teacheth others what is a fit time, and when men ought to humble themſelves; now when judgements were threatned, and at the doore.

Doct. Then is it high time, and full tide for men to pray and humble themſelves, when judgments are denounced and threatned, and are imminent; and not to ſtay till they befall them, and they feele them. So much our Prophet would teach the good, by his Ironicall deriding and ſcoffing of the bad, Zepha. 2. 1, 2. *Gather your ſelves, even gather you, O Nation, not worthy to bee loved; before the decree come forth, and ye be as chaffe, that paſſeth in a day, and before the fierce wrath of the Lord come upon you, and before the day of the Lords anger come upon you.* So is the command, Joel 2. 15, 16, 17. ſo hath beene the practice of the Church and Miniſters. In *Eſter* there they faſt when the Decree was out, before the Execution. *Cap.* 4. 16, 17. So the Prophets, Jer. 4. 19. Micha. 1. 8. yea, this is manifeſt in *Nineveh* and *Ahab*.

Reaſ. 1. Becauſe the Lord ſhall have his end and that he ſeeks for; for he threatens not becauſe he would puniſh, but becauſe he would be prevented in puniſhing: *Penitentiam mavult quàm pœnam cœleſtis Pater*; *Juſt. Mart. Apol.* 2. for if he would puniſh, hee could doe it without admoniſhing.

Reaſ. 2. Becauſe it is wiſdome, ever to prevent an evill; if to withſtand the beginnings of an evill, much more to prevent the beginnings. Diſeaſes are with more eaſe prevented, than (when ſeized upon a part) removed.

Reaſ. 3. Becauſe if it be not prevented, it will come; for if he ſpeake, he will doe: He is not as man; 1 Sam. 15. 29. and they muſt humble themſelves, repent, and change, or elſe it will not be.

Uſe 1. To reprove and condemne the ſecurity of many, who, for all the threatning and menacing of God, yet doe not pray, nor humble themſelves; never take it to be time, till the hand and rod be upon their backs: ſuch as *Jeremy* complaineth of, *Chap.* 8. 6, 7. 1

6, 7. *I hearkened and heard, but none ſpake aright; no man repented him of his wickedneſſe, ſaying, What have I done? Every one turned to their race, as the Horſe runſheth into the battell. Even the Storke in the aire knoweth her appointed times, and the Turtle, and the Crane, and the Swallow, obſerve the time of their comming; but my people knoweth not the judgment of the Lord:* preferring even unreaſonable creatures, and ſilly birds before them, in their kind more wiſe than they. Therefore it is, that they are ready to reproach and deride the Word, ſpecially if the blow come not with it: as Jer. 20. 8. and ſay as they, Jer. 23. 33. *What is the burthen of the Lord?* which is in them either from the roote of hypocriſie within their hearts, being alwayes like to *Haman*, Eſter 6. 6. *When* Haman *came in, the King ſaid unto him, what ſhall be done unto the man whom the King will honour? Then* Haman *thought in his heart, to whom would the King doe honour, more than to me?* He thought none to be ſo much in the Kings favour as himſelfe: So they thinke none to be in the favour of God but they; if they ſee any thing upon others, they judge it is juſtly for their ſinnes: as Luk. 13. 1. But as for themſelves, they are Gods white ſonnes, they ſhall never miſcarry. Or it is from that truſt and confidence they have in their riches and eſtate, as Prov. 18. 11. *The rich mans riches are his ſtrong City, and as an high wall in his imagination.* They are as Rebells in a ſtrong City well victualled, well armed, and well mann'd, that ſtand out at defiance againſt all threats, and never will ſubmit themſelves; if ever, not till he hath made a breach upon them, thinking he is never able to doe it till it be done: And then, when it is too late, could they be content to doe it; but 'tis their folly and madneſſe, loſing their opportunity of ſubmitting betime.

Uſe 2. To teach every one to be wiſe to know his time, when the tyde is full, to humble himſelfe, and betake himſelfe to God: not to ſtay till he ſmite, but when he ſpeaketh; Amos 3. 6. When the Trumpet is blown, it is high time to feare; and feare makes men flye either to God, or from God; from him there is no place to be ſafe in, for where can he be hid, that his hand cannot finde him out? It is therefore wiſdome to bide in their place, but to change their manners and minds, ſo may they change the ſentence and thing denounced. *Chryſoſt. Hom. 5. ad pop. Ant.* ſpeaking of the *Ninevites:* When the Judge gave ſentence, the guilty reverſed the ſentence by repentance; they run not out of their City, but ſtaying there, altered the ſentence; when they heard their houſes ſhould fall, they forſooke not their houſes, but their ſinnes. This ought men to doe, betake themſelves to the Lord,

Quomodo non mirabile, quod quando Judex ſententiam tulerit, per pœnitentiam rei ſententiam ſolverunt; non enim urbem fugerunt ſicut nos nunc, ſed manentes ſententiam repreſſere. Audierunt quod ædificia corruerent, ſed peccata fugerunt, non diſceſſerunt quiſq; de domo ſua, ſicut nunc nos, ſed diſceſſit de viâ ſuâ. Chryſoſt. *hom. 5. ad pop. Ant.*

Lord, by forſaking their manners, this is a wiſe mans part. Prov. 22. 3. *A prudent man ſeeth the Plague, and hideth himſelfe; but the fooliſh goe on ſtill, and are puniſhed.* But where can hee be ſafe, and be indeed hid, but with God himſelfe? Prov. 18. 10. *The Name of the Lord is a ſtrong tower, the righteous runneth unto it, and is exalted.* God muſt be the ſanctuary to them againſt his owne wrath, Pſal. 32. 7. *Thou art my ſecret place, thou preſerveſt me from trouble; thou compaſſeſt me about with joyfull deliverance.* And in concluſion, this may inſtruct us and our times; God hath ſpoken, the Trumpet hath beene blowne, let us feare, and thinke it high time we returne to him; not deferring, leſt the next thing be the blow and the judgment, when it will be too late. Thinke we of that, Heb. 3. 7, 8. *To day if you will heare his voice, harden not your hearts.* Meeting by this with the voice of Satan, ſaith *Baſil, exhort. ad Bapt.* who ſaith, Serve me to day, and God to morrow. I beſeech you, be acquainted with the craft of the Enemy; he dares not adviſe thee altogether and preſently to forſake God, (for he knows Chriſtians would not endure that) but he deales craftily, being a Serpent, and ſubtle to beguile, hee ſteales upon us for the preſent, and puts off the next day for God, and when that day comes, ſtill he puts it off to the next. Therefore the Lord, to meet with that, comes thus calling upon us, *to day*: partly, *quia, qui non eſt hodie, cras minùs aptus erit*: Becauſe hee that is unfit to day, to morrow will be more unfit; and partly, for that this is the time, leſt judgment doe come upon us, and we have no evaſion; for wee cannot tell what to morrow may bring forth.

Mihi hodie, cras Domino: noſce obſecro inimici dolos; ut omnino a Deo averteris, conſulere non audet: novit enim hoc gratè admodum Chriſtianis, verum artibus inſidioſis aggreditur, intelligit autem quemadmodum non præſens tempus libenter recipimus, omniſq; aßio humana in præſens contendit & ſpectat: Quamobrem hodiernum tempus nobis ſuratur aſtutè, & ſpem facit craſtini, poſt quam craſtinum venerit, rurſus malus diviſor ſibi hodiernum, craſtinum vero Domino dari petit. Baſil. *Exhortatio ad Bapt.*

Before God.] Though he deride theſe, yet he directs others, and teacheth them, that in prayer they are before the Lord.

Doctrine. They who pray, are before Gods face, and in his preſence. If they who heare be, as *Cornelius* ſaid, Hee and his company were, Acts 10. 33. *before the Lord* to heare one ſpeake in his Name, and him ſpeaking mediately to them, more when they ſpeake immediately to himſelfe. Therefore was the Arke of Gods preſence ever in the Temple, before which they prayed, and from which they received anſwer. Pſal. 84. 7.

That he may have mercy upon us.] It is that they were commanded to pray for before, and to require for the people.

Doctrine. In prayer men muſt not aſke what they liſt, but that for which they have a commandment to aſke, and a promiſe to receive.

Vſe 1. To reprove all thoſe praiers, & thoſe who frame their praiers not

not according to Gods will, but their owne luſts and fancies; whatſoever their vaine hearts deſire, that they utter before the Lord, and make their requeſts unto him for it, never regarding whether good or evill, how agreeable or diſagreeable to the word, having their owne affections the rules of their prayers: ſuch prayers they would be aſhamed to put up to men, as they preferre to God, making Chriſt a mediator for them, (if hee will doe it for them) for things they would bluſh to deſire the helpe of man in; ſome praying, as Saint *Auguſtine*, who confeſſeth of himſelfe, that hee prayed to God to let him live a little longer in his ſinnes; ſo they in their corruptions, deſiring ſtill meanes and opportunities to fulfill their luſts and deſires: Some aſke temporall things ſimply, as they, Pſal. 78. 18. who *asked meate for their luſt*; who importune the Lord to proſper their journey & endeavour for honours, as *Balaam*, be the means what may be, who have their prayers ſometimes in mercy denyed, as Jam. 4. 3. and ſometimes in wrath granted to them, as Pſal. 79. 29, 30, 31.

Mercy] That is, be gracious and favourable unto us, and lift up his gracious countenance upon us.

Doctr. In prayer men ought eſpecially to pray for Gods favour: the chiefeſt thing they ought to deſire, is his mercy and loving kindneſſe, 2 Cor. 7. 14. this is called ſeeking Gods face.

Reaſ. 1. Becauſe this is the fountain from whence all things elſe come, all good things we receive, for Rom. 8. 32. *He who ſpared not his owne ſonne, but gave him for us all to death, how ſhall he not with him give us all things alſo?* And the cauſe of that was his favor and love, Joh. 3. 16. *For God ſo loved the world, that he hath given his only begotten ſonne, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life.*

Reaſ. 2. Becauſe no temporall bleſſing, aſked never ſo earneſtly, nay, though it be ſought with teares, as *Eſau* his bleſſing, can be obtained, till a man have his ſinnes forgiven. Hence, Math. 6. 11, 12. the petitions are joyned with a copula as inſeparable.

Uſe 1. This reproveth their folly and error, who pray more for the things of this life, then for the favor of God, or remiſſion of their ſinnes. 2 Chron. 7. 14.

Uſe 2. To teach us to pray for temporall things, but ſpecially Gods favor, and the remiſſion of our ſinnes.

For us,] Both Prophet and People; he would bee prayed for as well as the people, acknowledging, as it ſeemeth, thoſe things in himſelfe which he reproved in them, the better to affect them.

Doctrine. No man is ſo excellent in the Church of God, ſo indued or abounding with gifts and graces, that needeth not the prayers of

of the reſt. This the Prophet ſheweth, that he exempteth not himſelfe, but would be prayed for as others. So Hoſea, 14. ſure including himſelfe. This our Saviour Chriſt ſhewed, when teaching his Church in the perſon of his diſciples to pray, hee taught them to pray one for another, and taught them they had need of the prayers one of another. Math. 6. This is ſhewed by Saint *Pauls* earneſt requeſt unto them. Rom. chap. 15. 30. repeated to the Corinthians, 2 Cor. 1. 7. ſo Col. 4. 3. 2 Theſ. 3. 1. and for the Saints, Epheſ. 6. 18.

Reaſ. 1. Becauſe his excellency excludeth him not from the communion of Saints, as the excellency, beauty, or proportion of any part doth not exclude it from the fellowſhip of other members. Now one part of this communion is prayer, one for another.

Reaſ. 2. Becauſe his excellency is imperfect, for here all things are but in part, 1 Cor. 13. 9. Therefore he hath need of prayers, as his owne, ſo others, many prevailing more with God then one.

Reaſ. 3. Becauſe the excellency and goodneſſe a man hath, is (as *Baſil exhort. ad Bapt.* brings in ſome making the objection) *Theſaurus ſervatu difficilis*, a treaſure hard to be kept. Therefore, as he ſaid, *Opus eſt vigilia*, wee had need to be more watchfull; and he adviſeth to take three adjutors, *Orationem*, *Jejunium*, *Pſalmodiam*, Prayer, Faſting, and ſinging Pſalmes. Now as for keeping of treaſures a man will uſe other meanes and helpes, and all little enough: ſo in this ſhould he be carefull.

Uſe 1. This reproveth thoſe who think they have no need of the prayers of others, but can pray well enough for themſelves; their owne private prayer is ſufficient, they need not the prayers of others, or the publique congregations: as ſome men thinke they have no need of publique teaching, they can inſtruct themſelves well enough with reading of good books at home; ſo for prayer, they can inrich themſelves of themſelves, and need not the helpes of others. If any thinke I wrong men in judging thus of them, I anſwer no, becauſe I judge by their fruit and practice. For when their little love to the aſſembly of the Church appeareth, by their negligent frequenting of them, when prayers are made, and the word Preached, Saint *Hierome* tels me directly, that ſome thinke they need not the preaching of the Church, ſome not the prayers, but thinke they are able enough to inſtruct themſelves, & of themſelves to prevaile with God: which riſeth commonly, either from ignorance, or knowledge; the ignorance of their infirmities, or the knowledge of their graces, that makes them not deſire the helpes of others; as *Moſes* tooke *Aaron* and *Hur* with him when he went to pray, being privy to his own infirmities. This makes them diſdain others, being puffed up with pride, and ſelf conceit.

To

Uſe 2.

To inſtruct every man, be his excellency what it may be, to affect and deſire the prayers of others, of the Miniſters and publique congregations, and the people of God: for beſides that God is in a ſpeciall manner there preſent (the cauſe why *David*, and his men ſo deſired the Temple, Pſal. 84. 1, 3, 7. So men in deſiring them, ſhew themſelves to delight in the preſence of God, as gracious children in beholding the face of their father) there is much profit to be had by them. The benefit is not ſmall, O Lord, that thou ſhouldeſt bee prayſed by many of us; and prayed unto by many for us. For a man ſhall have not only the benefit of the prayers of one or two; but many hundreds; and if one faithfull prayer prevaile much, Jam. 5. how much more many? Thus ſhall he enjoy the communion of Saints, which is a worthy thing; ſo ſhall he better increaſe in the graces & bleſſings received, and keep that he hath: for the beſt here, and the moſt perfect muſt not imagine himſelfe to bee already a burning and ſhining light within the houſe of heaven, where once kindled there is no danger of any winds to blow it out; but muſt remember that he is yet in the open ayre, and muſt cover and defend the light he carries with both hands; nor be confident, though the ayre ſeeme to bee calme; for ſooner then he is aware, if he take away his hand, his light may be puffed out, ſaith Saint *Bernard*.

Non parum ad fructum domini, ut à multis tibi gratiarum actiones de nobis, & à multis rogeris pro nobis. Auguſt. confeſſ. 10. 4.

Sic ardens & lucens nondum in domo ſe eſſe confidat, ubi ſine omni timore ventorum tranquillum lumen deportatur, ſed meminerit ſe eſſe ſub dio & utraque manu ſtudeat operire quod portat, nec credat aeri, etiamſi videat eſſe tranquillum; Repentè enim, & hora qua non putat erit, mutabitur, & ſi vel modicum manus remiſerit, lumen extinguetur. Bern. ſer. 3. in vigil. nat. Dom. 1.

Queſt.

If the prayers of living Saints bee ſo needfull and profitable, & whoſe prayers we may deſire and intreat, why not alſo of dead Saints? why may not their prayers be profitable to us, and we deſire them?

Anſw.

How profitable ſoever their prayers may be to us, and how certaine ſoever it may be that they doe pray for us, as ſome think with *Bernard. ſer. 2. in vigi. Nat. Dom.* that Apocal. 6. 10. doth prove it, becauſe of the anſwer, verſ. 11. yet to deſire their prayers, as thoſe who are living, is not lawfull; becauſe it is without precept or preſident in the Scripture, becauſe it is againſt reaſon and the Scripture. For firſt, that they know not what we doe, nor heare our prayers, is manifeſt, Iſaiah, 63. 16. againe, how ſhould they come to the knowledge of them, they in Heaven, we in Earth, and diſperſed in many ſeverall places? As for the anſwer of the *Rhemiſts* out of *Hierome*, againſt *Vigilantius*, that they are in every place, becauſe they muſt follow the Lambe whitherſoever he goeth, Revel. 14. 4. if the place be underſtood of them, who imitate Chriſt upon earth, and not of the ſoules departed, as it may be, at leaſt it muſt bee underſtood of all the elect, whereof part are in the Church in the earth,

earth; then the concluſion muſt be, they who are upon earth muſt be every where as well as they who are in heaven, which is moſt abſurd. But admit it of the Saints in heaven, how is it poſſible they ſhould be every where? Not at one and the ſame inſtant, they ſay, but ſuch is their motion, ſpeed and agility to be where they liſt, and their power and will is anſwerable, as well as the devill can be every where to worke miſchiefe. To which I anſwer, that their compariſon is abſurd, for the Devils by propriety of nature, and the Lords permiſſion, have ſuch paſſage in the world; So have not the ſoules of the Saints, for they are appointed by God to reſt. Revel. 6. 11. and 14. 13. What reſt, if they muſt be toſſed up and downe by the breaths of men, ſometime in *England*, ſometime in *France*, *&c?* But ſay they did, how were it poſſible they ſhould heare the prayers of all that call upon them at one and the ſame inſtant, if they be not in many ſeverall places at one and the ſame inſtant? And if it be impoſſible, the prayers muſt needs be vaine. Beſides, if it were not, yet in that which Papiſts give their reaſon for, it is made more abhominable; that is, to make way for themſelves to the favour of God, even as by Nobles and great men we procure acceſſe to the King. *Numquid tam demens eſt aliquis, &c.* Is there any ſo mad, ſaith *Ambroſe in Epiſt. ad Rom. cap.* 1. or ſo careleſſe of his life, that he will give the honour of the King to a Noble man, to procure him acceſſe to him, when he ſhall be guilty of treaſon, when hee commeth before him. And yet they thinke they are not guilty of treaſon to God, who under pretence of ſeeking God by Saints, doe give unto the Creatures the honour of God the Creator, and (forſaking the Lord) worſhip their fellow-ſervants. And though there be (ſaith he) ſome reaſon, why they ſhould make way to a King by his Nobles and Penſioners, becauſe hee is a man, and knows not who are fit to be truſted with the Commonwealth: yet unto the Lord, who knows all things, and knows the worths and worthineſſe of men, there needs no ſpoke-man, but onely a holy mind: Thus farre he. But to adde to him, that this thing is without precept in Old or New Teſtament, confeſſed by themſelves. *Eccius* grants, not in the Old, becauſe the Fathers were then *in limbo*, (a good reaſon againſt him) and the Iſraelites were marvellous prone to Idolatry. Not in the New, leſt the Gentiles ſhould returne to their Idolatry, and leſt the Apoſtles ſhould be too vaine-glorious and ambitious, if they had commanded it: and ſo a great difference, and ſtrong reaſon why we may pray to Saints living, but not to Saints departed.

For us.] He ſeparates not himſelfe from this Church for all the corruption of it in Prieſt and people; hee forſakes not their aſ-

ſemblies,

ſemblies, but cõmunicates with them in their ſervice & ſacrifices.

Men ought not to ſeparate themſelves from a viſible congregation or aſſembly, a viſible Church, for the abuſe of it, and the corruption of it, it being not in fundamentalls. As here the Prophet did not, neither read we of any Prophet who left the Church, but in moſt corrupt ages remained there, reproving and threatening them, praying and mourning for them, but not forſaking them. It is that, Ezek. 9. 4. they are noted, as St. *Auguſtine* obſerveth, that mourne for the corruptions of the time, not who ſeparate themſelves from the Church. In the New Teſtament we find not Chriſt, nor his Apoſtles to forſake the Church, but remaine in it, though marvellous corrupt; teaching, reproving, correcting, mourning for it. So of the Paſtors of the ſix Churches of *Aſia*; their corruptions noted, and their Angels biding with them. To this purpoſe is that, Hebr. 10. 24, 25, 38, 39. *Doctrine.*

Becauſe no man ought to ſeparate himſelfe from the true Church of Chriſt: Now ſuch is an aſſembly profeſſing the true faith, notwithſtanding other corruption; for as holineſſe, if it might be ſuppoſed without true faith, cãnot make a true Church, but falſe doctrine and errour in the foundation overthrows it for being a Church: So *è contrà*, corruptions in manners cannot make it no Church, when true faith is taught and maintained. *Reaſ.* 1.

Becauſe ſeparation and excommunication from a particular Church, is the moſt heavy and greateſt cenſure of the Church; which as no man ſhould incurre by his evill behaviour, ſo no man ought to inflict upon himſelfe for the corruptions of others, who happily deſerve to be ſeparated themſelves. *Reaſ.* 2.

To condemne all thoſe who withdraw themſelves from our aſſemblies, becauſe of corruptions amongſt us, crying out of thoſe who will remaine among them, to the benefit of the good that is there to be had. But to ſuch an one I ſay, as *Auguſtine* anſwered *Petilian*, That he did not well to leave Chriſts heape of Corne, becauſe the chaffe was in it, till the great winnowing day; and that he ſhewed himſelfe to be lighter chaffe, driven out by the wind of temptation, that flew out before the comming of Chriſt the winnower. What folly is it for a man to leave the Jewells and Plate in the Gold-ſiners ſhop, becauſe of the Iron tongs and black coals? What warrant have they, when as *Noah* left not the Arke for all the uncleane beaſts? *Uſe* 1.

Non habes quod objicias, frumentis Dominicis paleam uſque ad ventilationem ultimam ſuſtinentibus, à quibus tu nunquam receſſiſſes, niſi levior palea vento tentationis, & ante adventum ventilatoris avolaſſes. Aug. *contr. Petilian. Cap.* 1. 18.

To teach every man not to be ſo offended for the corruption of the times, as to ſeparate himſelfe from the Church for them. * If they had loved peace, they had not broken unity, ſaith *Auguſt*. And in another place, *Uſe* 2.

* *Si amarent pacem, non diſcinderet unitatem.* Aug. *contr. lit.* Petiliani, *lib.* 24.

* *Vas in honore ſanctificatum, debuit tolerare ea quæ ſunt in contumelia, nec propter hoc relinquere domum claritatis Dei, ne vel ipſum in contumeliam, vel ſurcum projectum de domo ſit.* Aug. *contr. epiſt. Parm. lib.* 3. 5.

A veſſell of honour ought to tolerate thoſe things that are vile, and not therefore to forſake the houſe of God, leſt himſelfe be caſt out as a veſſell of diſhonour, or as dung. That certainly which is, 1 Cor. 5. 13. *Put away from your ſelves the wicked perſon*, is to be underſtood of thoſe who have authority, which if they exerciſe not, is their ſinne, not mine, or thine: Shall I forſake the good, and the Church where I may be ſafe, for their evill? *Nec quiſquam ſine conſenſu cordis ſui ex ore vulneretur alieno.* Let no man then ſeparate himſelfe; for why ſhould a good, pure, and ſound member ſeparate it ſelfe from thoſe that are corrupt, and cut it ſelfe off, both to make the whole worſe, and to loſe to it ſelfe the good it might have by abiding?

For us.] The Prophet who had the leaſt hand in the ſinnes, and was the leaſt cauſe of the burden, he feares, and as it were mournes, and ſeeketh how to avoid it, when the Prieſts, who were the cauſe of it, are ſecure and careleſſe.

Doctr. It often falls out, that the faithfull mourne, and feare the plagues they foreſee, when they who have deſerved them, ſleep ſecurely, and rather provoke God ſtill; Mich. 1. 8. Therefore will I mourne.

This hath beene by your meanes.] Here is the reaſon why God will not accept their prayers, becauſe they are authors and principall cauſes of the evill and ſinnes amongſt them.

Doctrine. The prayers of hypocrites and wicked men, whether Miniſters or Magiſtrates, or private men, whether ſuperiours, or inferiours, cannot be profitable to the Church, nor others for whom they pray, nor accepted of God. This is manifeſt here, as alſo by that, where the prayers of the wicked are rejected, with divers ſuch places. This the Lord taught, when in his Law he commanded that the Prieſt ſhould firſt offer for himſelfe, Levit. 4. 3. and Heb. 5. 3.

Reaſ. 1. Becauſe they are not profitable for themſelves, neither ſhall be accepted; much leſſe for others. Not for themſelves, Iſaiah 1. and 66.

Reaſ. 2. Becauſe they are in Gods ſight abhominable; Prov. 15. 8. ſuch cannot prevaile with him.

Object. *Balaam* prayed for the people of God, and was heard for them, and yet he was a wicked man. Numb. 23. 19, 20.

Anſw. A truth it is, St. *Auguſt.* ſo anſwereth *Parmen. contr. Epiſt. Parm. lib.* 2. *cap.* 8. proving they ought not to ſeparate themſelves, as they taught, becauſe men are polluted. But for the example, I think we may ſay, *Balaam* was not heard, ſaving his judgment, becauſe he certainly never prayed; hee did propheſie indeed in a certaine forme of prayer; therefore that ſpeech of

of his is accounted a bleſſing, becauſe he did ominate and foretell happy things which would befall to the people of God. But he never prayed indeed, for his heart went againſt it, it was utterly againſt his will; who for the wages of *Balac*, would rather have deſired to curſe; onely hee was compelled to it by the Spirit of God. Therefore he was not heard, which prayed not; but the Spirit of God, which in the good worketh the affections, and ſuggeſteth words, did onely put ſuch words into his mouth, for any good that ſhould come by them to the people of God, as for the terrour and deſtruction of *Balac*, who had ſet himſelfe againſt the people of God, to ſhew him, that not they before him, but he ſhould fall before them.

This ſheweth the folly and the vanity of the reaſon of ſome Popiſh and Popiſhly affected, who plead for lenity, connivence, and impunity, becauſe the King and his Children, the Realms and Dominions may enjoy ſo many prayers from them unto the Lord; their Jeſuites, and Prieſts, and all would pray for the State. The Argument is of force, to urge a State to uſe kindneſſe, and to intreate lovingly, and to ſpeake comfortably unto thoſe, both Miniſters and people that are truely religious; as *Darius* did well conceive it. Ezra 6. 9, 10. *And that which they ſhall have need of, let it be given unto them, day by day; whether it be young Bullocks, or Rams, or Lambs for the burnt offerings of the God of Heaven; Wheate, Salt, Wine, and Oyle, according to the appointment of the Prieſts that are in* Jeruſalem, *that there be no faults; that they may have to offer ſweet odours unto the God of Heaven, and pray for the Kings life, and for his ſonnes*; for they often ſtand in the gap, and keepe away much evill, yea, they prevaile for much good. One of theſe is better than a multitude of others, (as *Chryſoſt.* of wicked and godly, *Hom.* 26. *ad pop. Ant.* as one precious ſtone is better than a thouſand pibbles) And that breeds but confuſion and ſubverſion of all, when we deſire multitudes, as they doe in Theaters, and not an honeſt and good multitude. It is, I ſay, of force for the good, but not for theſe wicked hypocrites and treaſonable Prieſts and Jeſuites, and all ſuch, ſpecially underſtanding Papiſts, who have given up their name to Antichriſt, whoſe prayers cannot profit the King and State; who if they pray, pray but as *Balaam* bleſſed Gods people, againſt their hearts; who if they could pray with their hearts, yet ſhould never prevaile, nor be accepted, being as they are. And to them wee may uſe that of *Tertul. Apolog. cap.* 34. * Be thou religious towards God, who wouldeſt have him to be favourable to the Emperour.

Uſe 1.

* *Eſto religioſus in Deum, qui vis eſſe imperatori propitium.* Tertul. *Apolog. cap.* 34.

This teacheth the fearefull caſe and condition of that Church and State, where they who ſhould ſtand in the gap & breach before

Uſe 2.

fore him to turne away his wrath, leſt he deſtroy them, are men themſelves who provoke Gods wrath; of whom it may be ſaid, as Ezek. 13. 4, 5. *O Iſrael, thy Prophets are like the foxes in the waſte places; yee have not riſen up in the gaps, neither made up the hedge for the houſe of Iſrael, to ſtand in the battell in the day of the Lord:* undoubtedly that State muſt expect a judgment from God, beſides that it is one it ſelfe, when God takes away good men, ſuch as were the Charets and horſemen of Iſrael, their defence and preſervation, who prevailed more by their prayers, as *Moſes*, Exod. 17. then all the Hoaſt did by their ſpeares; ſpecially when their ſucceſſours are wicked and prophane men, that provoke God to wrath by their wicked lives. It goes hard with the Church when her good Prophets are by God forbidden to pray for it, as Jer. 14. 11. But yet if they remaine with them, though they cannot prevaile at one time, yet they may at another; but more hard when he takes them away, when they are without hope of having them to ſtand up for them againe; but worſt of all when they are ſuch as are of lewd life, who thereby provoke God againſt them. Therefore theſe both ſhould bee mourned for, the loſſe of the one, and the ſucceſſion of the other: for the former are, as the King ſaid, the Charets and the horſemen of Iſrael, the latter are the Charets and horſemen againſt Iſrael; for not being with it, they are againſt it: of good Miniſters we may ſay, as Pſal. 127. 4, 5. as are the arrowes in the hand of the ſtrong man, ſo are they who are her good Miniſters: bleſſed is the Church that hath a quiverfull of them, here is her proſperity and peace; hence is the ruine and overthrow of her Enemies. And on the contrary may we ſay of wicked Miniſters, whoſe prayers ſhall never be heard for the Church, but rather againſt it.

Object. This granted, then have we a warrant to ſeparate our ſelves from the Church or congregation, where a wicked Miniſter is, for why ſhould we joyne with a Miniſter that God will not heare?

Solut. The *Donatiſts* made the ſame objection to *Auguſt. loco prædicto*, to which the ſumme of his anſwer is, that when they pray with the congregation, they are heard, though for their own wickedneſſe they deſerve to bee rejected, becauſe of the piety and devotion of the people who joyne with them; whence I collect, that though the Miniſter ſpeake the words, yet they are not his prayers only, but the prayers of the Church: As in an other caſe, though the Miniſter deliver the ſignes, yet it is not his ſacrament, but Chriſts, and ſo may be profitable, notwithſtanding the corruption & inſufficiency of the Miniſter; ſoin this. For this muſt be underſtood, that in the congregation ſome one muſt conceive a prayer for all the reſt, leſt in a multitude there ſhould be

con-

confuſion and tumult, if every one ſhould in his own words utter his prayer in the Church; therefore the Miniſter he is the mouth of the Church. If he be a faithfull one, he ſhall bee heard together with the Church; if otherwiſe, not he, but the faithfull people, who ſpeake to God by his words. But you will ſay then, what loſſe have we if the Miniſter be wicked? I anſwer, many wayes, becauſe the corruption of men is ſuch, that as they like the Word and Sacrament worſe, becauſe they diſlike him that brings them, and finde not ſuch joy and comfort in them, as by his hands they like; ſo they cannot bee, nor are not ſo affected to joyne in prayer with a man they like not, or thinke not well and reverently of, to whoſe perſons they have juſt exceptions, ſo their prayers are not as they ſhould be, neither he with that ſpirit and affection utters their petitions to God; which might affect their hearts to more zeale in prayer. Beſides, they want the benefit of his prayers in private, who ſhould mourne for them, and pray for them, when they are following their neceſſary affaires, or their convenient pleaſures, or are living in their ſins; be a *Moſes*, to hold up his hands for them, a *Job*, to ſacrifice for them, as Jer. 13.17. or as *Paul*, Act. 20. 31. All which a good and faithfull Miniſter will doe, but hee that is not, will be as careleſſe and ſecure as he can be, and never doe it, or if he ſhould, yet not be accepted.

This hath been by your meanes,] the ſinnes of the people are imputed to the Prieſts, becauſe they taught them not better, nor reproved them of this, *ante*, verſe 7.

Will hee regard your perſon,] Hee will not; your office and place and dignity in the Church, ſhall not make him receive your prayers.

As God to elect and call men, and to give them the promiſes and poſſeſſion of Heavenly things is moved by no outward priviledge or dignity of the fleſh; ſo to heare their prayers, and to accept their ſervice, is he not moved by any dignity of perſon, any vertue of place or office, nor by outward priviledge, if faith and holineſſe of life be wanting: here it is apparent in theſe Prieſts, not accepted for all the dignity of their office. *Cain* was the firſt borne, and had that priviledge, yet for all that God received not his offering, but *Abels*, Gen. 4. ſo betwixt the Phariſe and publicane, Luke 18. 10, &c. as betwixt the rich men and the widdow. Marke 12. 41, 42, 43. *Doctrine.*

Becauſe he is no accepter of perſons, Acts, 10. that is, for any outward thing; for he accepts for inward. It is borrowed from Judges, who being corrupt are ſwayed not with the uprightneſſe of the cauſe, but with the perſon, his place, his honor, his riches and ſuch like, which being denyed in God, ſhewes why he accepts not the wicked. *Reaſ.* 1.

Reaſ. 2. Becauſe he looks not as man looks, upon outward things.

Uſe 1. This will ſerve to check a corruption in our times, and not in ours onely, but that which hath ever beene in all ages; great men, nobles, and Princes, wealthy and worſhipfull perſonages perſwade themſelves, & ſo are ſoothed up by their flatterers, that a little thing from them is greatly accepted of God; a few cold prayers, a little devotion, a carleſſe hearing, ſhall be accepted from them, though they never trouble themſelves for the true feare of God, and to worke righteouſneſſe: whereas firſt, in reaſon, there is more due to God, where he hath given more. But why ſhould he accept leſſe from them? becauſe they are great; as if he were an accepter of perſons, or as if they were or could be great in reſpect of him.

Uſe 2. Let no eſtate hinder a man from this ſervice, for the beſt excuſeth not, the meaneſt makes us no leſſe acceptable.

Verse X.

Who is there even among you, that would ſhut the doores, and kindle not fire on mine Altar in vaine? I have no pleaſure in you, ſaith the Lord of Hoſts, neither will I accept an offering at your hand.

WHo is there among you,] Here is the rejecting of them and their ſacrifices threatened, which is the maine point in the verſe; but in the former part, as divers of the learned doe ſo take it, he returnes unto his former expoſtulation, reproving the prieſts for their ingratitude and corruption of his worſhip. And then it will be read, *who is there among you that will ſhut the doores: or doe you kindle fire on my Altar for nothing?* And ſome expound it, that the Prieſts would not ſo much as ſhut the doores till they had their wages payed; others, that they did nothing in Gods ſervice, but they were rewarded for; God arguing their unthankfulneſſe to him, by his bounty to them. But others take the words as they are here read, both more agreeable to the originall, as alſo more ſquaring to the preſent matter, to ſhew how he rejected them and their ſacrifice, when he wiſheth that ſome body would ſhut the doores of the Temple, or that they would offer none at all, and ſo keepe out the Prieſts that they could not come to ſacrifice any thing upon his Altar, which he did ſo diſtaſte and diſlike: and ſo it is; I would rather you ſhould not offer at all, then as you doe.

For

For the particular words. *And kindle not fire upon mine Altar.* q. d. that yee might not come to offer upon mine altar, kindle not my altar, ſo in the originall, a Metonymia. *In vaine*] *id eſt*, to no end, the word ſignifieth, freely, Job. 1.9. for nothing, ſo unjuſtly without cauſe; Pſal. 69. 5. ſo ſcotfree, without puniſhment, Prov. 1.11. to no end or purpoſe. Job. 2.3. Pro. 1.17. ſo here.

I have no pleaſure in you] The former is a wiſh, this is the reaſon of the wiſh. All is in vaine, and to no end, becauſe I like not you, and will none your ſacrifices, he ſhews that he eſteemed not theſe offerings, not from the nature, but from the minde of him who did offer them. If he were indued with piety and holineſſe, God would accept his offerings and ſervice; If otherwiſe, God would take no delight in them for all their offerings.

Neither will I accept an offering at your hands,] Theſe offerings he ſimply refuſeth not, being things he had commanded, but becauſe they were offered by them, qd. I am ſo farre from accepting at your hands theſe corrupt and imperfect ſacrifices, that if they were never ſo perfect and agreeing to the lawes of men preſcribed, yet I would not accept; you pleaſe me not, your gifts and offerings cannot be accepted of me: here is firſt a wiſh, and the reaſon of it; he wiſhed that they would offer no ſacrifices to him at all, rather doe him no ſervice, then doe it as they did.

The Lord had rather have no ſervice done unto him of the ſonnes of Men, then to have it done careleſſely and negligently, corruptly, and not as he hath commanded it. So is it manifeſt from this place, as from that, Iſaiah, 1.11, 12, 13, and 58.1, 2, and 66.3. Math. 7.22. and 6.1, 5, 16. *Doctrine.*

Becauſe this argues contempt of God, and, as we may ſpeak, of his perſon, yea often times more contempt, then not to doe the works of his ſervice at all; for where any man is duly reſpected, either for love or feare, there the duties and offices to bee performed unto him are done, neither negligently nor careleſly; as the child that honours his father, the ſervant that feares his maſter, doe with all diligence and care their dutyes: Where they are done coldly or curſarily, there is not the reſpect of the perſon that ſhould be. Againe, dutyes may be omitted without contempt, as of ignorance, not knowing what a man ought to doe, of infirmity or an erronious conſcience, becauſe hee thinks he may not doe that, which he can not doe in all perfection; But to doe them careleſly, and that wittingly with corruption, can have no ſuch excuſe, and ſo more contempt. *Reaſ.* 1.

Becauſe the Lord hath no need of the ſacrifice and ſervice of men; a man cannot be profitable to him, as hee may be to his neigh- *Reaſ.* 2.

neighbour. It is nothing to him that thou art righteous, that thou prayeſt, or performeſt any other ſervice unto him; Job 22. 2. *May a man be profitable unto God, as he that is wiſe, may be profitable to himſelfe?* therefore he, as a rich King, values not the gift, but the mind of the giver; he looks more to the manner of doing, than the deed; he reſpects more the heart, than the hand; the inward affection, than the outward action. No marvell then if he had rather have nothing, than careleſly and corruptly done. And this made him eſteeme more of the Widows two farthings and mytes, than of the rich mens treaſure.

* *Deus puram magis conſcientiam exaudit, quam precem.* Auguſt. *contr. lit.* Petil. *Donat. lib.* 2. *cap.* 53. * God rather heares a pure conſcience, than prayers.

Object. Phil. 1. 15, 16, 18. better Chriſt be preached any wayes than not at all.

Sol. It is better in regard of others, who have the benefit of it, and to whom by ſuch leaden and ſtony conduits God conveyeth the water of life, as a Gardener doth water to his plants: but it is not better in regard of them who doe it, for it maketh their condemnation more grievous. *Judas* preached condemnation to himſelfe, and yet no doubt converted ſome, as the reſt did. *Noah* was glad he could get ſome to build his Arke, himſelfe and his ſonnes being no workmen fit for it, but it profited them not a whit that built it; as good never have done it.

Uſe 1. This may teach us what to judge of our Church-Papiſts, who for feare of law, avoiding of loſſe, for eſcaping of impriſonment, doe reſort to our congregations, without conſcience and care, they are worſe than thoſe who doe refuſe to come, than open recuſants: for if to come to Church for a ſhew, to prophane Gods worſhip, and to doe it raſhly for ſiniſter reſpects, and in hypocriſie, be worſe than not doing, then they are greater offenders in comming, than others in abſtaining. The *Shechemites* were greater ſinners with *Hamor* and *Shechem* his ſonne, in taking the Sacrament of Circumciſion for profit, and ſatisfying their pleaſure, and to make a prey as they thought of *Iſrael*, Gen. 34. than the other Gentiles who refuſed it. So in this; they come to Church for advantage or profit, or ſaving of that they have; then is it better they ſhould not come at all. Nay not ſo, but it is leſſe evill, not more good. The goodneſſe is, that they labour to be inſtructed in that they ought, and to know how they ought, and to endeavour to come with care and conſcience, as is required. In the meane time hee that abſtaines, and comes not, is leſſe evill than he that doth come careleſly, &c.

Object. Why then ſhould Magiſtrates compell men to the ſervice of God, when he ſhall make them ſinne, and ſinne more than if they abſtaine?

The

The Magiſtrate may not compell any man to doe evill, that is a thing ſimply forbidden of God; but hee may compell a man to doe that which he may ſinne in doing of it. Things that men doe are of three ſorts: good, and commanded; evill, and forbidden; indifferent, and neither commanded, nor forbidden of God. In this laſt the Magiſtrate ought to have a ſpeciall and tender reſpect to the conſcience of his ſubject, though it be erronious, ſpecially when they are things of no moment, the doing of them little profits the Church, or Common-wealth; and the omitting of them doth prejudice it nothing at all. For the other, he is not to reſpect the erronious conſciences of men, as not to ſuffer them unpuniſhed for evill doing, though they ſhould pretend conſcience in it; ſo is hee not to abſtaine from compelling them to that which is good: for, that evill is adjoyned to it, it is not his fact that commandeth, but comes from their infidelity and corruption who are commanded, of which he cannot be accuſed, when he hath carefully endeavoured, that they be duely and rightly inſtructed and informed: for when he may ſay, the things I require are commanded in the Scriptures, I have done my beſt endeavour, that you may know the truth, and not periſh; and I will not ceaſe for hereafter to perſwade, and exhort, and command you; doe you need the Scriptures? conferre with the Miniſters, pray God to open your eyes; he hath then done his part. *Anſw.*

Ad fidem nullus eſt cogendus invitus, ſed per ſeveritatem, imo & per miſericordiam Dei, tribulationum flagellis perfidia caſtigari. Auguſt. *contr. lit.* Petil. *lib.* 2. *cap.* 38. And againe, *Si quæ igitur adverſus vos leges conſtitutæ ſunt, non lene facere cogimini, ſed malè facere prohibemini.* Ibid.

This teacheth the fearefull condition of ſuch as onely doe and performe the ſervice of God, but marvellous careleſly and corruptly; they heare the Word, they make prayers, they receive the Sacrament, but they are no more acceptable unto God, than if they did them not at all. God ſaith unto them, as a Father to his Child, and a Maſter to his ſervant, ſeeing them ſcambling over their duties and buſineſſe without care and reſpect, I had as leefe you did them not at all. Now what would we think of him that ſhould never pray, never heare the Word, never receive the Sacrament; would not every one thinke hee is an odious man to God? verily ſuch, and more odious, if it may be, is every one that doth theſe, but without care of courſe, without conſcience; they heare the Word, but without profit: God had rather have them away, than come to Church to deride his Word, to ſleepe or talke, there to prophane his worſhip. So they pray, but not with their hearts, but with their lips; their hearts are taken away with their pleaſures, profits, and delights. As Hoſea 4. 11. he eſteemes of them as well when they pray not; they receive the Sacrament, but without preparation, *Uſe* 2.

paration, without underſtanding what they doe, moſt unworthily they intrude themſelves to the Table of the Lord; God had as liefe have them away, their roome were as acceptable to him as their thronging, as his without the wedding-garment at the feaſt of the King. Matth. 22.

This is their fearefull condition; he that heares, is as though he heard not; he that prayes, as though he prayed not; he that receiveth the Sacrament, as though he did not; and ſo of all the ſervice of God, he is as acceptable to God in not doing them, as he is in doing, and *è contra*, as odious.

Object. Then a man had as good not doe at all? and ſo while you reprove one thing, you open the gap to another, from careleſſeneſſe to prophaneneſſe?

Anſw. If any man doe gather ſo, it is his collection, not my aſſertion; he, like a Spider or Toad, gathered venome and poyſon from ſweet flowers and wholeſome herbs. If a Maſter ſhould tell his ſervant doing his buſineſſe negligently, that he had as lieve he did it not, will he reply then, he will not; if he doe, ſhall he not for ſuch contempt be beaten with more ſtripes? Nay, a ſervant that would avoid that, and receive any wages and reward, will ſeeke to correct his errour, and reforme his corruption: ſo in this.

Uſe 3. This ought to inſtruct us that have any deſire to be accepted in our ſervice of God, and not to be rejected, as if we did neglect it altogether; to doe it with all care and diligence, and in the beſt manner that may be: doe we muſt. And then not to loſe our labour, and have no reſpect nor reward, we muſt endeavour to doe them as they ought to be done: heare with an honeſt heart, to profit; pray with a fervent ſpirit, to prevaile; uſe the Sacraments in knowledge and due preparation for them; theſe and all other parts of his ſervice as he requireth; elſe we are in a ſtrait, as the Lepers were. 2 King. 7. 3, 4. without the walls of *Samaria*, if they enter the City there is death, if they ſit ſtill, there is death alſo: So we, if we doe not, we diſpleaſe; if we doe, and not as we ought, we diſpleaſe alſo. They had a third way to goe out to the enemies, wherein their difficulty was the greateſt; but we have a third, wherein our comfort is the moſt, to doe them as he requireth of us.

Object. But ſome will object, *who is ſufficient for theſe things?* And this is but a cold comfort in a thing, that no body can doe, and therefore we were as good to doe nothing at all; for who can doe things as he requireth?

Anſw. I anſwer, we have a mercifull God to deale with, who in Jeſus Chriſt accepteth our affections for actions, our beginnings for perfections. 2 Cor. 8. 12. And upon this ground we muſt doe our endeavours, to doe it in the perfecteſt manner

that

that we may, that we may be accepted, and not abſtaine. It is a rule indeed in matters indifferent which are left to our choiſe, to refraine from them, becauſe our weakneſſe will bring forth ſome ſinne in the doing of them; As in exerciſes and recreations, when they cauſe us to ſweare, curſe, fret, and loſe our time: But in other things for which there is a commandement, and our own experience teacheth that we cannot doe them, without defects and infirmities, (As we cannot heare the word with that faith we ought, but wandring thoughts, and ſometime envious, covetous, ambitious deſires creep into our hearts,) yet muſt we doe, and not abſtaine, our imperfections hinder them from being perfectly good, but not from being accepted, while we condemne our imperfections, and deſire to doe better. And as the high Prieſt, Exod. 28.38. did beare the iniquity of the holy things; ſo though our holieſt offerings and works of righteouſneſſe have defects & wants, blemiſhes and ſtains of our corruptions, our high Prieſt *Chriſt Jeſus* will acquit us of them, and procure us favour and acceptation in the ſight of God.

I have no pleaſure in you,] The reaſon of his wiſh why he could deſire they rather ſhould not doe him ſervice, then doe it: and this carrieth the contrary, I diſlike you, I am angry and diſpleaſed with you, remaining in your ſinnes and corruptions.

Doctr. The Lord hath no pleaſure in ungodly men, ſuch as commit and continue in ſinne, and tranſgreſſion of his law, but he is angry and diſpleaſed with them; ſo is it here, Pſal. 5.4. for thou art a God that loveſt not wickedneſſe, neither ſhall evill dwell with thee, and Hebr. 10.38. 2 Sam. 15.26. hence it is that he is compared to a conſuming fire, even to his owne. Deut. 4.24. Therefore to ſhew his anger, towards thoſe who ſhould tranſgreſſe, how great it is, when he gave the law he deſcended with fire, and the whole mountaine burned about him.

Reaſ. 1. Becauſe the Lord hates iniquity, Pſal. 45.7. now then as Men who hate any liquor, doe diſlike the veſſell that it is in, for it; yea ſometimes grow to hates and abhorre it: ſo the Lord hating ſinne, diſlikes the ſinner, yea ſometimes growes to hate him, Pſal. 5.5. not the nature he made, not the man, but the wicked man: becauſe ſinne cleaves ſo faſt to him, as they cannot be parted: As when the ſent will not out of the veſſell, he hates both, as Saint *Auguſtine* ſaith, God hates iniquity therefore in ſome he deſtroyes it by damnation, as in reprobates; in others he takes it away by juſtification, as in the elect.

Deus odit iniquitatem, itaque in aliis eam perimit per damnationem, ut in reprobis; in aliis adimit per juſtificationem, ut in electis. Auguſt. *ad Simplicianum lib. 7. quæſt. 2. Col. 630. Tom. 4.*

Reaſ. 2. Becauſe as every one delights, and takes pleaſure in his like, which makes the Angels rejoyce at the converſion of a ſinner; And

And men rejoyce, and account it a glorious thing to have children like themſelves, and take the more pleaſure in them, when the ſucceſſion is like to prove like: ſo God in thoſe that are moſt like him, becauſe, ſaith *Cyprian*, then the divine gentry by their actions and practices may become more famous. Then muſt he be diſpleaſed with theſe, becauſe they grow more unlike him, and like to Satan his Enemy.

Vſe 1. Anger then ſimply in it ſelfe is not a ſinne, but as it is mixed with other perturbations and vices, ſeeing God is angry. As Chriſt was often and very vehemently, John. 2.13,14,17. and whenſoever he corrected and reproved ſinne, he ſhewed himſelf in his words very angry, Mat. 23.13. ſo hath *Moſes*, the Prophets, Apoſtles, and all the Saints: Therefore *Lactan.* ſaith, *ſine ira peccata corrigi non poſſe*, ſinne cannot be corrected without anger; for the ſight of ſinne is ſo horrible in it ſelfe, that he that is a good man cannot but be offended, moved and angry with the ſight of it. And he that is not moved at it, either allowes it, or doth not much deteſt it, or is willing to avoid trouble in correcting of it; hence the repreſſing of anger is a ſinne, being a great ſinne not to repreſſe, and that irefully, the ſinnes which are under our charge; as old *Ely*: for God hath given anger to the ſpirit of man, as an edge to a weapon, that when 'tis needfull we may uſe it, ſaith Saint *Chryſoſtome*. This then we ought to doe, imitate theſe examples, and be angry with ſinnes, and correct them to our power: but Ephe. 4.26. this place doth not ſimply forbid anger, but corrupt anger, by which we offend God: Now anger is vicious and corrupt; Firſt, if a man be angry raſhly, for no cauſe, or for ſmall cauſe, Math. 5.22. Secondly, if a man be angry for private injuries, not for them as they are ſins offenſive to God, but injuries to himſelfe: Thirdly, when the anger that ſhould be againſt the ſinne, is againſt the perſon, and turned to his brother; and this is that there forbidden: and it is thus underſtood; be angry, but not without juſt cauſe; be angry, not for private injuries, but vices, as they are againſt the law of God: Finally be angry, not with your brethren, but with their corruptions, and this is hence warrantable.

Quaſi gladio aciem, ſic mentis noſtræ iræ acumen impoſuit, ut eo cũ oportet utamur. Chry. ho. 6. de laudab. Paul.

Vſe 2. Seeing God will be angry with all, both elect and reprobate for their ſinnes, and moſt diſpleaſed with them; This ſhould perſwade us not to be ſecure, but to paſſe our lives in the feare of the anger of God: To this one thing bend wee all our endeavours and powers, that we ſinne not, and ſo provoke the anger and diſpleaſure of God; for of this wee may be ſure that Gods word ſhall be fulfilled. Pſal. 89.31,32. *If they break my ſtatutes, and keep not my commandements, then will I viſit their tranſgreſſion with a rod, and their iniquity with ſtroakes*: wrath and diſpleaſure

ſure followes the ſinner, as the ſhaddow the body. But if God ſpare, and be not angry, that is, ſhew it not, *Magna eſt ira non iraſci*; 'tis a ſigne of greater diſpleaſure: The maſter that reſpects his ſervant corrects him for a ſmall fault; if he let him alone, it may be thought he doth it till great faults bee joyned to it, and he may either puniſh more, or caſt him out of his houſe: ſo in this. *Chryſoſt. in Mat. ho. 17.*

Neither will I accept an offering at your hand.] Becauſe he is diſpleaſed with them, therefore he will not accept their offerings, nor their ſervice and prayers.

The perſon of a man muſt firſt pleaſe God, before his prayers, his offerings, or any worke that he doth can be pleaſing or acceptable to him. That is, before reconciliation & juſtification they are unaccepted. It is hence manifeſt, becauſe he rejecteth their offerings, being diſpleaſed with their perſons hereto belongs that, Ge. 4. 4. & that Prov. 15. 8. *The ſacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable unto him.* Hence Iſaiah, 1. 13, 19. 1 Pet. 2. 5. *And yee as lively ſtones bee made a ſpirituall houſe, an holy prieſthood, to offer up ſpirituall ſacrifices acceptable to God by Chriſt Jeſus.* Hebr. 13. 16. *Doctrine.*

Becauſe all workes are made acceptable to God by faith, as all things are made pleaſing to men by the light; ſo *Chryſoſt.* and without it nothing is; Hebr. 11. 16. Now faith is that which makes the perſon accepted; for by it we are juſtified, Rom. 5. 1. and made *the ſonnes of God.* Rom. 3. 26. *Reaſ. 1.*

Becauſe before they are ſtrangers, Ephe. 2. 19. yea and enemyes, Rom. 5. 10. now things done by ſtrangers are not greatly gratefull, but by enemies they altogether diſtaſte us. *Reaſ. 2.*

This confuteth the Papiſts, who make good workes the cauſe of our juſtification and reconciliation to God; when, as they can not be good, ſo they can not be acceptable before we be reconciled and acceptable in his ſight. How doe they then juſtifie us and reconcile us? for that which muſt juſtifie and reconcile another, muſt needs it ſelfe be in favor; for as that is true of S. *Auguſtine*, *Opera non præcedunt juſtificandum, ſed ſequuntur juſtificatum*, So that is as true, whenſoever they come they are not acceptable in themſelves, becauſe they are imperfect, our evill works are perfectly evill, and ſo deſerve to be caſt out of favour; but our good works are not perfectly good, and ſo cannot procure favor of themſelves. *Uſe 1.*

If any object, as ſome of our Papiſts ſticke not to doe, that we are juſtified by works, becauſe by faith, for faith is a worke; I anſwer, faith is not our worke, but Gods in us. John 6. 29. Againe, though having received faith we doe beleeve; yet it is not faith, or the worke of it, that doth juſtifie us, but the righteouſnes of Jeſus Chriſt apprehended by faith: for as a hand that hath taken a treaſure doth not inrich *Object.* *Anſw.*

us, but the treaſure; and it is not the mouth receiving the meat, but the meat that doth nouriſh us; ſo in this. And being thus juſtified then we work, and our works are acceptable, becauſe we are firſt accepted in Chriſt.

Uſe 2. To ſtirre up every man to the tryall of his eſtate and himſelfe, whether he be indeed reconciled to God or no, whether juſtified or no, that if he be not he may labor and endevor to be; becauſe while he is in that condition, whatſoever things he doe, as they are but *ſplendida peccata, Auguſt.* ſo they are altogether unacceptable to God, whether he heare, or give, or receive, or pay; a heavy condition of a ſervant, that doe what he can, yet he can not pleaſe.

Queſt. But happily thou art deſirous to know whether thou art reconciled or no; and if not, how to come by it.

Anſw. I anſwer thee, if thou haſt true faith, then ſhall this be like the ſalt, 2 Kings 2. 21. which healed the ſpring of waters; and of it may be ſaid as there.

Uſe 3. This comforts God children, who are juſtified in Jeſus Chriſt, and ſo accepted in his ſight, their works, their ſacrifice and worſhip liketh him, howſoever they are done in imperfections, and in many great weakneſſes and are not ſo fully with their whole ſoule, minde and heart, as they ſhould be; but carry the touch of mans corruption, and are not able to abide the ſtrict and ſtreight judgment of God; yet becauſe they proceed from them who are accepted in Chriſt, they pleaſe him, and the imperfections are pardoned in Chriſt, and they taken for pure and holy. Prov. 15. 8. 1Pet. 2. 5. As a little thing done of a child is more acceptable, then much done by a ſervant.

VERSE XI.

For from the riſing of the ſunne unto the going downe of the ſame, my Name is great among the Gentiles, and in every place incenſe ſhallbee offered unto my Name, and a pure offering: for my Name is great among the heathen, ſaith the Lord of Hoſts.

From the riſing of the ſunne] Here is the ſecond part of withdrawing Gods mercy from theſe Jewes. And this is the removing of his worſhip & word from Jewes to Gentiles, ſet down by a compariſon of diſſimilitude betwixt Jewes and Gentiles. The

The propoſition of the Gentiles, and their great care and reſpect of his worſhip, verſe 11. the reddition of the Jewes, and their corruption and careleſneſſe of his worſhip, renewing the former expoſtulation, verſe 12, 13. In this we are to conſider the worſhip of God, & the circumſtances of it. In it we conſider, 1. the ground of it, *my name is great*, repeated in the beginning and ending of the verſe for more certainty of the thing; 2. the matter, *incenſe* and *oblation*; 3. the manner, and quality of it, *pure*, oppoſit to the *Jewes prophane* and *polluted* ſervice of God. The circumſtances, 1. perſons, *Gentiles*; 2. place, *everywhere*.

Now for the meaning: The Papiſts have wreſted this place, to eſtabliſh the doctrine of their Maſſe; but how abſurdly ſhall appeare, before we have ended with the Verſe; in the meane time we will ſearch the true meaning of them, as they ly in order.

For from the riſing of the Sunne.] Theſe words expreſſe the place; ſome expound them in the time preſent, and theſe either take them abſolutely thus; The Gentiles, though they have no knowledge of God but by nature, as much as they may learne out of the great bookes, the Heavens and the Earth, and the revolutions and changes of them, by the riſing of the Sunne, and the going downe of the ſame; yet they offer unto God oblations in their kind: Thus *Montanus*. But this cannot be, becauſe of the quality of the ſacrifice following; for it is ſaid to be pure, which could not come from them in that dimme light they had: Or conditionally, that the Gentiles would offer a *pure* ſacrifice, if God did reveale himſelfe to them as he hath to the Jewes. But the words are ſo abſolutely ſpoken, they cannot thus be taken.

Others, with more generall conſent on all ſides, take them in the future tenſe, or time to come: that the time ſhould come when the Lord ſhould tranſlate his worſhip from the Jewes to the Gentiles, and then ſhould they bring holy offerings: And this is after the comming of Chriſt, who ſhould take away the Ceremonies, and abrogate the forme of the Jewiſh worſhip, and bring in pure and ſpirituall ſacrifices.

Now by this is noted the place, that is, through all the whole world. Pſal. 113. 3. *The Lords Name is praiſed from the riſing of the Sunne, unto the going downe of the ſame.* Not that it ſhould be at one time in all places of the world, for that never was, nor ſhall be; but, as among the Jewes, ſo in the whole world, before Chriſts comming, the greater part of them were wicked Idolaters, and prophane men. Iſaiah 17. 6. and 6. 13. but ſucceſſively, now in one place, now in another, it ſhall be ſpoken and preached in all the parts of the world before Chriſts ſecond comming. Matth. 26. 13. Pſal. 2. 8. *Aske of me, and I ſhall give thee the Heathen for thine inheritance, and the ends of the earth for thy poſſeſſion.*

My name ſhall be great.] Here is the ground of Gods worſhip; The Name of God, ſignifying diverſe things, in this place may be taken either for himſelfe, as a mans name is put for his perſon, Acts 2. 21. or for his excellency, majeſty and glory; as Name for fame. Exod. 34. 5, 6. Phil. 2. 9. Gen. 11. 4.

Is great] Not that God is great or leſſe, *Magnum & parvum ſunt ex iis quæ ſunt ad aliquid. Ariſtot.* but ſhewed, or declared, or acknowledged to be great; as the word ſanctified is uſed, Math. 6. 9. and the word juſtified, Math. 11. 19. Jam. 2. 21.

Among the Gentiles] The perſons, by condition Gentiles, or Nations, taken ſometime generally for a company of People conſiſting of many families gathered together, Iſaiah, 1. 4. Ioh. 11. 52. Secondly more particularly for all people beſides the Iewes, all Infidels, Gods people being taken from among them only, Iſaiah, 49. 6. And ſo it is amongſt thoſe who were not Gods people before, amongſt them whom the Iewes accounted fooles, and did extreamely hate; ſpoken as it were to provoke them to make more care of the worſhip of God, according to the denouncing, Deuter. 32. 21.

And in every place incenſe ſhall be offered unto me] The matter of this offering or worſhip is firſt ſaid to be incenſe, by which is underſtood prayer, invocation and thankſgiving as, Pſal. 141. 2. *Let my Prayer be directed in thy ſight, as incenſe: and the lifting up of my hands as an evening ſacrifice.* Revel. 5. 8.

Secondly, It is ſaid to be an oblation or offering, by which is not underſtood the Leviticall offering abrogated by Chriſt, neither the ſacrifice of Chriſt upon the croſſe, which none can offer but he; and which only was to be performed and offered upon the croſſe before the gate of *Jeruſalem*; nor the ſacrifice of the Maſſe, as ſhall after appeare, but by this is underſtood a mans ſelfe, every faithfull man with all that he hath; for every one of Gods ought both to conſecrate himſelfe to the ſpirituall worſhip of God, and as it were ſacrifice himſelfe, and alſo offer up the ſacrifice of prayer and praiſe, and of repenting, juſtice, almes and other things pleaſing to God. Rom. 13. 1. 1 Pet. 2. 5. Heb. 13. 15, 16. Pſal. 4. 6. and 5. 19. And of this *Irenæus, Tertullian* and diverſe other underſtand this place.

Pure] not ſimply without ſpot, Iſaiah, 64. 6. but as the Church is called holy and without ſpot, Cant. 6. 9. firſt, in regard the perſon offering it is in Chriſt, and as his perſon hath his obedience and righteouſneſſe applyed and imputed to it, ſo his obedience hath Chriſt to cover the wants of it. Heb. 13. 15. 1 Pet. 2. 5.

Secondly, In regard of inward ſanctification, the ground of it, the party being regenarate by the worke of his ſpirit, and ſo every

very action in him, part holy and good, and well pleaſing to God, as comming and proceeding from his Spirit, though having a taſte and ſent of our infirmities, as water paſſing by a Pipe or Chanell. Rom. 8. 26. and 15. 16. Acts. 15. 9.

This, though a threatning, yet is according to that, Deuter. 32. 21. and ſo a kind of provocation to the Iſraelites, provoking them from the example of the Gentiles with a holy emulation in piety and the worſhip of God. The Iewes embraced not ſincerely the worſhip of God, but putting it as it were from them, the Gentiles received it.

When one Church maketh not account of the truth and worſhip of God, or doth reject it, another ſhall embrace it. *Doctrine.*

From the riſing of the Sunne unto the going down of the ſame,] The Lord, though he had ſhewed much mercy and goodneſſe upon the Iewes, he is not emptyed by it, but hath the like in ſtore for others, the Gentiles.

The Lord is marvelous rich in mercy, and liberall in giving his goodneſſe to the ſonnes of men, neither weary in giving, nor ever waſted with giving; manifeſt from this example, and Iam. 1. 5. *If any of you lack wiſdome, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it ſhall be given him.* Rom. 10. 12. *for there is no difference betweene the Iew and the Grecian; for he that is Lord over all, is rich unto all that call upon him*: he gives, at all times, Luke 22. 12. his ability is great, Ephe. 3. 20. the effects prove it, giving more then they aske, to to *Abraham*, for one ſonne deſired, he gave a ſeed as the ſtarres in the heavens; To *Iſaac*, Gen. 25. 21, 22. to *Iacob*, Gen. 48. 11. To *Solomon*, Kings, 3. 11. *Uberior eſt gloria, quam precatio, Ambroſe in loc.* *Doctr.*

Becauſe he is creator, and Lord of all, and by creation they are his ſonnes, he their father. Therefore as a father he will provide for all his their portions; as *Abraham* did, Gen. 25. 6. yea and ſuch is his care, that he cannot endure their want. Now they are in themſelves continually wanting; though he give one thing, they have need of another; as a ſhip and a net that muſt ſtill bee mending. *Reaſ.* 1.

Becauſe it is agreeable to his magnificency and greatneſſe to deale thus liberally; as it is agreeable and becommeth a Prince to deale according to his magnificence and greatneſſe. *Reaſ.* 2.

Becauſe it might be manifeſt the things they receive come to them not for their deſerts, or the merit of their prayers, or any things elſe, but of his love and mercy, when he dealeth ſo bountifully. *Reaſ.* 3.

Prayers are not meritorious, Iam. 1. 5. *Uſe* 1.

If any want, he himſelf is cauſe of it. *Ibidem*, to all men. *Uſe* 2.

An encouragement to aſke. *Uſe* 3.

Uſe 4. To learne to be liberall and not weary of well doing. Gallat. 6.9.10.

From ſunne riſing to the ſun ſetting in all places and nations is the worſhip and word of God propagated.

Doctrine. The Church under the times of the Goſpell, and ſince Chriſt, is not, as it hath been, limited to one Nation, as to the Jewes, Pſal. 147, 19, 20. Iohn, 4. 22. but thoſe limits are plucked up, and it is inlarged to all the Gentiles, not one or two Nations of them, but to all the world.

Uſe. This overthroweth the Church of Rome, who limit the Church which is enlarged by God, affirming that to be only the Catholique Church which is at Rome, or which is ſubject to the Romiſh tyrant; how then is it to all Nations, are all ſubject to it? how Catholique, when it is but a particular Church? what is Catholique but univerſall? Now to ſpeake thus, the Romane Catholique Church, is to ſay, the particular univerſall Church; which in any reaſonable mans eare is moſt abſurd.

Catholique faith *Auguſt. Epiſt.* 48. *ex communione totius orbis.*

Obiect. But ſome times particular Churches were called Catholiques.

Anſw. So they were; but then as *Auguſt. Cont. Epiſt. Fundani. cap.* 4. Every Church did it, and no one Church aſſumed this prerogative unto it ſelfe more then another; neither was Catholique oppoſed to particular, but to hereticall. The Catholique faith was accounted the true faith, and the Catholique faith oppoſed to Hereſie, and the Catholique Church to hereticall Churches: And in this kinde the Church of Rome can leſt challenge it to it ſelf, for it is leaſt Catholique, being in many things hereticall.

The Jewes corrupting and contemning the worſhip of God, the Gentiles are called: through their fall ſalvation is come to the Gentiles.

Doctr. God by the ſinnes of man takes occaſion to worke good to others, and to magnifie his mercy and goodneſſe: ſo here, by the ſinnes of the Jewes he bringeth good to the Gentiles, and glory to his owne Name.

Reaſ. 1. Becauſe he may take from the wicked any juſt occaſion of accuſing his providence and government, becauſe he ſuffers ſinne to be, that could prevent it, which indeed is a ſinne in him that doth it not, who is bound to it; but it is not ſo with God. The Phyſitian is not to be accuſed when he maketh his patient ſick, to bring him to health; leſſe here God, not making him ſinne, but leting him alone to his own corruptions.

Reaſ. 2. Becauſe he is moſt wiſe, good and powerfull, and would ſo manifeſt himſelfe, by bringing light out of darkneſſe, good out out of evill; for to make good, or to work good by good, would nothing ſo manifeſt this: To make ſome excellent work of pure gold is no great thing, a ſlender Artizant and a ſmall ſkill will doe

doe it; but of baſe lead to make pure gold is admirable Alchymie: ſo to bring good out of good is *Humanum*, but good out of evill *Divinum*.

Why then ſhould any be puniſhed for ſinne, or why ſhould not men ſinne, that the goodneſſe of God may be more magnified? *Object.*

Such two objections were made to St. *Paul*, Rom. 3. 5,6,7,8. where alſo his anſwer is to the firſt, verſe 5. this is moſt abſurd; for then ſhould God judge unjuſtly, which no man may ſuppoſe that he which is the judge of all the world ſhould be unjuſt; and addeth, *abſit*, which he uſeth often when he ſpeaketh of things, which ſhould not once be thought, and which the minde of a holy man ought to abhorre once to thinke of: To the ſecond he anſwereth verſe 8. *whoſe damnation is juſt*; Shewing that ſuch an error is ſo farre differing from his doctrine, that he condemns both it, and the teachers and ſuggeſters of it. For good is not an effect of the evill, that it of it ſelfe brings forth any ſuch thing, but that comes by the wiſdome power, and goodnes of God: He hath given man a law that he muſt follow, and not doe other things upon expectation of effects; for a man may be condemned for the evill, whatſoever effect it brings forth by the goodneſſe of God, as *Judas*. And if any man thus reaſon, it is as if he that had been ſicke of ſome deſperate diſeaſe, which when he is cured, and the ſkill of a Phyſitian grown famous by it, he will againe ſurſet to fall into the like diſeaſe, that the Phyſitian might be more famous; or as if poore men and beggers ſhould reſolve ſtill to bee in need and to begge; becauſe that might magnifie the bounty and magnificence of the rich. *Solut.*

When we ſee the hatred and malice of men to profit others, by their perſecutions in word or deed, ſo that they are made more zealous and carefull, more upright and entire, there is no excuſe for men, nor thanks to them to be given, but the glory is to be given to the Lord, who thus turns things, & makes good out of evil, *Perſecuters unto the Martyrs, ſaith Saint* Auguſtine, *are as the hammer is to gold*, as the Mill to wheat, as the oven to bread, as the furnace to mettall, profit them, worke them, and purge them, but no thanke to them: it is not out of the nature of them, but from the ſkill of the Gold-ſmith, the baker, &c. for they would conſume the gold with the droſſe, the wheat with the chaffe, and bruiſe them in peeces, if he did not temper, and moderate, and uſe them for the good of them, ſo it is in this. Rom. 8.28. *Uſe* 1.

We are in the latter dayes, wherein iniquity hath got the upper hand, and ſinne doth abound: it is matter of griefe and trouble, if we conſider what they are, and what of themſelves they bring; the wrath of God, his rod and plagues: yet are they or will be leſſe troubleſome, when we conſider that God can and will *Uſe* 2.

will turne them to his owne glory, and the good of his Church. To converſe among venomous creatures, to have to doe with ranke poyſon, is fearefull and troubleſome, as they are ſimples and in themſelves; but when they are once ſkilfully tempered by the Art of the Apothecarie, when the Phyſitians ſkill hath made a juſt and good compoſition of them, then, though it be not altogether toothſome, yet it is not ſo troubleſome nor hurtfull unto men; So in this.

Vſe 3. For imitation, to teach us to endeavour to make good out of evill, and by the ſinnes of men, our owne, or others, take occaſion to glorifie God the more; or to helpe and profit our ſelves or others: by our owne ſins, or others under our charge, to be humbled both to repentance, as alſo to true humility and lowlineſſe of mind, as *Paul*, 2 Cor. 12. 7, 21. In the ſinnes of others, not to triumph over them, but to bleſſe the mercy of God, and magnifie his goodneſſe, that he keeps us from the like, who have no leſſe in us the ſeed of them, than they have; accounting our ſelves as much beholden to God for keeping us from thoſe ſinnes, as if we had committed them, and he had remitted or pardoned them to us. As *Auguſtine.*

My Name is great.] Here is the ground of all the worſhip of God which follows; being ſmitten with a reverence & perſwaſion of his greatneſſe and Majeſty, they worſhip and ſerve him.

Doctr. The ground and foundation of all true and ſincere worſhip of God, is the perſwaſion and acknowledgment of his greatneſſe, and the want of it cauſe of contempt of God, and of his worſhip. What maketh mens perſons admired and ſought to but this? when they are accounted great, and men conceive ſo of them. This is manifeſt by that, Pſal. 104. 1, 2, 9, &c. Jer. 5. 22. Rom. 12. 1. conferred with *Cap.* 11. 33, 34, 35, 36. when *Pharaoh* would give no leave to the people of *Iſrael* to worſhip God, nor feare his Word himſelfe, he ſaid, *Who is the Lord?* Exod. 5. 2. Matth. 6.

Reaſ. Becauſe greatneſſe drawes honour and reverence of it ſelfe. The Heathen alledge why they worſhip the Hoaſt of Heaven, becauſe God hath given them ſuch majeſty and beauty. *Chryſoſt.* tells them it was their corruption, that they went not higher to ſee Gods greatneſſe.

Vſe 1. This diſcovers unto us a notable and devilliſh policy of Satan; when he would breed contempt of God and his worſhip, then brought he in images and image-making into the Church, that under the ſhapes and formes of baſe creatures, hee might wipe out of the minds of men the greatneſſe and infiniteneſſe of God, and impreſſe in them ſome baſe conceit of him, that their hearts might thinke but baſely of his worſhip and ſervice. 'Tis a moſt eaſie thing to contemne God in an image, ſaith one. They perſwade

Facillimum eſt, contemnere Deum in imagine.

perſwade men that it is to helpe devotion, as *Jeroboam* would make the worſhip of God eaſie unto the people, by ſetting up two Calves in *Dan* and *Bethel*: 1 Kings 12. but as hee made it to be abhorred, ſo theſe make Gods worſhip not to be regarded, and men more cold in it.

This may teach us the reaſon of ſo much corruption in the worſhip and ſervice of God, want of knowledge and perſwaſion of the greatneſſe and infiniteneſſe of God: Hence are additions and detractions from it; for if they were perſwaded he were infinitely wiſe, and onely wiſe, who needed no counſellour nor adviſer what is fit for his ſervice and worſhip, then would they never have ſo many inventions and traditions of their owne, on which they dote more, than they love that he hath commanded; as men dote more on their owne children, than they affect others. From this it is, that they either omit or contemne his worſhip, and the parts of it, or they performe them onely of courſe, for faſhion, and *pro forma tantùm*: hence they preferre man before him, ſeeking rather to pleaſe man, fearing rather to offend man, as if he had more rewards or puniſhments than God to conferre or inflict. *Uſe 2.*

To teach us, to the end we may worſhip him aright, to labour to be inſtructed, and to know his greatneſſe, and be perſwaded of his infiniteneſſe in wiſedome, and knowledge, and power, juſtice, mercy, bounty, and ſuch like. And this is to be had by looking into his workes, by ſtudying his Word, and by obtaining his Spirit. *Uſe 3.*

Among the Gentiles.] They who were not his people, nor beloved, neither had any thing that could deſerve love, but rather hatred, are choſen and called of God.

The election and calling of God, whether of a few or many, whether a Nation, or particular men, it is free, and without deſert, of mercy without merit. *Doctrine.*

And in every place.] Here is the place where the ſervice of God is to be performed, and ſpirituall ſacrifice to be offered unto him; not upon the Altar, or in the Temple, but every where, all places being indifferent, circumſtances regarded.

The Gentiles and Church after Chriſt, under the Goſpell, are not tyed for the worſhip of God, for prayer and invocation, and ſuch like, to the Temple and Synagogues; or in private worſhip to looke towards the Temple, where there were viſible ſignes of Gods ſpeciall preſence: Now they may pray every where, and worſhip God in every place; John 4. 21, 23. 1 Tim. 2. 8. onely this generality hath this reſtraint, prayers and worſhip may be performed in all places, but not all kind in all places; publique prayers in publique places, and private in private. For the firſt it is manifeſt, 1 Cor. 11. 18. Church is there *Doct.*

there taken for a publique place, becauſe of the oppoſition, *verſ.* 22. which thing is apparent through all eſtabliſhed Churches that have beene, or are, as the Hiſtories of all times ſhew they had open places and meetings for their aſſemblies and ſervice of God, except in time of perſecution. For the ſecond, ſee Matth. 6. 5, 6. prayer in the cloſet. So Gen. 24. 63. prayer in the field, Matth. 14. 23. prayer in a Mountaine apart.

Reaſ. 1. Becauſe then the Arke of Gods preſence and his mercy-ſeat was in the Temple, but now all ſuch ceremonies are removed; the ſubſtance being come, the ſhadows are gone. And now is he every where with his preſence, where hee is ſought for, as hee then was, but had limited them to that place to ſeeke him.

Reaſ. 2. Becauſe every one hath a Temple about with him whereſoever he is, 1 Cor. 6. 19. *Queſt.* Had not they ſo? *Anſ.* Yes: but God had limited them.

Reaſ. 3. Becauſe the publique place is moſt fit for publique, both for order and comelineſſe; and private for private, becauſe a man may more freely confeſſe and mourne for his ſinnes, and he may be more fit, being freed from the accurrences of eye and eare, by which the fraile heart of man and his mind is drawne away.

Uſe 1. To ſhew the errour of thoſe who thinke a publique place better for their prayers than private, when indeed the Church is as private as any other, when a man is alone; and then a publique place is more excellent for the worſhip of God, when the congregation is aſſembled for that purpoſe. When they are together, a man hath more helps, more incitations and provocations, being more affected, one kindling an another, as two burning coales or billets; their prayers more forcible and effectuall; otherwiſe when they are ſevered, one place is as holy as another, a mans cloſet and chamber fitter by much than any other, for the reaſons before. And a ſuperſtitious opinion of the place will make a mans prayer more unacceptable, both becauſe that affection croſſeth the flat aſſertion of God here and elſewhere, and againe eſtabliſheth the ceremony, and denyes the comming of Chriſt.

Uſe 2. A direction to every man to performe the worſhip of God every where: to lift up pure hands unto God in all places, performing publique worſhip in publique places, and accuſtomed times, ſerving God as is ſaid of *Anna*, Luke 2. 37. *Shee was a Widow about foure ſcore and foure yeares, and went not out of the Temple, but ſerved God with faſtings and prayers night and day*; which was *ſine omiſſione, non ſine intermiſſione*, ſaith *Beda*; and private ſervice in their private places: as God beſtowes private bleſſings privately upon men, as remiſſion of ſinnes, and requires

quires no witneſſe: Is't not abſurd, whereas God conferres benefits on us, he is content to doe it privately, yet wee will never worſhip God but before witneſſes, and for oſtentation ſake? ſaith Saint *Chryſoſtome*. *Hezekiah* turned himſelfe to the wall, and prayed.

Quomodo non abſurdum, ut in quibus nos ipſe beneficio afficit, ſolo teſtimonio noſtro contentus ſit: non autem in quibus ipſum colimus, alios teſtes quæramus, & ad oſtentationem quæ quæ faciamus. Chryſoſt. *hom.* 21. *ad populum Antioch.*

A comfort for all thoſe who by any occaſion may be excluded from the publique aſſemblies and places of Gods worſhip, whether unjuſtly excommunicated or caſt out of the Church, as he was that was caſt out, Joh. 9. or otherwiſe hindered by the violence of man, or the hand of God, yet whereſoever he be, in every place may he worſhip God, and God will reſpect and accept that worſhip from him. He that found out the once blind, now ſeeing man, though caſt out, will be found when he is ſought, though out of the Temple and Church; he that was found of *Hezekiah* in his bed, of *Paul* and *Silas* in the priſon, of *Jonas* in the Whales belly, of *Paul* upon the Sea, and in every place where they held up pure hands unto him; he is the ſame ſtill, and will be found of them that ſeeke him aright, every where. Princes have their times and places, out of which if they be taken, and petitions put up, they that doe ſo, offend; and for favour carry diſpleaſure. Sometime they are like to *Ahaſhneroſh*, Eſter 4. 11. ſometime as *Darius*, Dan. 6. 7, 8. but God is ever ready to heare. *Uſe* 3.

Incenſe ſhall be offered, and a pure offering.] The matter of this worſhip.

The Papiſts affirme, that by this can be underſtood nothing elſe but the moſt holy ſacrifice of the body and blood of Chriſt, offered in every place in the ſacrifice of the Maſſe; we underſtand it of ſpirituall ſacrifices, not reall; whether is moſt probable we muſt enquire.

They, to overthrow ours, and to eſtabliſh their owne, ſay; The word uſed for offering, *Mincha*, ſignifies an externall ſacrifice, which was made of Oyle and Incenſe, and ſo no ſpirituall ſacrifice. *Object.* 1. Bellarm.

To this I anſwer, that then it cannot be the ſacrifice of the Maſſe, which conſiſteth not of any ſuch things, but of the formes of Bread and Wine. *Anſw.* 1.

Againe, it is falſe which they ſay; for it is uſed for ſpirituall ſacrifice. Pſal. 141. 2. *Anſw.* 2.

But ſecondly, ſpirituall ſacrifices were amongſt the Jews, and he ſpeaketh of a ſacrifice which was not amongſt them; therefore it muſt be underſtood of the Maſſe, for he ſpeaketh of a new ſacrifice. *Object.* 2.

It is anſwered, here is never a word of a new Sacrifice, but of a pure *Anſw.*

a pure one; Not making the oppoſition betwixt new and old, as if they in the old Teſtament had never uſed theſe ſacrifices ſpoken of, but that they did not ſo frequently, neither relyed upon them ſomuch as upon their externall outward ſacrifices. But the oppoſition is betwixt the Leviticall ſacrifices which were offered in one only place, & for which God was offended that they were ſo corruptly offered, and the cleane ſacrifices among the Gentiles.

Obiect. Thirdly, It is called a pure ſacrifice: Now that cannot bee of ſpirituall ſacrifices, when ye ſay all the works of the godly are imperfect, and impure, as a menſtruous cloth; and only the ſacrifice of the Maſſe is pure.

Anſw. To this is anſwered, That the worſhip of God, performed according to his word and will, in it ſelfe is pure; and though there be many infirmities and ſpots in the faithfull, and in their manner of offering of them; yet, becauſe they offer up ſpirituall ſacrifice by *Jeſus Chriſt*, who by his bloud hath purged his Church, that he might make it without ſpot, and ſo their ſacrifices, they are pure. Hebr. 13. 15. 1 Pet. 2. 5. And as for their Maſſe, it is moſt impure: and to have it pure, they require the devoute and religious intention of the Prieſt, which being wanting makes it impure.

But that this cannot be underſtood of the Maſſe, and the ſacrifice in it, is thus proved: we would demand of them, whether they take theſe words properly, or figuratively; If properly, then this place muſt needs be underſtood of legall worſhip, and ſo doth not pertaine to the new Teſtament; yea then muſt they offer incenſe in the Maſſe as well as bread. If figuratively, then is the Maſſe a Metaphoricall and figurative ſacrifice, and not a true, reall, and outward ſacrifice, as they ſay it is. But if they will take the firſt metaphorically, and the latter properly, beſides the monſtrous abſurdity of it, ſee what follows; the word ſignifies a ſacrifice made of flowre, oyle and incenſe, a breaden ſacrifice, Levit. 2. 1. then overthrow they their tranſubſtantiation; for if they offer bread, it is not his body: finally, that this cannot be underſtood of the ſacrifice of the Maſſe, is apparent from circumſtance of place and perſon; for this may be offered every where, that not, but upon an Altar only; This by all the Gentiles, that by Prieſts only.

By this then we underſtand onely ſpirituall ſacrifices of the new Teſtament, as it is uſuall with the Prophets to ſet them out by the names of the ſacrifices of the old Teſtament, that they might more familiarly ſhew to them of this age, that the Gentiles are called to the true religion.

Incenſe ſhall be offered] He ſheweth that the Gentiles, called and converted unto God, will worſhip him.

Thoſe

Thoſe who are effectually called, and truly converted unto God, muſt and will worſhip him, be carefull and zealous of his worſhip and ſervice. Iſaiah, 27. 13. *In that day alſo ſhall the great trumpe be blowen, and they ſhall come, which periſhed in the land of Aſhur; And they that were chaſed into the land of Ægypt, and they ſhall worſhip the Lord in the holy mount at Jeruſalem*: Iſaiah, 2.3. 1 Pet. 2. 9. ſee it practiſed, 2 Kings, 5.17. *Moreover* Naaman *ſaid ſhall there not be given to thy ſervant two mules load of this earth? for thy ſervant will henceforth offer neither burnt ſacrifice, nor offering unto any other God, ſave unto the Lord.* Acts. 12 .41, 42. *Doctrine.*

Becauſe this is the end of their calling and converſion; Luke 1.73. now every thing tends to his proper end, and is carried to it by nature, as a ſtone is to his Center, and fire to his ſphere. *Reaſ.*

Hence we may gather why ſo many, and the moſt, are ſo little carefull for the ſervice and worſhip of God, being either neglecters or contemners of it; they are men uncalled, unconverted: called they are by the ſound of the word, Math. 22. but not effectually called and converted; and therefore no marvell if they worſhip him not, neither be carefull for his ſervice, when they are forward enough for dutyes to men; yea, and by this may we judge them not to be called, when every thing elſe hath his time, and they are carefull and diligent about the duties of civill honeſty, and the workes of their worldly callings, and can find no time for the ſervice of God and his worſhip, and think every houre or minute too much that is ſpent in offering up incenſe to the Lord; Their calling in week the day will not afford them time to pray unto God, unleſſe it be to mumble a few prayers when they are waſhing their hands, as Papiſts or other like, or putting on their apparell. But upon the Lords day the ſervice of God muſt permit them unneceſſarrily to doe things that might have been before, or may be done after, or have no neceſſity to be done at all: All the perſwading a man can uſe, yet ſhall he not prevaile in a weeke to perſwade them to ſpend ſome houres in reading and praying, in keeping the bookes of their conſciene in good order, when as upon the Lords day no perſwaſion needeth to make them keepe at home, and bee buſie in their account of the world; ever againſt the ſervice of God they object their calling, their children, their wives, profits, pleaſures, and ſuch like; but never the ſervice of God againſt them; doe they not ſhew they are uncalled, unconverted? *Uſe 1.*

To inſtruct as many as are called and converted, how carefull they ought to be of the worſhip and ſervice of God, yea, to ſhew and ſeale up their calling by this. *Peters* wives mother delivered from her feaver, preſenly adminiſtred unto Chriſt; when *Elijah* did but caſt his mantle over *Eliſha*, 1 Kings 19. 19, 20. *Uſe 2.*

he ranne after him to ſerve him: they muſt then remember Gods end, and not defeat him of it. They muſt remember what they were, and ſee his mercy, what they are, and acknowledge his bounty, who hath of bondſlaves made them free, of ſervants ſonnes. If he had but delivered them, all a man could doe were little enough; more, that he hath thus advanced them. Therefore muſt they doe him the more honor, and be more zealous of his ſervice and worſhip, and if they be upbraided for it, they muſt anſwer as *David* did, 2 Sam. 6. 21, 22. *Then* David *ſaid unto Michal, it was before the Lord, which choſe mee rather then thy father and all his houſe, and commanded me to be ruler over the People of the Lord, even over Iſrael: And therefore will I play before the Lord, and will yet be more vile then thus, and will be low in mine owne ſight, and of the very ſame maid ſervants, which thou haſt ſpoken of, ſhall I be had in honor.*

Incenſe and an offering] By the reall and outward ſacrifice of the Jewes, he underſtandeth the ſpirituall ſacrifice of the Gentiles, and Church under Chriſt.

Doctr. Under the Goſpell Chriſtians are freed from all outward, and reall ſacrifices to be offered immediately to God; and of them are only required ſpirituall ſacrifices, as their ſoules and bodies, their prayers and praiſes, their repentance and almes, Rom. 12. 1. Hebr. 13. 15, 16. 1 Pet. 2. 5. Phil. 4. 18. Iohn 4. 23.

Reaſ. 1. Becauſe their prieſthood is only ſpirituall, therefore is his ſacrifice only ſpirituall; ſuch as the prieſt, ſuch his ſacrifice, 1 Pet. 2. 5. *And yee, as lively ſtones, be made a ſpirituall houſe, an holy prieſthood, to offer up ſpirituall ſacrifices acceptable to God by Jeſus Chriſt.*

Reaſ. 2. Becauſe all thoſe outward ceremonies were ſhadows & types; now the body and truth being come, they are aboliſhed.

Reaſ. 3. Becauſe ceremonies and ſacrifices were given the Church for her infirmities, and onely as a help to keep her from the corruptions of Idolaters, til ſhe had received the ſpirit of God in a larger ſort and meaſure. St. *Chryſ.* compares the Church to a wife, and God to a huſband, and thus expreſſeth his purpoſe: If a man have a wife wantonly diſpoſed, he confines her to ſome certaine places, to her chambers and private roomes, that ſhee may not gad abroad at her pleaſure, and appoints her Eunuches & chambermaids diligently to attend her, that her honeſty may not be ſuſpected: ſo God dealt with the

Si quis uxorem habet propenſam ad impudicitiam, eam certis locis concludit, cubiculis & conclavibus, ut ei non liceat vagari pro arbitrio; addit praterea Eunuchos, pediſſequas & ancillas qui eam diligentiſſime cuſtodiant, ut fides ejus non amplius eſſet ſuſpecta: ita Deus cum Judeis, Hoſ. 2. 19. verum ille populus admodum fuit infirmus ac debilis & ad adulteria idolatriæ ultra modum proclivis; Quare Deus eam ſeparavit a cæteris nationibus, & in terra Canaan ſeorſim habitare voluit, a cæremoniis & ritibus undique cum a pædagogis cuſtodiri; ut fides ejus non eſſet amplius ſuſpecta: ita ut maritus, ſic Deus cum jam ſpiritum ſanctum per Chriſtum eccleſiæ donavit, cuſtodiam cæremoniarum ab ea removit. Chryſoſt.

the Jewes, Hoſea, 2. 19. that people was much inclined to adultery of falſe worſhip, therefore God ſhut them up from other Nations, and made them dwell alone in Canaan, and kept guard upon them with rites and ceremonies, as ſo many pedagogues, that their faith to him might not be ſuſpect. But now when God had given his holy Spirit by Chriſt unto his Church, he removed from her the cuſtody of ceremonies.

Our bodies are reall ſacrifices, ſo are our almes. *Object.*

The firſt is not outward; the ſecond is not immediately offered to God. And the ſacrifice is not the thing given, but the affection, as appeares by the difference which Chriſt put betwixt the widow and the rich rulers, in their offering to the treaſury. *Solut.*

Then are there now no externall reall Prieſts, ſuch as were under the Law, becauſe no externall reall ſacrifice: he who tooke away the ſacrifice, tooke away the ſacrificer. And as he was the end of the Law, that is, of the morall Law; becauſe he was the conſummation & perfection of it, working and perfecting that the Law could not; ſo was he the end of the ceremoniall law, as death is the end of all living creatures, becauſe by it they ceaſe to be ſo; ſo Chriſt their period; for by him they are aboliſhed. And if they, then the Prieſthood, he being the laſt externall and reall Prieſt: for otherwiſe the word ἱερεὺς is never uſed in the new Teſtament; but either to Chriſt in reſpect of his propitiatory ſacrifice, or to all true Chriſtians in reſpect of their ſpirituall ſacrifices, and never applyed to any Eccleſiaſticall order or function of men, as we commonly take the word, for a ſacrificer; but as by the etymology of it, it ſignifies an elder, a Preſbyter or Prieſt. *Vſe 1.*

To meet with a generation that lives upon the earth who being careleſſe of God, his worſhip and ſervice, as he hath preſcribed and commanded the ſame, doe pretend that if he would require ſuch ſacrifices as were in uſe under the law, they would be at any coſt with the Lord; like thoſe hypocrites, Mich. 6. 6, 7. *Where with ſhall I come before the Lord, and bow my ſelfe before the high God? ſhall I come before him with burnt offerings, and with calves of a yeare old? will the Lord be pleaſed with thouſands of rams, or with ten thouſand rivers of oyle? ſhall I give my firſt borne for my tranſgreſſion, even the fruit of my body for the ſinne of my ſoule?* when they could not endure what is told them. Verſe, 8. *hee hath ſhewed thee, O man, what is good, and what doth the Lord require of thee? ſurely to doe juſtly, and to love mercy, and to humble thy ſelf to walke with thy God.* Any thing but that they ſhould doe they pretend to be willing to doe, like children, who like any manner of education, but that their parents would bring them up in; If in a trade, oh if they might follow their book, *Vſe 2.*

any thing but that they ſhould, and their Parents would have. So with theſe; they know not, or will not know their owne heart, which is naturally irreligious, and never will like that is commanded, but would goe a whoring with their owne imaginations; and ever will like that they may not have, or will not be accepted, when they contemne that they have; and not reſpecting theſe, they cannot but contemne that is otherwiſe enjoyned, as Luke 16. 30, 31. he ſaid, Nay father *Abraham*, but if one come unto them from the dead, they will amend their lives. Then he ſaid unto him, if they heare not *Moſes* and the Prophets, neither will they be perſwaded, though one riſe from the dead againe. They are like to a woman, to whom one making love, and deſiring her perſon, ſhe diſliking his, anſwers him ſhe will give him any thing but her ſelfe, her riches, jewels, bracelets, and ſuch like; onely to put him off, becauſe ſhe ſees he deſires her perſon onely; and the other if he would deſire, ſhe would ſoone deny him.

Uſe 3. To teach us how wee ought now with all diligence and frequency performe theſe, and offer theſe ſacrifices more than they; theſe were common to us and them, they were burdened with others, of which we are eaſed, which were chargeable and toyleſome, Acts 15. 10. As, 2 Kings 5. 13. it was with *Naaman*; his ſervants came and ſpake unto him, and ſaid, Father, if the Prophet had commanded thee a great thing, wouldeſt thou not have done it? how much rather then, when hee ſaith to thee, Waſh, and be cleane? So ſay I, if he had laid that burden alſo upon us, ought we not to have done both? how much more when he hath eaſed our ſhoulders? And if we ſhould not, how ſhould we be juſtly condemned of unthankfulneſſe? The Wife that newly married had a wiſe and ſtrait Huſband, knowing her frailty and infirmities, and therefore ſet a watch over her, and appointed ſervants to obſerve her, till her affection and faith were ſetled, when ſhe ought and did honour, and obey, and love him: If ne free her from them, and ſet her at liberty from that grievous bondage and tedious thing, will ſhe then honour him the leſſe? Queſtionleſſe ſhe ought not, but if ſhe doe, as the corruption of all is to waxe worſe by liberty, then is ſhe condemned of unthankfulneſſe the more. So 'tis with us.

Incenſe.] The worſhip, prayers, and ſervice of the Gentiles is reſembled by this, not onely familiarly to ſhew to them of that age, but to teach, that their ſervice, works, and worſhip is acceptable unto God, as ſuch things are acceptable to the ſmell and ſences of men; for in them God tooke no delight at all, neither could doe, his nature being ſpirituall.

Doctrine. The works of Gods children, their worſhip, ſervice, and ſpirituall

ſpirituall ſacrifice is delightfull and acceptable to him, as ſweet perfumes are to the ſmell of men.

And a pure offering.] It is oppoſed to the *Jewes* ſinnes, who offered unto God polluted and unperfect ſacrifices, not ſuch as they ought, and ſuch as were according to the Law. But now their offering ſhall be pure.

The works, actions, and worſhip of ſuch as are truely called and converted, are holy and pure: Thus propheſieth *Malachy*, that the Gentiles converted unto God, their workes and worſhip of him ſhall be a pure offering. Thus St. *Paul* ſpeakes of the offering of the *Romans*, *Chap.* 12. 1. that it is holy. *Jude* calls their faith moſt holy, *verſ.* 20. There were a few in *Sardis* truely religious, and converted, their garments were undefiled, Revel. 3. 4. *Doctrine.*

Becauſe they are done according to his Word, now they walke by that rule; things before they did at randome, now they know his Will, and after that they doe. And it is a rule, that worſhip performed according to the Word, in themſelves are good and pure; as the ſacrifices which were according to the Law, were pure and cleane for the matter of them. *Reaſ.* 1.

Becauſe the parties are holy, they are a holy Prieſthood; 1 Pet. 2. 5. now a good thing done in matter by holy men, muſt needs be holy. *Reaſ.* 2.

But how can they be holy, when there is *eadem ratio totius & partis*. And the Church for ſpots is compared to the Moon, Cant. 6. 9. *Object.*

This is anſwered, that he is ſo, becauſe he is in Chriſt, and hath his righteouſneſſe imputed to him, both to his perſon, and his obedience, 1 Cor. 1. 30. *& non radiis ſolaribus, ſed ipſo ſole amictus*; Revel. 12. 1. as the Church is ſaid to be cloathed with the Sunne. Hebr. 13. 15. 1 Pet. 2. 5. *Anſw.*

Thirdly, becauſe of his inward ſanctification, the ground of it, the party being regenerated by the works of the Spirit, and ſo every action is in him part holy, and good, and well pleaſing to God, as comming and proceeding from his Spirit, though having a rang and taſt of his infirmities, as water paſſing through a pipe or chantell. Rom. 8. 26. and 15. 16. *Reaſ.* 3.

This teacheth what to judge of the works and worſhip of all that are uncalled and unconverted, not onely of Heathen and Infidels, but of unbeleevers in the Church, they muſt needs be impure and unholy, elſe were it nothing that is here affirmed of theſe after their calling. And indeed needs muſt it be; for, Tit. 1. 15. *Unto them that are defiled and unbeleeving is nothing pure, but even their mind and conſcience is defiled.* So farre is it that they ſhould be *merita præparatoria*, as ſome Papiſts ſpeake of them; for unholy things cannot pleaſe him, leſſe procure or de- *Uſe* 2.

ſerve good things from him: though they doe the things for matter good, yet a good thing is oftentimes marred in the handling, and more when they are done by ſome men, and ſuch men.

Uſe 2. Secondly, this proves that mens callings are free, without deſerts, when the things that they doe before, even their beſt are impure and unholy, ſuch, as God ſhewed his great patience in that he did not confound them for them; and more the riches of his mercy, that for all them, yet he called them.

Uſe 3. This comforteth every one that is truely converted unto God; his works and worſhip is pure and holy, and ſo accepted of God, even then, when he carryeth the body of ſinne about with him, Rom. 7. 21. when in himſelfe he finds many infirmities, yea, and when his heart tells him that his beſt work is not without the taint of his corruption, yea, and when his heart may miſdeeme him; as *Jacobs* did, leſt his Father ſhould diſcerne him: ſo his corruptions; yet then is he pure and holy, and ſo pleaſing to God, becauſe he is in Chriſt, and he and his obedience hath put on the faire Robe of Chriſts righteouſneſſe, which is not a ſcant garment, as *Bernard* ſaith, but one that reacheth to the heeles, and covereth all the parts of the ſoule, as *Jacob* had *Eſaus* garment: And as if he looked upon us in our ſelves, he ſhould ſee nothing pure; ſo in him all things appeare as he is; yea, and becauſe he is ſanctified by the Spirit, thoſe corruptions that often hinder and ever taint the beſt actions, God accounteth not theirs; nay, he ſaith they are not theirs, as long as there is a worke of the Spirit in them ſtriving againſt them, and grieving at the ſight and ſence of them. That which *Bernard* ſpeaketh of envy, *Thou feeleſt it, but agreeſt not to it; it is a paſſion in thee that God one day will heale, not ſuch a ſinne as he will condemne thee for:* ſo may we ſay of others, for they are not theirs; for, 1 John 3. 9. his regenerate part ſinneth not, nay, it abhorreth that the body of ſinne hath done, and worketh in him. Marke the words, ſaith *Bern.* he doth not, but ſuffereth them unwillingly to be done in him; as that, Rom. 7. 17. *Now then it is no more I that doe it, but the ſinne that dwelleth in me.* It is done indeed in me, but not of me, while I conſent not to it.

Uſe 4. To teach every one that would have his offering pure, and his ſervice holy before God, to labour for true faith in Chriſt, and the ſanctification of his Spirit: By the firſt he ſhall put on Chriſt, by whom all his deformities ſhall be covered, all his ſinnes and infirmities, as the deformities of the body are by a garment. By the ſecond he ſhall reſiſt and fight againſt the fleſh, and be grieved at the ſence of the evill in him, and ſo the regenerate part not conſenting, but hating and ſtriving againſt it, that bad dye and tincture which the beſt actions receive from the

the corruption of the fleſh, God will not account his, nor impute to him, nor reject his ſervice and worke for it. But 2 Chro. 30. 18, 19. *The good Lord will pardon every one that prepareth his heart to ſeeke God, though he be not cleanſed according to the purification of the ſanctuary.*

VERSE XII.

But yee have polluted it, in that yee ſay, The table of the Lord is polluted, and the fruit thereof, even his meate is not to be regarded.

BUT *yee have polluted it*,] This verſe and the next is the ſecond part of the compariſon, touching the *Jewes*, and their great prophaning and corrupting of his worſhip; which is ſet downe firſt generally, then in particular: and this, firſt, in thought, in this verſe; ſecondly, in word: thirdly, in deede, verſe 13.

For the generall, *but yee have polluted it*,] Wherein firſt, the perſon; ſecondly the ſinne, you, with an Emphaſis; you whom I have choſen of all nations of the earth, whom I have beautified with ſo many benefits, and ſo ſtrangely preſerved, Deuter. 4. 32. *ad* 39. and many places of that nature. Againe, you who profeſſe your ſelves in ſpeciall manner to be my people, that you ſhould thus uſe me, who ought rather otherwiſe to have honored mee, it is in you the more hainous, to me the more grievous and offenſive.

Polluted it, or my name] Their ſinfull Act: not that Gods name is, or can be polluted by mans ſinnes, more than the ſun can be by a dunghill; but this is ſpoken, firſt, becauſe they polluted thoſe things which he had appointed to be highly reverenced, and ſet his marke or his name upon them, 1 Cor. 10. 28. and 11. 27. ſecondly, becauſe God did ſo eſteeme of it in his acceptation, Acts, 9. 5. Math. 25. 40. thirdly, becauſe they did as much as lay in them, in their endeavor, nothing was wanting on their parts, Hebr. 6. 6. and 10. 29.

In that yee ſay,] The firſt particular, their inward thought; yee thus ſay in your hearts, in your minds, you deſpiſe my name, my worſhip, and ſervice: A baſe conceit of the worſhip of God; Gods table, that is, his altar is polluted, is not greatly to be regarded

garded, as the words following ſhew: Now they contemned Gods Altar, ſaith Saint *Hierome*, becauſe it was plaine and rude, not decked with gold and riches, and the offering, becauſe it was burnt to aſhes; *Montanus*, becauſe it was ſerved with fat and bread, things baſe and vile in themſelves; *Palutius*, becauſe the heathen had polluted it, but the former is more probable.

And the fruit thereof.] By it underſtanding the offering that was laid upon the Altar; which made Saint *Hierome* tranſlate it, *quod ſuper ponitur*; And of this offering, one part was for the Prieſt, the Lords Miniſter, Levit. 6. 17. and this they thought was not to be regarded; having come not to regard the worſhip and ſervice of God, they eſteem not of his Miniſters.

In the perſon, the Emphaſis is double, firſt, that they upon whom he had beſtowed ſo great things; ſecondly, they who made ſuch ſhew of his ſervice, ſhould contemne it.

Doctr. It is nothing ſo great and grievous ſinne for men who have received ſmall things and bleſſings from God, to contemne his name, and be careleſſe of his ſervice and worſhip, as for thoſe who have received great things from him, and upon whom he hath beſtowed more excellent favors. And God takes it nothing ſo hainouſly from the one as from the other: Manifeſt here, and Iſaiah 1. 2. *Heare, O heavens, and hearken, O earth, for the Lord hath ſaid, I have nouriſhed and brought up children, but they have rebelled againſt mee, and* 5. 4. *What could I have done any more to my Vineyard, that I have not done unto it? why have I looked that it ſhould bring forth grapes, and it bringeth forth wilde grapes?* 2 Sam. 12. 7. 8. Math. 11. 23, 24

Reaſ. Becauſe the one hath leſſe, the other moe cauſes why they ſhould honour him, and be carefull of his worſhip: every benefit and favour deſerves it, the leaſt meriteth it, much more many and great ones; where then the moſt and the greateſt are, there the contempt is the moſt hainous.

As the huſband man, the more labor and coſt he beſtowes upon his ground, the greater harveſt he expecteth; when for equall paines and coſt he lookes for equall fruite, as Luke, 13. 7, 8, 9. *Then ſaid he to the dreſſer of his Vineyard, behold, this three yeares have I come and ſought fruit of this fig tree, and finde none: cut it down, why keepeth it alſo the ground barren? And hee anſwered, and ſaid unto him, Lord, let it alone this yeere alſo, till I dig round about it, and dung it. And if it beare fruit, well; if not, then ſhalt thou cut it downe.*

Uſe 1. Then the contempt of Gods worſhip and ſervice that is in this City, is farre more hainous and grievous then of any other place in the Land beſides: becauſe God hath beſtowed upon it more favor, and greater things then upon any other, more wealth, greater ſtrength, more honor; for it is the wealth and

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the ſtrength, and the honor of the Land, he hath crowned it with much honor, and loving kindneſſe, hee hath given it the Goſpell, the watring and planting of *Paul* and *Apollo*, more abundantly then any part of the Land beſides: he hath freed it from the plague, he hath delivered it from the ſword, which ſhould have been firſt in the confuſion, if the enemy had had his wiſhed-for day; howſoever it flatter it ſelf in the ſtrength of it, the wealth of it would in that day have made it a prey. He hath done this, and many more that I cannot ſpeake of, and yet the contempt of Gods worſhip, name and ſervice, is in all from the higheſt to the loweſt: Like Magiſtrates, like ſubjects; like Miniſter, like People; like Maſters, like ſervants; parents and children, rich and poore, bond and free, all contemners of the worſhip and ſervice of God; which is the more tearfull and hainous ſinne, becauſe of the riches of Gods goodneſſe, his bounty and bleſſings, and he takes it more hainouſly, that when he will viſite the land with another judgment, the ſword or any other, as it was the firſt in the plague, it ſhall be in the other, unles it repent, and grow more zealous for his ſervice & worſhip.

Uſe 2. More particularly, there are many particular men in this City, and elſewhere, who are careleſſe of the worſhip of God, and doe indeed pollute his name, and thinke it no fault in them, becauſe they are above others in wealth, above them in worſhip or honour, exceed them in wit and learning. Theſe are the men, if a ſurvey be taken, who are leſſe frequent in Prayer and in hearing, moſt careleſſe both privately and publiquely of the worſhip and ſervice of God, either not doing, or ſo doing, as if they doe any thing, God is more beholden to them, then they bound to him. As if Gods favor, and the fruits of his love were faculties and diſpenſations to beare them out in diſhonouring of him, and polluting his name: Nay let them know it, if they doe not; or, if they will not now, they one day ſhall to their coſt, that their careleſſenes, and contempt is more hainous then of others, and he ſo takes it. They ſhall find theſe contrary, the eyes of God and men; in mens eyes a little thing in them that is good, is great; a great evill, but a little; not ſo with God. And when every man ſhall give his account, (as he ſhall one day,) it ſhalbe be farre eaſier for the unlearned then for the learned, for the baſe then honorable, for the poore then rich. The benefits of God, ſpecially theſe generall ones, are not alwayes proofes of his love; but they are ever provocations of obedience and honor from men: That, if they anſwer it not, as they have received more here, ſo they ſhall have more hereafter. Why doe they deceive themſelves, or ſuffer themſelves by flatterers to be deceived? we will make but them judges, and they will give ſentence of themſelves: What is that Courtier worthy of, that receives

receives abundance of favor from the King, and requites him with contempt or treaſon? ſo of a father and his ſonne, of a ſervant and his maſter, &c. will they not take it more hainouſly, and ſhall not all their benefits and favors increaſe their faults? And are not Gods wayes juſt, more equall, and farre above the wayes of men. Then let me ſpeak to you rich men, &c. I beſeech you be deceived no longer, you ought to be more religious, and more carefull then others; I pray you correct your error, and begin to be more carefull, leſt you be forced to condemne your ſelves when it will be too late.

You, who profeſſe your ſelves in ſpeciall manner mine, and ſpecially profeſſe my worſhip.

Doctr. It is a farre more grievous and hainous ſinne, for ſuch as ſpecially profeſſe the worſhip and feare of God, to contemn his name, and not regard his worſhip, then for thoſe who make none or very little ſhew of it; and God takes it more hainouſly from them, ſo here, and Mich. 2. 6, 7. Marke 14. 37. 2 Pet. 2. 21.

Reaſ. 1. Becauſe he doth it of knowledge, and goes againſt his knowledge, whereas the other, as is probable, doth not ſo; for his profeſſion argues he knows what is to be done, and what ought to be done. Now ſinnes againſt knowledge are more hainous, the other more excuſable: as a man profeſſing an Art, a fault in this work of his Art is more foul, then in anothers work. Religion is the profeſſion of God, and every religious man, in this that he takes up Religion, profeſſes that he knowes the will of God, ſaith *Salvian.*

Religio ſcientia Dei eſt, ac per hoc omnis religioſus, hoc ipſo quod religionem ſequitur, Dei ſe voluntatem noſſe teſtatur. Sal. ad eccle. Cat. lib. 2

Reaſ. 2. Becauſe it is here as it were out of his place, where the thing is lighter, and not ſo offenſive; an element in his place not ſo heavy: a ſpot upon a foule garment not ſo uncomely; an element out of his place, a ſpot upon the pureſt garment, is the ſinne of profeſſors.

Reaſ. 3. Becauſe theſe things come commonly unexpected, and that which is unexpected, and unſuſpected, it commeth more ſuddenly, it lighteth more heavily, and is taken more to heart. This made *David* complaine ſo much of the injury of a friend, as a thing that came ſo unexpected, and did ſo pierce him.

Uſe 1. To inſtruct the Miniſter whoſe ſinnes and contempt of Gods worſhip he ought ſpecially to diſlike, to reprove, and lay load on: It is his part to diſlike and reprove all, to checke every mans ſinne, and every mans careleſneſſe of Gods worſhip and ſervice; but no mens ſinnes, no mens negligence and corruption in the ſervice of God ought to diſlike him ſomuch and be ſo earneſt againſt, as the ſinnes and careleſnes of thoſe who by ſome ſpeciall profeſſion come neere to God. The Miniſter ſhould be like affected

affected to his Maſter, the ſervant to his Lord. What God moſt miſlikes that ought they. It may be he may find theſe more kind, liberall, and reſpective unto him, he muſt nevertheleſſe reprove, and, if need be, uſe ſharpnes: The Phyſitian that finds men kind to him, and to honor him, when they are in health, will nevertheleſſe, when they are fallen into a diſeaſe, uſe ſharp medicines, and it may be ſharper to them then others, that he may the ſooner and ſounder reſtore them. It is the ſigne of a falſe prophet, when his mouth is not filled, to prepare and proclaime warre, and when it is, to cry all peace. Mich. 3. 5. *Thus ſaith the Lord, concerning the Prophets that deceive my people, and bite them with their teeth, and cry peace, but if a man put not into their mouthes, they prepare warre againſt him.*

To admoniſh all ſuch as come nigh unto God by ſpeciall profeſſion, that they endure the words of reproofe from the mouth of the Miniſter, if he deale more ſharply with their ſinnes, covetouſneſſe, uſury, envy, quarrellings, pride and vanities; and particularly for the ſinne in hand; for their cold prayers, careleſſe hearing, ſleepy attending, negligent or late comming, the omiſſion and remiſſion of their care publiquely, but ſpecially privately in the worſhip and ſervice of God: they muſt not grudge and goe away diſcontented, ſaying, He knowes me well, he might well have forborne this, I have been an old profeſſor and an old diſciple: haſt thou? then is thy ſinne the greater, and God is more diſpleaſed with it, and ſo ought his Miniſters leſſe to ſpare thee, and thou the rather to take it from them. As *Moſes* ſaid, *See, Iſrael will not heare, then how will* Pharaoh? I wonder not many times to ſee common Chriſtians and carnall men to diſtaſte reproofes, when I find profeſſors ſo diſliking them: but as their ſinnes are the greater, ſinne compared with ſinne, their reproofes ſhould be the ſharper, as in diſeaſes. *Vſe 2.*

To teach every man to conſider of his profeſſion which he makes of Gods ſervice and feare; and thereby to know he is more bound to procure Gods name to be honored, and in himſelfe and his to be moſt carefull for his ſervice and worſhip. His profeſſion requireth he be more devout in prayer, more watchfull and diligent in hearing, and in every duty whereby God is immediately worſhipped and glorified, more carefull. This his profeſſion requires of him; which if he performe not, he muſt know, that as every ſinne he committeth is more hainous, ſo his careleſſenes and corruption in the ſervice of God is much more intolerable and hainous in the ſight of God, then his who makes no profeſſion. Thou ſeeſt a man who is but a ſtate-Chriſtian and profeſſor, withdraw himſelfe, and be negligent to come to the place of Gods worſhip, thou diſlikeſt; and yet occaſion of friends, pleaſure or profit will ſometime draw thee aſide from it; thy ſinne is farre *Vſe 3.*

farre more intolerable then his: So of ſleeping, thy nod is worſe then his halfe houres nap; for to thee Chriſt ſaith, as to *Peter*, Marke 14. 37. *ſleepeſt thou?* and ſo in every duty of Gods worſhip. We are then farre worſe then Ethnicks, becauſe we ought to be better; becauſe our profeſſion and manners are repugnant, and we are not what we profeſſe our ſelves to be.

Ideo Ethnicis deteriores ſumus, quia meliores eſſe debemus, quia pugnamus profeſſionem noſtram moribus noſtris, nec ſumus id quod profitemur: Salv.

Object. Then better not profeſſe at all?

Anſw. Admit thy conceit: but what is gained by it? *Paul* ſaith, Rom. 2. 12. *For as many as have ſinned without the law, ſhall periſh alſo without the law: and as many as have ſinned in the law, ſhall be judged by the law*: and Chriſt, Luke 12. 47, 48. *That ſervant that knew his Maſters will, and prepared not himſelfe, neither did according to his will, ſhalbe beaten with many ſtripes: but he that knew it not, and yet did commit things worthy of ſtripes, ſhalbe beaten with few ſtipes: for unto whomſoever much is given, of him ſhalbe much required, and to whom men commit much, the more of him will they aske.* There was one had two ſonnes, Math. 21. 28. he that ſaid he would not, and did, was commendable: doe thou like, and it ſhalbe well with thee, but otherwiſe thy not profeſſion ſhall alſo condemn thee, and if it be leſſe, yet if thou periſh, thou haſt gained little. The beſt is to profeſſe and alſo perform with all care the ſervice of God, then thou ſhalt be bleſſed in thy deed.

Have polluted it.] The act of theſe perſons, the Iſraelites, the polluting and corrupting of the worſhip of God. And here is the cauſe why God will take his worſhip and word from them, they polluted and corrupted it, and made no account of it.

Doctrine. The prophaning of Gods name, that is, the corrupting and contemning of Gods word and worſhip, is that which procures God to take it away, and remove it from a people and land; as here, and Iſaiah 29. 10. *ad* 14. Jer. 7. 13, 14. *Therefore now, becauſe ye have done all theſe workes, ſaith the Lord, and I roſe up early, and ſpake unto you: but when I ſpake, yee would not heare mee; neither when I called would yee anſwer. Therefore will I doe unto this houſe, whereupon my name is called, wherein alſo yee truſt, even unto the place that I gave unto you and your fathers, as I have done unto Shilo.*

Uſe 1. This teacheth us to behold Gods juſt judgment upon the Church of Rome, which once was a famous light, and a flouriſhing Church, but it grew both to contemn the word of God, and to corrupt his worſhip. It preferred the Church above it, yea the Pope, holding he might diſpence with the word of God; ſo *Gratian*, ſpeciall the new Teſtament, ſo *Panormitan*; the Church can make morall precepts mutable, ſo *Gratian*; with infinite ſuch like.

like. The worſhip it hath corrupted by unwritten and lying traditions, by ſuch a burden of ceremonies, as never any ſuperſtition had by the precepts of men and ſuch like. That God hath dealt juſtly, he hath taken from them his word, and left them in palpable darknes more then Ægypt, 2 Theſſal. 2. 11. And now are they as a man out of his way, and yet thinks he is right, the further he goes the more he is out of his way, and no hope of returning; becauſe he perſwadeth himſelfe he is in the right way.

This may make us feare that the day of the mourning for the Goſpell is not farre, at leaſt in Gods juſtice and his dealing with others; becauſe though corruption hath not ſeaſed upon his worſhip, yet contempt of the word is every where. *Vſe 2.*

The Church and the chiefe in it, the Magiſtrates are here admoniſhed, if they deſire that the Goſpell and his worſhip ſhould abide amongſt us, that they take heed it be not corrupted, nor contemned; which is the very life and breath of the Church, the vitall ſpirits, which being corrupted bring death to the whole: they ought to make lawes againſt error and hereſie, ſuperſtition & other corruptions, and ſeverely to execute them againſt whoſoever dare privately or publiquely, ſecretly or openly, ſowe any cockle with the pure wheat of Gods word and labor to keep it in as much ſincerity and ſimplicity as may bee; labouring to keep the fire upon the Lords Altar, the Lampes burning in the Temple, and the Levites unforſaken, labouring for the mainteynance of the faith which was given unto the Saints, Jude, verſe 3. correcting and puniſhing all contemners of it, who or howſoever, leſt God doe remove it from us. *Vſe 3.*

To teach every man as he deſireth there ſhould be peace and truth in his dayes, ſo to repent of his corrupting, polluting or contemning of this, whether before or ſince his calling; and now to labor for his part to keep it in integrity and purity, to have it in all honor and high eſteeme, that if God for the generall doe remove it, yet his ſinne be not a provocation to it. The removing of it will be griefe enough, more when he ſhalbe guilty himſelfe as a procurer of it. As ſickneſſe and trouble is heavy, ſo more when a man is guilty by his own intemperancy, or miſcarrying of himſelfe, by ſurfetting and ſuch like; he hath brought it upon himſelf, and pulled it with his own hands upon him: ſo in this. *Vſe 4.*

In that you ſay, the table of the Lord is polluted.] This is the firſt particular; their thoughts, according to the phraſe often uſed in this Chapter; whence it is not only manifeſt that the Lord knowes the thoughts of Men, and the things they doe in ſecret, but he reveales them to others, his lieſetenants upon earth, his Miniſters and Magiſtrates to reprove, or correct and puniſh.

Table polluted,] They contemned the Table, becauſe it was but rudely built; and the offering, becauſe it was burnt to aſhes. *Hierom.*

Doctr. The thing that makes men contemne holy duties, and the worſhip of God, is becauſe they looke too much upon the baſeneſſe of the meanes. *Vide* verſ. 7. *ut ante.*

And the fruit thereof, even his meate not to be regarded.] The Prieſts part, they thought any thing would ſerve them; contemning Gods worſhip, they contemned the meanes of his worſhip.

Doctrine. The contempt of Gods worſhip, and the contempt of his Miniſters, goe together; they are in one people, one age, one place, the fruit of the Altar and the meate of it deſpiſed together. So it is here, ſo 1 Sam. 2. 17. It is all one, whether the cauſe be juſt, and they juſtly deſpiſed or no. 2 Chron. 36. 14, 15, 16. Nehem. 13. 10, 11.

Reaſ. 1. Becauſe all the honour and account that the Miniſters can have or looke for, is for their worke, for the worſhip and ſervice of God they performe amongſt them. 1 Theſ. 5. 12, 13. Now if their worke once grow into contempt and diſgrace, they needs muſt; which was the reaſon why *Demetrius* pleaded ſo hard for the honour of *Diana*, for their owne gaine and honour, knowing that they were honoured for her, who, if once diſhonoured, would make them to be diſhonoured, Acts 19. 24, &c. ſo in this, of the true worſhip.

Reaſ. 2. Becauſe the corruption of man is ſuch, that when he ſhould reſpect the Miniſter for his worke, the cheſt for the treaſure, he reſpects the worke for the Miniſter, the treaſure for the cheſt. Therefore if he once grow to diſlike him, he will diſlike it.

Uſe 1. This noteth the cauſe why the worſhip of God and his ſervice is in theſe dayes in that contempt that we find it to be in all places: it is amongſt us ſtill, God hath not taken away the Arke of his preſence; but it is in ſmall account, little eſteeme and reverence. It is no marvell, ſeeing the Lords Miniſters are in ſuch contempt as they are, what difference or diſtinction ſoever men make of them, yet herein they differ not, but are all in contempt. No ſort nor condition of men, no men of any profeſſion in the Land, are any thing like neere in the like generall contempt and diſgrace that they are; by Courtiers and Countreymen, by Citizens and men abroad, by rich and poore, by old and young; they are as, 2 Chron. 36. 16. marked, deſpiſed, miſuſed. Is it then any marvell if the worſhip of God be contemned? when the Embaſſadour is contemned, the embaſſage will and muſt be worſe liked of; when the Phyſitian, the phyſick he brings? Nothing that *Micha* can ſay or doe can be liked, *Ahab* diſlikes his perſon. And againe, *è converſo*, this layes

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out unto us why the Miniſters are in ſuch contempt, the worſhip it ſelfe is in contempt. They are deprived of their double honour, in the moſt part, becauſe the moſt honour not the Word and worſhip of God. When as the meſſage of *David* ſent by his ſervants, is miſconſtrued by the *Ammonites*, then are his meſſengers abuſed. 2 Sam. 10. ſo when the worſhip of God, then the Miniſters. Theſe are two twinnes, as it were, the contempt of the one, and the contempt of the other; it is hard to tell which firſt comes forth, happily ſome may thinke the one, ſome the other; as with the twinnes. Gen. 38. 28, &c.

This muſt inſtruct the Miniſters of God, if they have any deſire that the worſhip of God ſhould be had in account and reverence, and not in contempt, that they carry themſelves wiſely and diſcreetly, ſincerely and ſoberly, both in the worke of their Miniſtery, and in other carriage of their life; that they give no juſt cauſe of contempt of the Word, but that they may rather adorne it. So Saint *Paul* perſwades both *Timothy* and *Titus*, and in them other Miniſters; for his charges were not perſonall, nor temporary; 1 Tim. 4. 12. 2 Tim. 4. 5. Titus 2. 7, 8. for if all muſt ſo live and carry themſelves, that the Goſpell of God may be well ſpoken of, and his worſhip regarded; if ſervants, Titus 2. 10. if women, even young women, *verſes* 4, 5. if all profeſſors, Titus 3. 8. much more ought Preachers, they ought ſo to handle thoſe myſteries and worſhip of God, that they may ſtrike reverence and eſteeme into the people; ſo to carry themſelves, that they may get account and eſtimation to themſelves, and ſo to the worſhip of God; for when the Miniſters of God handle the Word ſimply and profitably, and other parts of Gods worſhip with great reverence, and when they practiſe it carefully, then will it be better affected and reverenced of others; but when they handle them corruptly and careleſly, when they are not the ſame men in their lives, they ſeeme to be in the Pulpit, they make the ordinances of God to be out of requeſt, and to be loathed, as *Elies* wicked ſonnes made men abhorre the offering of the Lord, 1 Sam. 2. 17. both by their uſing of it, and carriage of their lives; for even wholeſome meate-men loath an unwholeſome and ſluttiſh huſwives, or Cookes dreſſing. *Uſe* 2.

This may admoniſh all thoſe who contemne the Miniſters of God, who doe ſcoffe, deride, and diſgrace them moſt, who ſeeke moſt that the worſhip of God ſhould be had in honour, whatſoever profeſſion they make outwardly, it is yet manifeſt they have no inward love to religion; nay, that they contemne and deſpiſe the worſhip of God. They may uſe the works of his ſervice, and performe worſhip for the outward act, but it is without any love and reverence to it; but as the Heathen man *Uſe* 3.

would have his Tyrant to ſeeme religious, that his people might feare him, becauſe they might think the Gods would helpe him, if they ſhould rebell or riſe againſt him; ſo theſe, for one ſiniſterreſpect or other.

Doctr. It hath beene a continuall portion of the Miniſters of God, to be contemned, and not regarded; to be baſely thought of and ſpoken of, though in this place it may ſeeme to be a juſt judgement upon theſe, yet the beſt and the moſt ſincere Miniſters have beene no better eſteemed or regarded. 2 Kings 9. 11. Jer. 29. 26. Acts 2. 13. and 26. 24. Matth. 11. 18. 1 Cor. 4. 9. *ad* 14.

Reaſ. 1. Becauſe it befell to Chriſt, who was many wayes evill ſpoken of, John 10. 20. Matth. 11. 19. then no marvell if his Miniſters and members be in the ſame condition; for Matth. 10. 24, 25. *The Diſciple is not above his Maſter, nor the ſervant above his Lord. It is enough for the Diſciple to be as his Maſter is, and the ſervant as his Lord. If they have called the Maſter of the houſe* Beelzebub, *how much more them of his houſhold?*

Reaſ. 2. Becauſe the Miniſters of God muſt deale with and reprove the ſinnes of men, and not ſpare them, but threaten them for them. Now when they are, as *Baſil* ſpeaketh, like Phyſitians, who make warre, not with their patient, but with his diſeaſe and paſſion; ſo not with them, but their ſinnes; they thinke hee is their enemy, and maketh warre againſt them, therefore they ſpeake evill of him.

Uſe 1. To teach us not to be offended, if we finde now many mockers and ſcorners of the Miniſters and Miniſtery, many who regard them not, but contemne them, and raiſe up all manner of evill ſpeeches againſt them; it is no new thing, for there is none under Heaven. It was propheſied it ſhould be, 2 Pet. 3. 3. *mockers.* 2 Tim. 3. 3. *deſpiſers of them who are good*; and therefore ſtill will be, while the accuſer of the brethren doth rule in the Ayre, and is Prince of this world, and doth rule in the children of diſobedience, he will make them mock and deſpiſe, contemne and ſlander, and oftentimes ſuch as would make reaſonable men affraid, leſt their ſlanders ſhould be found falſe, yet that troubles them not, becauſe they ſtill hope it will make for their advantage; he inſtructing them, who taught *Machiavill*, * Slander one confidently, and ſomewhat will ſticke to him. If that be true which *Tertullian* writeth *Adverſus Gent. Apol. cap.* 1. * Nothing is worſe than to hate men whom they know not, though they deſerve to be hated. What is it then that they ſhould ſlander men whom they know not, when the thing deſerveth great honour?

* *Detrahe audaciter, & aliquid adhærebit.* Machiavil.

* *Nihil iniquius, quàm ut oderint homines, quos ignorant, etiamſi res mereatur odium.* Tertul.

Uſe 2 This muſt teach the Miniſters patiently to abide the baſe conceits

conceits and opinions of men. It is no new thing: if they did it to the greene tree, what will they doe to the dry? if to thoſe who have lived before, more to theſe. It is that whereunto they were appointed, 1 Theſ. 3. 3. that of Chriſt will be true, Matth. 5. 11, 12. *Bleſſed are you when men revile you and perſecute you, and ſay all manner of evill againſt you for my Name falſely. Rejoyce and be glad, for great is your reward in Heaven: for ſo perſecuted they the Prophets which were before you:* which if any incurre not leſſe or more in his portion, he may feare and ſuſpect himſelfe whether he be Chriſts or no, ſeeing Chriſt ſo ſpeaketh, Luke 6. 26. Woe unto you, when all men ſhall ſpeake well of you; for ſo did their fathers to the falſe Prophets: he may ſuſpect himſelfe rather falſe than true. That of *Plinius Cecilius*, which he was wont to ſet upon his Schooles, may be applyed; *Sciamus eum peſſimè dixiſſe, cui maximè ſit applauſum:* Wee know, he that hath moſt applauſe, hath made the worſt Oration.

VERSE XIII.

Ye ſaid alſo, Behold, it is a wearineſſe, and ye have ſnuffed at it, ſaith the Lord of Hoſtes, and ye offered that which was torne, and the lame, and the ſick: thus ye offered an offering: ſhould I accept this of your hand, ſaith the Lord?

YE *ſay alſo, behold, it is a wearineſſe.*] The ſecond corruption here reproved is outward pollution, which is double, in ſpeech and geſture: The ſpeech ſome expound as ſpoken by the Prieſts, taking up the breaſt or ſhoulder of a carrion ſheepe which was his due, Levit. 7. 31, 32. ſee what I have for my labour; but the Prieſts themſelves had a hand in this ſinne. This ſpeech is expounded as if it were ſpoken by a crafty diſſimulation and arrogant bragging. See how I am wearied with carrying this weighty ſheepe, when a man might have blowne it over; or they ſay, they are marvellouſly weary with carrying ſo weighty and tidie a beaſt upon their ſhoulders, and that they might faine it by their geſture, they ſhew it by panting, and fetching their breath deepe, and drawing of it ſhort, *Montanus.* Some expound, what a toile is this that we ſpend all in the

ſervice of God; the complaint of the people, that they were at great toile and paines, and exceſſive coſt and charge in Gods ſervice, as over-wearied with labour, and eaten out and undone with expences, eſpecially comming ſo raw and bare home; and therefore God was to content himſelfe with it, though worſe.

You have ſnuffed at it.] Either you blow and pant, as tyred with bringing a tidie beaſt; ſtill their arrogant diſſembling continued: or by a diſdainfull and contemptuous geſture you ſhew your unwillingneſſe to ſerve God, and how vile and tedious it is to you: it is the geſture of one refuſing a thing with diſdaine and contempt, as Pſal. 10. 5.

Saith the Lord of Hoaſts.] Who is moſt good and pure, and a powerfull and juſt revenger of all ſuch wickednesſe.

And ye offered that which was torne.] Their practice and dealing; their Sacrifice faulty two wayes: they brought blind and lame, or, if any good, not their owne. Firſt, in manner of getting of it, it was ſuch as was ſtolne; ſome expound *raptum*, ſpoiled and wearied with beaſts; *raptus ex ore lupi*, which was dainty among the Heathen, as finer meate and the tenderer, ſo *Calvine*. If by chance a ſheepe or other beaſt were wearied, or ſo, they would be content to beſtow it on God. But this is not like, for Sacrifices were brought quick, not dead. But *raptum*, rather *furto & rapina quæſitum*, as *Lyra*; they brought ſuch to God as was gotten by evill meanes, thinking to ſtop his mouth, as mans, with part of the booty. Pſal. 50. 21.

Behold, it is a wearineſſe.] The complaint of the people, thinking too much of that they did in the ſervice of God.

Doctr. Hypocrites, naturall, and wicked men doe thinke all time too much, all paines too great, all coſt too chargeable ſpent upon the ſervice of God and his worſhip, Amos 8. 5. Iſaiah 58. 3. for it carrieth a kind of repentance in them, for that they had done all that in the ſervice of God, when they aimed not at his ſervice, but their owne profit. This is that which was in *Judas*, John 12. 5, 6. *Why is this waſte?* murmuring at it, and made a good colour for it, that he might alſo infect others, pretending it for the members of Chriſt, againſt the Head, by which hee brought the Diſciples into the ſame ſinne with him. Matth. 26.

Reaſ. 1. Becauſe love is the ground of all duties, ſpecially of the cheerefull, ready, diligent performing of them, and the coſt which men think nothing too much of where they love: Parents to their Children, the Wife to the Huſband. Now no naturall and wicked men have the love of God, or can have it; for it is a ſupernaturall gift, therefore no marvell if they deale thus.

Reaſ. 2. Becauſe the motives of theſe duties, and the manner of doing them, are the benefits received, and the bleſſings and rewards

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to come upon them that doe them ſo. Now naturall and wicked men want ſpirituall eyes to ſee God the giver of all that they have, and the reward for things to come, and what profit the ſervice of God brings to them; then no marvell though they think all too much.

Micha. 6. 6, 7. here are hypocrites that thought not great things too much for God. *Obiect.*

This they offered, but they never did it. It may be a queſtion, if God would have taken them at their word, whether they would have performed or no; for many promiſe largely, that are ſhort enough in performing. But admit they would, yet that they would not have done it, for any ſervice to God at all, but only for a ſafeguard to themſelves and their ſinnes. The Prophet threatned them with the judgments of God if they did not returne from their ſinnes: they thinking to ſave themſelves, and keepe their ſinnes, which were ſo deare unto them, offer thus liberally, and it may be would have given ſo: but it was not for God, but themſelves. As the Mariner in a ſtorme or danger, and the traveller when he is beſet with theeves, will caſt away liberally. *Sol.*

This teacheth that there are a great company of men in the Church who are but meere naturall men at the beſt, but hypocrites in the Church, ſeeing ſo many find and profeſſe themſelves to find ſuch tediouſneſſe and wearines in the ſervice of God, thinking the time too much, the paines too great, the coſt very burdenſome, weary of Sabboths, and the times and places of exerciſes, can be content to ſerve with eaſe, but not with any ſtrictnes, or as they account, it inconvenience, a little labor happily, but no coſt without grudging. To whom the Sabboth, when it commeth, is like to a bad gueſt, whoſe departure is farre more welcome to them then his comming; ſo is the end more acceptable then the beginning, and every houre is a day till it be over; others thinke it was ordained for their eaſe and refreſhing from their labors, and not for Gods ſervice, and therefore thinke it too much to give the whole day to God, too much to heare twice, but intolerable they ſhould be bound to make care of it in the whole, in private beſides the publique ſervice: many maſters are there, who thinke much to give to God a whole Sabboth, who will not remit their ſervants a piece of one of the ſix dayes: Many a ſervant who can be content to toile himſelfe more that day with the workes of pleaſure and the workes of Sathan, then in the week with the works of his Maſter, but thinks every thing too much for God, as *Chryſoſtome*. What commands doth the Devill lay on man? how laborious? how grievous? yet the difficulty is no impediment to his commands. But here a little thing hinders, and they thinke all too much: how much *Vſe* 1.

Quæ diabolus imperavit, quam laboriosa? quam gravia? nec difficultas fuit ejus mandatis impedimentũ. Chry. ho. 19. ad P. Ant.

much more ſhew they themſelves wicked men, who, like *Judas*, finde fault with others care or coſt in the ſervice of God, and draw others with them into the ſame opinion, to thinke it is too much, when it is ſhort of that that is expreſſely required.

Vſe 2. To teach every man, when he finds any ſuch wearineſſe in the ſervice of God, his heart thinking too much of his coſt and pains, to cenſure it in himſelfe as a relique of the naturall man, whether it come of himſelfe, or he be drawn unto it by others, (as the Diſciples were by *Judas*; and to humble himſelf for it, for it cannot be good, comming from this; and men cannot gather figs of thornes, nor grapes of thiſtles,) to judge it to come from this, that his love is unperfect, as his knowledge is, but in part; or from this, that he hath not the feeling of Gods love, his bounty and mercy towards him as he ought, neither knows the fruit of this ſervice.

Vſe 3. To teach every one to labor againſt this corruption, and to withſtand it, that it ſeaſe not upon him, ſeeing God taxeth theſe for it; for wherefore elſe, but that we ſhould avoid it, and never think either paines or time or coſt too much in his ſervice and worſhip? for which purpoſe two things muſt we labor for; one, the love of God; for nothing will we think enough then for him, as *Jacob* and *Shechem*; another, delight in the duties, Iſaiah 58. 13. Pſal. 122. 1. John 6. 34. give me a man that delights in any thing, and all is not enough for it.

And ye have ſnuffed at it.] Their geſture, which as it noteth their unwillingneſſe, ſo taken as ſome doe take it, for panting, then it ſignifies their arrogant diſſembling, by which they made ſhew as if they had brought moſt excellent ſacrifices, when they were nothing, and brought nothing but wilde and baſe ſacrifices to God.

Doctr. It is a grievous ſinne for men to make ſhew of great care and diligence in the ſervice and worſhip of God, and indeed doe nothing leſſe. Men cannot abide it, ſpecially an upright and plain dealing man, Prov. 29. 27. much leſſe God that is righteouſnes it ſelfe. Ezek. 14. 7. 8. Iſaiah 58. 2, 3. Pſal. 5. 6 Acts 5.

Reaſ. 1. Becauſe it is groſſe hypocriſie, and ſo abominable unto the Lord, who as he is a moſt ſimple eſſence, moſt holy and pure, cannot endure ſuch doubling.

Reaſ. 2. Becauſe offences which are done openly, and committed apparently, doe nor ſo much offend a generous and valiant minde and man, as when they are done by craft and diſſembling: the reaſons, becauſe the former argues the audaciouſneſſe and impudence of the actor, the larter the great contempt and irriſion of him which is ſo provoked.

Vſe 1. This will convince many of groſſe ſinne before God, who make ſuch ſhew of great ſervice of God, and yet doe nothing leſſe.

leſſe. To ſay little of Papiſts, as of Monks who commend their manner of worſhip or ſervices, who brag that they are continually in prayer, that they riſe in the night ſeaſon with the hazard of their health, to keep watch for the ſalvation of others, and waſte their bodies with watchings, faſtings, and other exerciſes; yet they think it ſkils not much what manner of prayers, how without affection, being but, as *Baſil* ſpeaketh, like the lowing of ſo many oxen, though they be never ſo barbarous, yet God will accept. As the Pope provided for his idle and unlearned Prieſts by his Canon; *Quod verba Dei non debent eſſe ſubjecta regulis Donati.* To ſay nothing, I ſay, of their ſhew of ſervice, nor of the lay Papiſts who make great ſhew of great ſervice by the account of their prayers upon their beads, when few of them underſtand what they ſay; To ſay nothing of theſe who are without, and ſo what have I to doe to judge them; how many have we within, who are here convinced of ſinne, becauſe they make great ſhew, and yet doe nothing leſſe? Many make great ſhew of ſerving God in prayer, others in hearing of the word, and therefore come panting, and blowing, and ſweating about ſuch things, but doe nothing leſſe, becauſe it cannot be they can make account of Preaching who regard not Prayer, nor they of Prayer who reverence not Preaching, becauſe he can not delight to hear God ſpeak, that delights not to ſpeak to God, and ſo *è contrà*. And as *Bernard* ſaid betwixt prayer and faſting, ſo ſay I of this; prayer obtaineth the power of faſting, and faſting the grace of prayer, this ſtrengthens that, and that ſanctifieth this. Finally, they who come to the ſervice of God, as Ezek. ſpeaketh, ſhall be anſwered as he ſaith, for they make ſhew and doe not.

Oratio virtutem impetrat jejunandi, jejunium gratiam orandi: hoc illam corroborat, illa hoc ſanctificat. Bernardus.

Uſe 2. To teach every man to take heed of hypocriſie, and making ſhew of diligence and devotion in the ſervice of God, when there is no ſuch thing in the heart, for that will not go currant with God, but wilbe ſeverely both cenſured, and ſentenced by him; as amongſt other things it was in this people, one principall cauſe of removing the worſhip of from them, ſo of the Goſpell from us: for in ſhews, and colours, and pretences may hee deceive men, but he cannot God. That which St. *Hierome* ſaith *ad Ruſticanum, Epiſt.* 4. *Honor nominis Chriſtiani fraudem facit magis, quam patitur, quodque pudet dicere, ſed neceſſe eſt: ut ſaltem ſic ad noſtrum erubeſcamus dedecus:* So is it true in in reſpect of men: but it cannot be ſo of God, who ſees the inward parts, Hebr. 14.13. but ſuch deceit ſhall verily ſuffer from him, who cannot endure hypocriſie; for ſuch ſonnes and ſervants he cannot endure, who will ſay and make great ſhew, but doe nothing. Therefore ought every one, if not to be as the windows of the Temple were, wider within then without, yet to

to be no more in ſhew then they are in truth, and to labour to doe every thing they make ſhew of.

And yee offered that which was torne,] Their practice, and here the firſt fault of their ſacrifice, that they brought none of their own, but ſuch as was gotten by unlawfull meanes.

Doctr. Things taken from others by deceit, violence, oppreſſion and wrong, are not fit matter for ſacrifice to God, to be given to the poore, to good, religious, or charitable uſes, this is reproved in theſe: hereto tends the commandement, Deuter. 23.17, 18. there ſhall be no whore of the daughters of Iſrael, neither ſhall there be a whore-keeper of the ſonnes of Iſrael. Thou ſhalt neither bring the hyre of a whore, nor the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe are an abomination unto the Lord thy God, Iſaiah 61.8. *I hate robbery for burnt offering*, Luke 11.41. Ephe. 4.28.

Reaſ. 1. Becauſe every man ought to offer unto the Lord of his owne, not others; now only all that is a mans own, which is gotten and had by lawfull means; that which is gotten by unlawfull means, is anothers, not his.

Reaſ. 2. Becauſe this were to make God partaker of the ſinne, as much as in them lyes, and whereunto he ſhould be acceſſary, if he ſhould accept any ſuch thing; as receivers of ſtoln wares.

Obiect. Luke 16.9. *And I ſay unto you, make you friends with the riches of iniquity, that when yee ſhall want they may receive you into everlaſting habitations.* Then is it lawfull thus to diſpoſe of a mans goods, though gotten by iniquity.

Anſw. Chriſt indeed cals them riches of iniquity, which he ſhews not only of riches unjuſtly gotten, but of thoſe which are lawfully gotten, ſeeing the Doctine we have taught is true. They are called thus, as ſome thinke, becauſe they are *inaequalitatis*, unequally divided; or becauſe they were gotten by the ſins of the grandfathers, or great great fathers; or becauſe they are matter of ſinne and iniquity; not that they are either ſuch of themſelves, nor by Gods ordinance, who hath made them, *remedia humanae miſeriae, non inſtrumenta voluptatis & ſuperbiae*; but they are ſuch by the corruption and infirmity of man; as wine, good and neat, put into a muſty caske, will in time ſmell muſtily like the veſſell; ſo that as often as a man drinks of it, he ſaith it is muſty: So riches good of themſelves, yet poſſeſſed by a corrupt heart, grow evill, that thou mayeſt call them wicked riches, becauſe they are cauſes of wickednesſe, as the Apoſtle ſpeaketh of evill times, and ſo Chriſt calleth them here, not perſwading them of the riches they have gotten by iniquity, to offer ſacrifices unto God on the Altar of the poore, or any otherwiſe to procure favour from God; but perſwades them that thoſe riches which men commonly ſo uſe to pride, or voluptuouſneſſe, and other ſinnes, that they would

would uſe well to procure favor, and good will unto themſelves both of God and man.

This ſerveth to ſhew that many mens ſacrifices and liberality is unlawfull, and no wayes acceptable to God, becauſe it is of ſuch things as are evill, gotten by unlawfull meanes. Such is the liberality and hoſpitality of many men in the Country, maintained by oppreſſion, racking of rents, diſpeopling of towns, and ſuch like. Such is the liberality of many Citizens, who in many yeares get together a great deale of wealth by fraud, oppreſſion, the curſed trade of uſury, and at their deaths leave a little to religious or charitable uſes, franke at their deaths, of that they cared not how they came by it in their lives, things which are not their owne, but other mens, of which they ought to have made reſtitution, as *Zacheus* did, Luke 19. 8. and out of the remnant have given to good uſes, when a mite had been better, and would have beene better accepted, then a Million without it; and for which now, though the loins of many bleſſe God for that they left, yet are they burning in Hell for it, if that be true of *Auguſt. Ep.* 54. *Macedo*: as true it is according to the Analogie of the Scripture. If the thing for which the ſinne was committed, may bee reſtored, and is not, the man doth not repent, but diſſemble; but if he deale truely, the ſin ſhall not be remitted, unleſſe reſtitution (if it may be) be made; and one thing there is, which is yet more unacceptable to God, and juſtly reproved, that they leave behind them for ſuch uſes monies to be imployed by uſury, by their companyes, and other, wherein they are like to lewd voluptuous men, who having lived in wantonneſſe all their lives, leave their goods, and make their baſtards their heires, that their ſhame might never be put out, but they might be like *Abſolons* pillar to all poſterity: ſo theſe, that their infamie might remaine, and their reproach bee never put out. If that conceit of ſome were true, that *Pauls* glory increaſeth, as the number of them increaſeth who are wonne by that he writ, I ſhould then thinke that both their glory increaſeth who get their goods well, and have left it to good uſes by lawfull meanes; and their woe and torment, who got it by unlawfull meanes, and left it by unlawfull meanes to encreaſe for the benefit of others. But I have no ſuch warrant; only I ſay, if reſtitution made paſſage for ſalvation to come to *Zacheus* houſe; Non-reſtitution makes paſſage for condemnation to come to theſe men, or they doit: Let no man thinke I ſpeak this to diſcourage men from doing good, but to direct them to doe good after a good manner, and to free my ſelfe from participating in future ſins of ſuch men, remembring how confidently *Auguſtine* ſpeakes

Uſe 1.

Si res aliena propter quam peccatum eſt, cum reddi poſſit non redditur, non agitur pœnitentia. ſed fingitur; ſi autem veraciter agitur, non remittitur peccatum niſi reſtituatur ablatum, ſed, ut dixi, cum reſtitui poteſt. Auguſt. *Epiſt.* 54. *Maced.*

ſpeakes it: *Illud fidentiſſimè dixerim, qui ad ſe confugientem quantum honeſtè poteſt ad reſtituendum non compellit, ſocium eſſe fraudis & criminis.*

Vſe 2. To informe men for time to come to doe that they doe, and offer to God, to doe it of their owne, not others, ſuch as they lawfully come by, not by unlawfull meanes. *David*, that holy man of God, would not offer to God of anothers, not taken by violence from him, but though he would give it him freely; happily fearing leſt it would not be ſo acceptable when it was not of his owne, though not gotten unlawfully, 2 Sam. 24.24. So ſhould every man doe that would have his offering acceptable to God; they ought not to take from one to give to another, but of their owne to give to God, either mediately or immediately; for men may not doe evill, that good may come of it. Rom. 3.8. Thou art lying upon thy ſick-bed, it may be thy death-bed, which is the time when men diſtribute things of moment and perpetuity. Think with thy ſelfe, that after death comes judgment, Hebr. 9. and know that thou muſt give an account of thy goods, how thou haſt got them, and how thou haſt left them. Therefore if thou haſt oppreſſed, or wronged, or defrauded any by any meanes, make him reſtitution to the full; and if thy ability be ſuch, more than full, and of the reſt give to the poore, and to good uſes: for if thou thinkeſt the giving of theſe will excuſe thee to the Judge for the other, thou deceiveſt thy ſelfe; it were as if a Theefe, being arraigned for a robbery, ſhould thinke to anſwer the Judge, and eſcape ſentence of death, becauſe he gave much of it to the next poore he met: ſo in this; for the Lord hates robbery for a burnt offering, and if thou wouldeſt have a bleſſing, Eccleſ. 11.1. *Caſt thy bread upon the waters*, and leave it to be imployed lawfully, though leſſe benefit come to the poore, and a ſhorter time, not by that which is odious to God and man; for an Uſurer is a reproach amongſt men, God caſting that ſhame upon him; for how canſt thou anſwer Chriſt at that judgment, how thou haſt left thy goods?

Now theſe Jews bringing ſuch ſacrifices of ſuch things as were thus corruptly come by, did it to appeaſe Gods diſpleaſure againſt them for the ſinne, and thought ſo, as it were, to ſtop his mouth; whence ſome gather this point, not unnaturally.

Doctr. It is the cuſtome and falſe conceit of a naturall man, to think he may make God a friend, or pacifie him with part of that he hath wickedly gotten, or by ſome outward thing, as his riches and ſubſtance and other ceremonies; as here, and Amos 2.8. *They lye downe upon clothes laid to pledge by every Altar, and they drinke the Wine of the condemned in the houſe of their God.* It is ſpoken of Idolaters, in reſpect of their Idols, yet it ſerveth to ſhew

the

the nature of men, who in their corruption thinke no better of the true God than a falſe god. Micha. 6. 6, 7. To this purpoſe may we apply that, Deut. 23. 17, 18. for Gods forbidding inſinuates the proneneſſe of mans nature to it, as in all the Commandements.

Becauſe God appointed ſacrifices, and propitiatory ſacrifices in the Law of the outward things, and they neither learning more, nor looking forward, not ſeeing that it was not theſe which did appeaſe God, but that which they ſignified, ſtill relyed upon them, and ſo thought that outward things would doe it; and in proportion naturall men from them. *Reaſ.* 1.

Becauſe they think corruptly and wickedly of God, that he is as themſelves, or as a corrupt Judge, who will be reconciled by gifts, not caring how it is come by, ſo his hand be filled. *Reaſ.* 2.

Becauſe it muſt be needs a vaine and falſe conceit to imagine that ſhould appeaſe him, when it is a meanes to bring the ſinne to remembrance, ſeeing God knows what it is, and how it was come by, as well as himſelfe. *Reaſ.* 3.

This may let us ſee the notable policy of the Church of *Rome*, who ſeeing the nature of man to be ſuch, as that they both think to appeaſe the wrath of God, and would thus reconcile his favour, rather than with true repentance and turning to God, to the end they may keepe a multitude ſtill with them, and not a little enrich themſelves, have taught them that with ſuch bodily exerciſes and temporall things, they may appeaſe God, and buy out their ſinnes; as the building of Chappells, Monaſteries, religious houſes, appointing of Maſſes, buying of pardons, and beſtowing upon the Church, whether living or dying, nay, if they be not able, or careleſſe of themſelves, others may for money purchaſe ſuch things for them. Hence it is that the Church, (as they call it) is ſo glorious and rich, that is, thoſe Church-men; that, as St. *Hierome* ſaid to *Heliod. Epiſt.* 3. They adde money to money, and ſtuffe their purſes, and purchaſe womens goods by flattery; they are richer Monks than they were Seculars, and poſſeſſe wealth under poore Chriſt, which they had not under wealthy Satan; they are rich in the Church, who were beggers in the world. And in another Epiſtle, Contrary to all mens opinions, they dye very rich, who lived under a profeſſion of poverty. *Uſe* 1.

Nummum addunt nummo, & in marſupium ſuffocantes matronarum opes venantur obſequiis: Sunt ditiores Monachi, quàm fuerunt ſeculares, poſſideant opes ſub Chriſto paupere, quas ſub locupleto diabolo non habuerant, & ſuſpiret eos Eccleſia divites, quos mundus tenuis aute mendicos. And *Epiſt.* 4. to *Ruſtic. Contra omnem opinionem penis ſæculis moriuntur divites, qui quaſi pauperes vixerunt.* Hieron. *ad* Heliod. *Epiſt.* 3.

To overthrow the carnall conceit of naturall men, who live in their ſinnes, in their impenitency, and thinke by almes and ſome ſuch things, or outward works to ſatisfie God for other *Uſe* 2.

ſinnes, and often for thoſe ſinnes by which they got them. Many men, when they ſpend the whole weeke in ſinne, thinke to make amends for all, by acting ſome outward worke of his ſervice on the Lords day, and thinke that their outward and cuſtomable ſerving of God in the morning and evening *pro forma tantùm*, ſhould ſatisfie for the ſinnes of the reſt of the day. And many when they have ſpent all their life in ſinne, thinke by ſome doale or ſome gift to ſatisfie for all the reſt, that the Miniſters can ſpeak more of their gifts than of their ſorrow and repentance; As one ſaith, *ſperans aut placaturum pro peccatis, aut placiturum non obſtante peccato*. But to ſuch I ſay, as Prov. 21. 27. *The ſacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?* They ſhall finde they have truſted to a broken reed.

Uſe 3. To teach every man not to let naturall reaſon deceive him, to make him to truſt to any ſuch naturall or worldly meanes, thereby to reconcile God to him, or to appeaſe him; theſe things can no more doe it, than oyle will quench the fire; ſuch a conſuming fire is God, that theſe will rather kindle his wrath. And if he be deceived that would thinke to quench fire by that, then muſt he needs be, that ſhall think by this which is matter for the wrath of God: he ſhould learne to know that thoſe outward things are not the moſt acceptable ſacrifice to God. That which is acceptable, is, Pſal. 51. 17. *The ſacrifices of God are a contrite ſpirit: a contrite and a broken heart, O God, thou wilt not deſpiſe.* He that receiveth this from God, may have comfort that God will accept him; as a Phyſitian that directs a man to the onely reſtorative.

Object. Daniel 4. 24. *Redeeme thy ſinnes by Almeſdeeds.*

Sol. It is anſwered by ſome, that by ſinnes is here underſtood the puniſhments of ſinne, and they think that works proceeding from faith, prevaile not a little with God, to leſſen and mitigate temporall puniſhments. But it is not like, ſeeing he ſpoke to ſuch a King who could not worke any thing by faith at all. But the word is not here, *redeeme*, but, *breake off*: If it were properly ſo taken, then might men not onely redeeme the puniſhment of their ſinne, but the ſinne it ſelfe, which opinion is not held. Againe, if it be a redemption, it is not to be made before God, but in recompence to thoſe whom he hath hindered; and the Prophet ſpeaks not here of the forgiveneſſe of ſinnes, as the old Latine, *Forſan ignoſcet Deus*; but of the prolonging of his peace and proſperity, as *Tremellius* hath it. Finally, the words are, *breake off*, turning from wicked wayes, and ſeeking Gods will; and whereas thou haſt beene an oppreſſour of the poore, and an afflicter of men in miſery, ſhew thy repentance by dealing mercifully with the oppreſſed, and having compaſſion on them, as *Zacheus*. Luk. 19. 8.

VERSE

VERSE XIIII.

But curſed be the deceiver, which hath in his flock a Male, and voweth, and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of Hoſtes, and my Name is terrible among the Heathen.

But curſed be the deceiver.] In this is contained the laſt judgment againſt this people, and it is poſitive; as before hee had threatned the taking away of their goods, ſo here to inflict ſome puniſhment upon them. And in this we obſerve, firſt the judgment, ſecondly the ſinne, thirdly reaſons whereby they may be perſwaded the judgment ſhall come, if they repent not themſelves of their ſinnes, and performe their vowes.

But curſed.] As woes in the Scripture, Matth. 24. and Iſaiah 5. and other where, are two-fold, ſo are curſes: Firſt, temporall, ſending of outward evills, Deut. 28. 15, 16, 17, 20, 21, 22. or turning of good things to hurt, Pſal. 109. 7. and 69. 22. Secondly, ſpirituall, moſt fearefull, Rom. 1. 28. Matth. 27. 5. 2 Theſ. 2. 10, 11.

The deceiver.] The ſinne is generall, thus expreſſing the nature of an Hypocrite, that he is a deceiver, one that carryeth himſelfe craftily, who caſts and fetcheth about in his mind, how he may deceive both God and man, and who deals craftily with the Lord.

Who voweth a Male.] The particular ſinne, vowing and not paying, when he is able to performe; having a Male, that is, one without blemiſh, ſuch as the Law required: Here is thought to be *Epitheti Eclipſis*, as in Iſaiah 1. 18. wooll for white wooll. But ſome underſtand by Male a perfect and abſolute offering, the uſe of the word being ſuch in divers Authors. Now the vow here ſpoken of, is either the generall vow of their Circumciſion, or elſe their particular, when willingly they vowed a thing, being not tyed unto it by any Law, and dealt deceitfully in that, which ſhould make it the greater ſinne.

And ſacrifice a corrupt thing.] a weake and feeble, ſo a corrupt thing: as it were repenting of their vow, they bring unto him a corrupt, vitious, and unlawfull ſacrifice.

Doctrine. The Lord is able, and will not onely withdraw good things from men that diſhonour him, and live profanely and wickedly, but will inflict much evill upon them, and puniſh them with all kind and variety of curſes. As here, ſo 2 Chron. 7. 13. Deut. 28. 16, 60, 61. This he ſhewed in *Ely*, 1 Sam. 2. 8. &c. and 2.

12, 13. In *David*, 2 Sam. 7. In *Nebuchadnezzar*, Dan. 4. 30. The tryalls of *Job* ſhew what he can doe when he will puniſh.

Reaſ. 1. Becauſe in bleſſing he can deale thus, not onely take away the evill, but ſhowre downe many bleſſings upon them: ſo in curſing; for theſe are the two armes of God, his mercy and juſtice, neither is ſhorter nor longer than the other, unleſſe he be imperfect; theſe are his treaſures, or he hath treaſures of both, neither fuller, nor emptier than the other.

Reaſ. 2. Becauſe he is a true God, and ſo infinite in all things; he is not as the falſe gods of the Heathen, who had little, even their great god *Jupiter*, who they thought would be ſoone drawne dry, if he ſhould puniſh much and many, if ſend abroad apace his revenging arrows, his quiver would be empty; not ſo with God, whoſe mercy is a treaſure inexhauſtible, ſo his juſtice, not as the Sea; but as the fire, the Sunne; *Chryſoſt.*

Reaſ. 3. Becauſe it more manifeſts his diſpleaſure, and men are more ſenſible of it, to be humbled by it either in truth or hypocriſie.

Uſe 1. To ſtand in awe, and feare God; to feare to diſpleaſe or provoke him, who cannot onely take from us that we have, but bring the contrary upon us, many, and ſtrange, and grievous plagues. Men we feare, and avoid to provoke them when they are of power, and yet often we hold them at defiance, becauſe we know their worſt is but to take our place, livings, credit, or liberty from us, at the worſt but our lives, and can then not hurt us; but God can goe further, not onely deprive us of that we have, and all that is deare to us, and take away life, but lay croſſes infinite upon us in this life and the life to come. If men, much more he is to be feared; Matth. 10. 28. if *Jacob* was afraid of *Iſaacs* curſe, Gen. 22. 12. much more of Gods, being reall things, and not verball; for ſo is mans onely, he is but the mouth of God, and ſure they are, they will light where he will lay them.

Uſe 2. To inſtruct every man who finds Gods judgments, that he is deprived of any good thing he hath, to humble himſelfe, and ſeeke to God, and ſearch his owne wayes; that he may turne unto him, leſt he bring curſes upon him: for as it is both juſt and uſuall with God, when men profit not by the leſſe judgment, to bring greater; as a father, when his ſonne bowes not with a twigge, to beate him with a greater rod: ſo it is when men turne not to him by his private judgments, to bring poſitive curſes upon them; as Princes, who firſt withdraw their favours from Traytors, confiſcate their goods, reſtraine their liberty, and after lay upon them ſome fearefull puniſhment: Hath God then taken any thing from thee that thou haſt, or that was beloved of thee, as thy goods, children, or any ſuch thing? thinke ſeriouſly of it, and impute it not to ſecondary cauſes, though

though they may be greatly faulty, but looke unto the Lord, and turne unto him; thinke not to make it good againe, or recover thy ſelfe, but thinke of the other curſes God hath threatened, and know theſe muſt come, if the other doe not reforme thee, yea, though he love thee. Phyſitians that deſire the health of their patient, if they can, will happily recover it by injoyning them abſtinence, and faſting, and a ſtrict dyet; if not, they will to purging, bleeding, and ſuch like: ſo with God, much more if he hate thee.

If thou be freed from any curſe, be not ſecure, he hath variety of curſes. *Uſe* 3.

The contempt of his worſhip he hath threatened with the deprivation of it, the taking of it way; now it may be thought, this would not much trouble them who thought it a wearineſſe, and could happily be content with it, and in their corruption account it a bleſſing; he therefore threateneth the puniſhing of it with poſitive curſes and plagues.

The contempt and corruption of Gods worſhip & the means of it, as of the Word and Sacraments, and ſuch like, ſacrifice and Prayer, the Lord will ſometime puniſh with the taking of it away, and ſometime with it and other fearfull curſes and plagues, both ſpirituall & temporall, which as it is here threatened, ſo was it performed to this people, who are now not only without the meanes of his worſhip, but are under many fearefull judgments, as any Nation in the world. It is that was threatened, Deuter. 28.47,48. 2Chro. 36.16,17. Math. 21.41. 1 Cor. 11.30. 2 Theſſal. 2.11,12. 1Sam. 2. *Elies* ſonnes, Acts 20.9. *Eutychus.* *Doctr.*

Becauſe moſt men finde no judgment in it at all, to be deprived of that they love not, as they account that no bleſſing to have that they delight not in; and ſo as in this they will never be drawn to ſee the mercy and favor of God, ſo not in that his juſtice and diſpleaſure, that they might come to the ſight of their ſins: when as then thoſe judgements open the eyes of their minde the better, and cleare their ſpirituall ſight, the Lord doth it more to torment them and affect them. *Reaſ.* 1.

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and nothing indeed, ſuch offering of ſick, lame and blind unto the Lord, ſuch offering of corrupt things unto him. If this bee true, that ſuch are accurſed of God, then the other muſt needs be certaine. The *Philiſtims* had the Arke of Gods preſence, 1 Sam. 5. But becauſe they uſed not it as they ought, therefore verſe 6. they were ſmitten: ſo had the men of *Bethſhemeſh*, 1 Sam. 6. but becauſe they uſed not it as they ought, therefore the Lord ſlew among them fiftie thouſand threeſcore and ten men, verſe 19. The Goſpell, the meanes of his worſhip, as the Arke of his preſence, hath been amongſt us, but we have not uſed it well, therefore hath the hand of God been heavy upon us, as upon the *Philiſtims*; the number the Lord hath ſlaine, hath ſurmounted the number of them of *Bethſhemeſh*. If it were juſt upon them, it is ſo upon us: And though this be removed, yet we cannot but feare that the curſes of God hang over our heads ſtill, ſeeing this ſinne is not repented of nor amended amongſt us.

Uſe 2. This ſerveth to meet with the corruption of thoſe, who could not nor cannot be wakened with the former judgment, and think it a bleſſing rather then a curſe, whether they delight in Popery, or prophaneneſſe, they affected a ſuperſtitious worſhip, or a looſe life, they would be without controulement, and ſo take themſelves not to be hurt, becauſe that is but as they deſire; that the word and worſhip of God ſhould be gone; yet let this feare ſuch a one, that the mouth of the Lord hath ſpoken it, he is an accurſed man, and all the curſes of God hang over his head; he is ſo in the decree of God, and he ſhall be ſo in the execution; what a fearefull condition is he in that is in eaſe and proſperity, ſitting at a rich banquet, lying in a bed of doune and Ivory, having what his heart could deſire, and yet having over his head a ſharp ſword with the point down-ward, hanging by the ſmalleſt haire, ready with every blaſt and every touch to fall upon him? How if he had thouſands more? he that hath the ſe curſes over his head; (as *Iſaac* ſaid, I have bleſſed him, and he ſhall be bleſſed) God hath accurſed him, and he ſhall be accurſed

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Becauſe he contemneth and deſpiſeth the Lord, either thinking he cannot know what he doth, and how he dealeth with him; or that he is unjuſt, and will not punish it, or thinking baſely of him that this is good enough: And therefore no marvell if he contemn him and accurſe him, as 1 Sam. 2. 30. *Reaſ.* 1.

Becauſe he goeth flat againſt the maine ſcope, and the end of the Law; now whereas any breach of the Law deſerveth the curſe, Gal. 3. 10. how much more he that goeth againſt the full ſcope, which is to love the Lord with all his heart, minde and ſtrength? *Reaſ.* 2.

This teacheth many a man what he may expect from God for his ſervice he doth to him not a bleſſing, as he hopes and flatters himſelfe, but a curſe; becauſe what he doth, in what part of it ſoever, he knowes well, and God knows better, that it is not as he is able, neither for the faculties of his mind, for the powers of his body, nor for the portion of his eſtate; for the body, many a man and many a woman pretend they are not able to ſit ſo long as the publique prayers and ſervice of God are in hand, or they cannot ſtand and endure thruſts and heate, their bodies are weak & ſickly when they know & God knows better then themſelves, that they can ſit longer about a matter of pleaſure or pride, when they can indure more thruſting & heat for a matter of profit. They have a male in their flock, & offer to the Lord a corrupt thing, they are deceivers ſaith the Prophet, and from the mouth of the Lord accurſed; for their mindes, they pretend they are not able to ſit attentively without ſleeping in Prayer or hearing, they are not able to conceive of the things delivered, they are not booki ſh to underſtand what they pray, but meane well, they have no memories to keepe that is good when they have heard; when as they know, and God knows better, that they, as *Bernard* ſpeaketh *tractatu de gradibus humilitatis*, can *vigilare in lecto*, when they doe *Dormire in choro*, they can as, Mich. 2. 1. *Deviſe iniquity upon their beds*, or as they, Prov 4. 16. *who ſleep not unles they have done wickednes*, or as the ſhepheards, Luke 2. who watched in the night for their owne flocke, that they *Uſe* 1.

they have wit and ſkill at will for the world, which if they would cauſe their eare to heare, as *Salomon* ſpeaketh, and ſet themſelves to it, might conceive, and their memories are able to keep evill things, when as one cheſt will hold gold as well as Iron, if it were put in, and one wax the impreſſion of a golden ſeale, as well as of lead. Theſe have a male, &c. for their ſtate, they pretend they are not able to give more then they doe, which is little God wot, to the poore, or to the Church and maintenance of Gods worſhip; when as they know, and God knows they can beſtow much more on their pleaſures, on harlots, and wicked perſons, oftner feaſting ſycophants, flatterers and lewd perſons, then the members of Chriſt; ſome that have borne place, being known to have had moe players the corrupters of youth, and ofner, at their table, then they had the poore and preachers, the converters of Soules; and their ability would beare that well enough. Theſe have a male, &c. And that ſhall be true, Iſaiah 29. 15, 16. *Woe unto them that ſeeke deep to hide their counſell from the Lord, for their workes are in darkneſſe, and they ſay, who ſeeth us? and who knoweth us? your turning of deviſes ſhall it not be eſteemed as the potters clay? for ſhall the worke ſay of him that made it, hee made me not? or the thing formed ſay of him that faſhioned it, he had no underſtanding?* the world ſees it, and mockes, and jeſts at it; God ſees it, and will judge it; theſe are deceivers and diſſemblers of the world, and one day ſhall be uncaſed, when to their ſorrow they ſhall heare the curſe.

Vſe 2. To teach every man to labour againſt this deceitfull dealing with God, whereby he ſhall but deceive himſelfe, and cannot deceive God; himſelfe, becauſe he ſhall loſe that he looks for; not God, who ſeeth and knoweth every thing; and Galat. 6. 7. *Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall be alſo reape.* If *Jacob* was afraid when hee went about to ſeek a bleſſing, leſt his blind father *Iſaac* ſhould diſcerne him and his deceit in dealing with him, and ſo he might get a curſe where he thought to have had a bleſſing, Gen. 27. 12. how ought men to take heed and feare to diſſemble or deale deceitfully with God, even the alſeeing God, but to ſerve him with the beſt things we have, for faculties of mind, &c. Let us be *Abels*, and not *Cains*; Gen. 4. If we would be bleſſed with the one, and not accurſed with the other, ſerve him with our beſt affections, beſt ſpirits, beſt time, beſt inſtruments. *David* was at a great *quære* with himſelfe, Pſalm. 116. 12. *What ſhall I render unto the Lord for all his benefits towards me?* as thinking he had nothing good enough; ſo ſhould we thinke and ſo performe, that we may be bleſſed and eſcape the curſe.

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Becauſe he contemneth and deſpiſeth the Lord, either thinking he cannot know what he doth, and how he dealeth with him; or that he is unjuſt, and will not puniſh it, or thinking baſely of him that this is good enough: And therefore no marvell if he contemn him and accurſe him, as 1 Sam. 2. 30. *Reaſ.* 1.

Becauſe he goeth flat againſt the maine ſcope, and the end of the Law; now whereas any breach of the Law deſerveth the curſe; Gal. 3. 10. how much more he that goeth againſt the full ſcope, which is to love the Lord with all his heart, minde and ſtrength? *Reaſ.* 2.

This teacheth many a man what he may expect from God for his ſervice he doth to him not a bleſſing, as he hopes and flatters himſelfe, but a curſe; becauſe what he doth, in what part of it ſoever, he knowes well, and God knows better, that it is not as he is able, neither for the faculties of his mind, for the powers of his body, nor for the portion of his eſtate; for the body, many a man and many a woman pretend they are not able to ſit ſo long as the publique prayers and ſervice of God are in hand, or they cannot ſtand and endure thruſts and heate, their bodies are weak & ſickly when they know, & God knows better then themſelves, that they can ſit longer about a matter of pleaſure or pride, when they can indure more thruſting, & heat for a matter of profit. They have a male in their flock, & offer to the Lord a corrupt thing, they are deceivers ſaith the Prophet, and from the mouth of the Lord accurſed; for their mindes, they pretend they are not able to ſit attentively without ſleeping in Prayer or hearing, they are not able to conceive of the things delivered, they are not bookiſh to underſtand what they pray, but meane well, they have no memories to keepe that is good when they have heard; when as they know, and God knows better, that they, as *Bernard* ſpeaketh *tractatu de gradibus humilitatis*, can *vigilare in lecto*, when they doe *Dormire in choro*, they can as, Mich. 2. 1. *Deviſe iniquity upon their beds*, or as they, Prov 4. 16. *Who ſleep not unleſs they have done wickednes*, or as the ſhepheards, Luke 2. who watched in the night for their owne flocke; that they *Uſe* 1.

they have wit and ſkill at will for the world, which if they would cauſe their eare to heare, as *Salomon* ſpeaketh, and ſet themſelves to it, might conceive, and their memories are able to keep evill things, when as one cheſt will hold gold as well as Iron, if it were put in, and one wax the impreſſion of a golden ſeale, as well as of lead. Theſe have a male, &c. for their ſtate, they pretend they are not able to give more then they doe, which is little God wot, to the poore, or to the Church and maintenance of Gods worſhip; when as they know, and God knows they can beſtow much more on their pleaſures, on harlots, and wicked perſons, ofner feaſting ſycophants, flatterers and lewd perſons, then the members of Chriſt; ſome that have borne place, being known to have had moe players the corrupters of youth, and ofner, at their table, then they had the poore and preachers, the converters of Soules; and their ability would beare that well enough. Theſe have a male, &c. And that ſhall be true, Iſaiah 29. 15, 16. *Woe unto them that ſeeke deep to hide their counſell from the Lord, for their workes are in darkneſſe, and they ſay, who ſeeth us? and who knoweth us? your turning of deviſes ſhall it not be eſteemed as the potters clay? for ſhall the worke ſay of him that made it, he made me not? or the thing formed ſay of him that faſhioned it, he had no underſtanding?* the world ſees it, and mockes, and jeſts at it; God ſees it, and will judge it; theſe are deceivers and diſſemblers of the world, and one day ſhall be uncaſed, when to their ſorrow they ſhall heare the curſe.

Uſe 2. To teach every man to labour againſt this deceitfull dealing with God, whereby he ſhall but deceive himſelfe, and cannot deceive God; himſelfe, becauſe he ſhall loſe that he looks for; not God, who ſeeth and knoweth every thing; and Galat. 6. 7. *Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reape.* If *Jacob* was afraid when hee went about to ſeek a bleſſing, leſt his blind father *Iſaac* ſhould diſcerne him and his deceit in dealing with him, and ſo he might get a curſe where he thought to have had a bleſſing, Gen. 27. 12. how ought men to take heed and feare to diſſemble or deale deceitfully with God, even the alſeeing God, but to ſerve him with the beſt things we have, for faculties of mind, &c. Let us be *Abels*, and not *Cains*; Gen. 4. If we would be bleſſed with the one, and not accurſed with the other, ſerve him with our beſt affections, beſt ſpirits, beſt time, beſt inſtruments. *David* was at a great *quære* with himſelfe, Pſalm. 116. 12. *What ſhall I render unto the Lord for all his benefits towards me?* as thinking he had nothing good enough; ſo ſhould we thinke and ſo performe, that we may be bleſſed and eſcape the curſe.

Now it is ſaid, he is accurſed that hath a male and offereth a corrupt thing; if he have it not, the curſe is not be-

belonging to him, but God will accept that hee hath.

They who are Gods, when they ſerve him, though they ought to bring males unto him, that is, that which is perfect; yet if they have it not, and are able to bring nothing but that which is imperfect, God will accept it notwithſtanding; as it is here, ſo Mich. 7. 18. and Mal. 3. 17. Numb. 23. 21. 1 Kings 15. 5. Jam. 5. 11. and yet Job. 3. *Doctrine.*

Becauſe of that, 2 Cor. 8. 12. *For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that a man hath not:* God reſpects the mind more then the gift, as in the widowes mite, and the cup of water; ſo doth he the mind rather then the ſervice, for it profits not him, nor he ſtands in no need of it. And the willing minde is, that a man with all his heart would doe more if he were able, which God ſeeing he accepts that they have. *Reaſ. 1.*

Becauſe they condemne and diſſike their imperfections themſelves, and judge themſelves for them, then 1 Cor. 11. 31. If we ſhould judge our ſelves we ſhould not be judged, yea as Rom. 7. 17. while they thus condemne it, it is not accounted theirs; as *Bernard* of envy: Thou feeleſt it, but agreeſt not to it, it is ſuch a paſſion as God one day will heal in thee, but not condemn thee for. *Reaſ. 2.*

It affords comfort againſt the temptations of Sathan, who ſets forward our diſcouragement from the little good wee doe. *Uſe*

And voweth and offereth a ſacrificeth or corrupt thing.] The ſecond part of their deceit: they made great ſhew and promiſe of great things they would doe, but they repented themſelves, and they omit them altogether, or performe them very corruptly.

He that dealeth deceitfully in the Lords ſervice and worſhip, that is, maketh great ſhewes and promiſes of great duties of pietty, but after when he finds it more coſtly or painefull, or croſſing to his affections then he thought of, repents and doth it not, or doth it careleſſely and corruptly, when hee looks for a bleſſing, ſhall finde a curſe; ſo here, and Deuter. 23. 21. Numb. 30. 3. 6. Eccleſ. 5. 3, 4, 5. Math. 21. 28. *ad* 32. Acts 5. *Doctr.*

Becauſe he robs and ſpoiles God, as it were taking or keeping from him that which is his; for vowing it to God, he hath put it from himſelf, made an alienation of it, put it out of his own right into Gods, whereas it was his owne before. Acts 5. 4. *Reaſ. 1.*

Becauſe they ſerve not God, but themſelves, as children who can bee content to pleaſe their parents in things liking unto themſelves, but not in other; pleaſe themſelves, not their parents; ſo in this: and ſhew that they preferre all thoſe things before God, which to keep, they will break promiſe with him. *Reaſ. 2.*

This

This may teach many men, that they may juſtly looke for the curſes of God upon them and theirs, if they be not upon them already, becauſe they have ſo often vowed and promiſed great care and diligence in the ſervice and feare of God, and performed very little or none at all to him; ſometime in health, ſometime in ſickneſſe; ſometime in danger, ſometime in deliverance; they promiſed great things unto the Lord, but they have played the couzeners with him: It was but to ſerve their owne turne for the preſent, nothing they have performed, or nothing as they ought and promiſed. To ſay nothing of neceſſary vowes, how careleſly they are found every way performed; as the vow of Baptiſme, when men live more like Infidels than Chriſtians, at the beſt but as Jews, reſting in the outward ceremony; or but outwardly civill and honeſt, never labour for any inward ſanctification, any ſincere holineſſe, any conſcience of Gods Will; offer fleeces for the fleſh, and ſkin for the beaſt: The vow of Parents promiſing to bring up their children in the feare of the Lord, as was commanded, Eph. 6. 4. but they take onely care for the body, not for the ſoule, and to ingraft Gods feare in them: Such as *Auguſtine* confeſſed to God his father was, who troubled not himſelfe, ſaith he, how I proſpered in thy ſervice, or how chaſt I were, onely his care was that I might be eloquent, and learne to ſpeak well; ſo they for worldly things. Thirdly, the vow of married parties, who made a covenant before God, and to him, Prov. 2. 17. which is broken by many meanes, amongſt many who think the Covenant unviolated, if they commit it not outwardly and actually; when as wanton words, and looks, and luſts break it.

Qualis creſcerem tibi, aut quàm caſtus, dummodo eſſem diſertus ut diſcerem ſermonem facere quàm optimum & perſuadere dilectione. Aug.

To ſay nothing of theſe, for which many have either the curſes of God, or have them hanging over their heads; But voluntary vowes, men in ſome trouble or ſickneſſe renew their vow of obedience, as *Iſrael*, Hoſea 6. 1, 2. but when that is once paſt, either they doe not care for keeping it, or thinke they are diſcharged well enough, if they doe a few dayes heare the Word, or performe ſome one or two good duties, and after give over againe, unlike *David*, Pſal. 119. 106, 112. The Prophet tells them they are accurſed, better it had beene for them never to have vowed it at all; for though without it it is a ſinne, yet now it is the greater ſin.

Uſe 2. To teach every man to take heed how he vows any thing unto God; for often in the vow he may deſerve Gods curſe, and often in the breaking it. In the vow, when it is of unlawfull things, Acts 23. 12. then it is the bond of iniquity. Secondly, when the party vowing is not able to performe it, either ſimply, or not without ſinne, as Popiſh ſingle life. Matth. 19. 11. Thirdly, when a party vowing is an inferiour, and doth it without

out the conſent, or contrary to the mind of the ſuperior; Numb. 30. 6, 9. So Papiſh children, contrary to Parents minds, enter their rules. Fourthly, when it hindreth a man from the duties of his calling; as thoſe who leave their calling and goods to profeſſe wilfull poverty, or become Friars *Mendicant.* 1 Cor. 7. 22. Fiftly, when there is put holineſſe in it, and it is made meritorious: If it be faulty in theſe or any the like, then is ſin committed in the making of it, and ſo a curſe followeth it; but if not, then the curſe followeth the breaking of it. When then it is ſo hard a thing to vow, and not to have ſinne cleave to it, if there be any feare of ſinne, there will be raſhneſſe avoided in it: and if there be any feare of the curſe, they will not be ſo raſh, leſt they provoke God. Eccleſ. 5. 1.

To teach every man, when he hath vowed, to be very carefull for the performance of it, and let neither coſt nor labour, profit nor pleaſure hinder him, for he ſhall loſe more by the breaking of it, than he can gaine. The ſinne of breaking a mans vow or promiſe, ought to make men affraid to doe it. Men feare perjury, and abhorre it; this is no leſſe, if Chriſt may be beleeved. Matth. 5. 33. But if not the ſinne, yet the curſe, and to avoid it, make good that thou haſt ſpoken to God. I ſuppoſe many men in the time and heate of the ſickneſſe vowed great things to God, if they were preſerved, and if God would returne in mercy to the City, that they might in ſafety follow their callings againe; for I cannot thinke but that moſt men, ſpecially when God came any thing nigh them, were affected and touched for the preſent, which uſually brings forth ſuch thoughts and ſuch motions. If any were not, I think their caſe is marvellous fearefull, to be in the fire, and no relenting. Then you that did, remember your vowes, and ſee where is the performance of them; it may be ſought for, but not eaſily ſeene, or ſeen in a very few: And what is to be expected but theſe curſes, and more heavy than we have had? If your children or ſervants, all the time you are correcting of them, and holding the rod over them, promiſe to learne their books better, and doe their worke more diligently, whereupon you ſpare them; if they after deale deceitfully with you, will not your diſpleaſure be doubled, and your anger be increaſed, and you thinke lawfully too? thinke Gods waies are more equall and juſt. If thou wouldeſt avoid this, then doe as *David* ſaid, and did; Pſal. 66. 13, 14. *I will goe into thine houſe with burnt offerings, and I will pay my vowes which my lips have promiſed, and my mouth hath ſpoken in my affliction.* If a man vow when he is in cuſtody or reſtraint, that when he getteth liberty, he will goe and dwell in a place where the Word is; if the Word goe from thence, he is not bound, Ruth 1. 16, 17. Againe, in caſes of neceſſity, as a man

Uſe 3.

man bound to abſtaine from Wine, yet if Phyſitians counſell it for his health, he may uſe it; as Jer. 35. 11. yet ſo, as hee have a ſpeciall eye to the maine end for which his vow was made: as ſuppoſe *Timothy*, 1 Tim. 5. 23. to abſtaine, yet for his often infirmities he may drinke.

For I am a great King, ſaith the Lord of Hoſtes.] There is Gods firſt reaſon, why they ought not to corrupt his worſhip, and deale thus deceitfully with him, his greatneſſe and power, who is able to puniſh them for evill doing.

Doctr. Men ought to obey God, and to avoid evill and corruption, as generally and in all things, ſo in his worſhip, for feare of his power and juſtice. *Vide* verſ. 6. where is my feare?

And a great King.] It is the Kingdome of power, not grace; he by his power is abſolute King, great, and the greateſt.

Doctr. The Lord he is the abſolute King of all men and Angells, and all creatures in the world, they are all his ſubjects; ſo is he here called a King, and that, 2 Chron. 20. 6. Dan. 2. 21. This his commanding of all creatures ſheweth, and their obeying. Pſal. 104. 4. Iſaiah 37. Joſhua 10. 12, 13. Exod. 14. 21. Matth. 8. 26. Dan. 3. 6.

Reaſ. 1. Becauſe he hath created and doth ſuſtaine all, it is reaſon he ſhould be their King, and they his ſubjects.

Reaſ. 2. Becauſe elſe there would be no order, but all confuſion; *Lactantius de falſa religione, lib.* 1. *cap.* 3. hee gives this as a reaſon for the order of things, becauſe there is but one God that governes all: For as in an Army, if there were as many Generalls as there are Bands, Companies, and Wings of the Battell, it could neither be inſtructed nor governed, becauſe every one would ſtand upon his owne wiſedome and counſell, and ſuch diſſention would rather hurt than profit. So in this world, if there were multitudes of Governours, if God were not the ſole King and Governour, there would be nothing but confuſion and diſorder.

Uſe Uſes of this we have before, *verſ.* 4. The Lord of Hoſts.

FINIS.

THE SECOND CHAPTER OF THE PROPHET *MALACHY.*

AND now, Oye Prieſts, this commandement is for you.

2 If ye will not heare it, nor conſider it in your heart, to give glory unto my Name, ſayth the Lord of hoſtes, I will even ſend a curſe upon you, and will curſe your bleſſings: yea, I have curſed them already, becauſe ye doe not conſider it in your heart.

3 Behold, I will corrupt your ſeede, and caſt dung upon your faces, even the dung of your ſolemne feaſts, and you ſhall be like unto it.

4 And ye ſhall know that I have ſent this commandement unto you, that my covenant which I made with Levi, might ſtand, ſaith the Lord of hoſtes.

5 My covenant was with him of life and peace, and I gave him feare, and he feared me, and was afrayde before my Name.

6 The Law of truth was in his mouth, and there was no iniquity found in his lippes: he walked with me in peace and equity, and did turne many away from iniquity.

7 For the Prieſts lips ſhould preſerve knowledge, and they ſhould ſeeke the Law at his mouth: for he is the meſſenger of the Lord of hoſts.

8 But ye are gone out of the way: ye have cauſed many to fall by the Law: ye have broken the covenant of Levi, ſayth the Lord of hoſts.

9 Therefore have I alſo made you to be deſpiſed and vile before all the people, becauſe ye kept not my wayes, but have beene partiall in the Law.

10 Have we not all one father? hath not one God made us? why do we tranſgreſſe every one againſt his brother, and breake the covenant of our fathers?

11 Judah hath tranſgreſſed, and an abomination is commited in Iſrael and in Jeruſalem: for Judah hath defiled the holineſſe of the Lord, which he loved, and hath married the daughter of a ſtrange god.

12 The Lord will cut off the man that doth this: both the maſter and the ſervant out of the Tabernacle of Jaacob, and him that offereth an offering unto the Lord of hoſtes.

13 And this have ye done againe, and covered the altar of the Lord with teares, with weeping, and with mourning: becauſe the offering is no more regarded, neither received acceptably at your hands.

14 Yet yee ſay, Wherein? Becauſe the Lord hath beene witneſſe betweene thee and the wife of thy youth, againſt whom thou haſt tranſgreſſed, yet ſhe is thy companion, and the wife of thy covenant.

15 And did not he make one? yet had he abundance of ſpirit: and wherefore one? becauſe he ſought a godly ſeede: therefore keepe your ſelves in your ſpirit, and let none treſpaſſe againſt the wife of his youth.

16 If thou hateſt her, put her away, ſayth the Lord God of Iſrael, yet he covereth the injury under his garment, ſayth the Lord of hoſts: therefore keep your ſelves in your ſpirit, and tranſgreſſe not.

17 Ye have wearied the Lord with your words: yet ye ſay wherein have we wearied him? When ye ſay, every one that doth evill is good in the ſight of the Lord, and he delighteth in them. Or where is the God of judgement?

VERS. I.

And now, O yee Prieſts, this commandment is for you.

THE parts of this Chapter are Curſes and Judgements, threatned againſt 1. the Prieſts. 2. the People. In the firſt verſe is noted the preface to the Prieſts.

He applieth his doctrine to the Prieſts.

Doctrine. It is the dutie of the Miniſter, not onely to teach generall doctrine, but to deliver that which may concerne every man, and every ſtate and condition of men; ſpecially being his auditory & charge, to apply things to ſeverall eſtates of men. So is it here, as Rom. 13. 7. So, reproofe to whom reproofe, judgement, mercie, encouragement, or terrour to whom it is due and belongs, Ezech. 3. 17. 18. 19. 20.

Reaſon 1. Becauſe he is the Lords Steward of his houſhold, to diſpoſe to all his ſervants their due portion. 1 Cor. 4. 1. 2. ***Let a man ſo account of us, as of the Miniſters of Chriſt and Stewards of the Myſteries of God. Moreover, it is required in Stewards, that a man be found faithfull.***

Reaſon 2. Becauſe if they deale thus faithfully, their reward ſhall be great at the comming of their Lord and Maſter. If otherwiſe, their recompence ſhall be fearfull, Luk. 12. 42. to 47.

Uſe 1. To condemne thoſe who teach onely generall things, generall duties of Chriſtianity, or generall points; and ſpeake, as it were, in the clouds, never applying the Doctrine to any particular, to no men, no conditions, no ſtate; who deale ſo, as civill honeſt men would be aſhamed to do, defraud men of their portion. In the ages wherſoever they lived, they would be accounted the beſt Miniſters, and the onely men: but being unfaithfull ſervants, Luke 12. 46. The Lord of that ſervant will come in a day when he looketh not for him, and at an houre when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers.

Uſe 2. To ſtop their mouths who ſay, The Miniſter is beſide his text, if he ſpeake and apply any thing in particular to mens particular ſtates and callings. It is a ſtrange thing men can endure that for the

the body, they cannot for the ſoule; nay that, which for the body is complained of, as diſhoneſt and unfaithfull when it is not done, they cry out of it, if it be done to the ſoule. In the body, for the health of it, men can endure not only preſcription, but application of Phyſicke; yea, of ſharpe, bitter, and biting things. If they ſend for a Phyſitian who feeles their pulſe, diſcerneth their urine, and conceiveth of their diſeaſe, and yet fall onely to diſcourſe of the excellentneſſe of Phyſicke, and other diſeaſes, and never come any thing to theirs at all, they would happily judge him a great Scholar, but no wiſe man, nor fit for a Phyſitian; and happily call in queſtion his fidelity. But for the ſoule, if the ſpirituall Phyſitian apply any thing, if it have any ſharpneſſe in it, if being with them, and living among them, and ſeeing their eſtate, he touch them, and apply it to them, he is accounted no wiſe man, hapily a buſie and indiſcreet fellow. The Phyſitian takes not the way to ſave their bodies, and he is cried out on: the Miniſter takes the way to ſave their ſoules, and he is cried out of. The Phyſitian that will preſcribe, and ſee his patient take it, and come to ſee how it workes with him, is much commended for his honeſty, care and fidelity: But if the Miniſter do the like, he is buſie and medling; but he that will pleaſe men, is not the ſervant of Chriſt: and theſe muſt know, when he deales with their particular ſinnes, out of a generall text, he hath his warrant enough, ſuch as ſhall acquit him.

To teach the hearer to endevour to apply that he heareth delivered to himſelfe, and to learne what is for him, and that to apply to himſelfe: for if the Miniſter, 2. Tim. 2. 15. muſt ſtudy to approve himſelfe a workman, that needeth not to be aſhamed, dividing the Word aright, then ſhall the hearer approve himſelfe a workman that needeth not to be aſhamed, receiving the Word aright. They muſt therefore apply it to themſelves. The Miniſters application may diſcharge himſelfe, but not profit them, unleſſe they will apply and keep it. The Patient, if he take not, and endevour to keep the potion preſcribed and brought, by ſmelling of vinegar, or the like, labouring againſt the bad humours of the ſtomacke, ſhall have little profit by the Phyſick, but rather hurt: So it is in this, they muſt heare all, and labour to retain all; but learne that eſpecially which concernes themſelves, places and conditions. One man ſhould not ſo greedily receive that which toucheth another man, and let paſſe that which is to him; or apply that to others which is to himſelfe, but every man that which is for himſelfe. He never proves a good Scholar, which is buſie to learne other of his fellowes leſſons, and neglecteth his owne: nor he a good Chriſtian that can take out other mens duties, and not his owne, not know what is for him. *Vſe 3.*

O yee Prieſts.] It may ſeeme he goeth too farre in dealing with

the Prieſts, who were the greateſt men the time had, except their Ruler, who then was no King, and *Malachy* but a mean man, as other the Prophets were; and yet he dealeth with the Prieſts, not excepting the high Prieſt himſelfe. Beſides, this corruption was the perſonall fault of the people, and the Prieſts might excuſe themſelves, as not to be reproved for other mens faults: yet he deals with them.

This commandment is for you.] The reaſon why they are reproved, becauſe the charge hereof was by God laid on them: God had commanded them to look to this; he is thought by this, to cut off every excuſe which might be made againſt his reproof, either why they have not done it, or why hereafter they ſhould not do it. As for the people, they might ſay, they were bare with their long journey and coſt of building, and they were growne old, and if they were not tolerated thus to do, they would bring nothing at all, and his worſhip would fall to the ground. The Prophet anſwereth, That God hath commanded, and therefore they are to doe it, whatſoever come of it.

Doctrine. Whatſoever God commandeth men, or calleth them to, that they muſt obey and do; whatſoever inconvenience may follow of it, they muſt ſhut their eyes againſt them all, and put their hand into Gods hand, to be led by him whitherſoever he will. So with theſe: *Abraham* obeyed God to go out of his owne countrey when God called him, not objecting the inconveniences, Gen. 12.4. And when to offer up *Iſaac*, not objecting, as he might if he had conſulted with fleſh and blood, infinite things againſt it. Gen. 22. Hereto is that, Exod. 34. 23. 24. Levit. 25. 20. Galat. 1. 16.

Reaſon 1. Becauſe all inconveniences in the world, will not excuſe the fact, mans diſobedience; it may ſometime leſſen it in mans reaſon, but not defend it in Gods judgement.

Reaſon 2. Becauſe God is able either to take away thoſe inconveniences, or to make them turne to his owne glory, and the advantage of man, who in a ſincere conſcience doth obey him. And he will do ſo as in *Daniel*, and the three Children.

Vſe 1. To reprove all thoſe who refuſe to obey thoſe things they are taught and ſhewed, that God hath commanded, becauſe of ſome inconveniences they foreſee will follow: They ſhall happily be debarred of their pleaſure, or deprived of their profit, or be diſcountenanced of great ones, or derided of inferiours: therefore they will not be religious, nor profeſſors, nor reforme their manners, nor be carefull of their lives, and ſeek to make conſcience of their wayes, as if God cannot bring theſe upon them for evill, as well and more then man for good: Or as if theſe had not befallen men in their diſobedience, as well as thoſe who have obeyed him. As if theſe can excuſe a man when he ſhal come before the Judge,

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or he ſhall not be ſtript naked of them all, and be left alone to anſwer for his diſobedience. Men are taught they ought to deale plainly and truly with others in weight and meaſure, to ſpeake truth, and not to lie, and ſuch like: They ſee then they ſhall not grow rich as others, and be eſteemed of as others, as they think; and therefore they chuſe rather by ſuch meanes to grow rich, then to obey God: as if their comming into the world was onely to get riches, and not to honour and obey God. Teach them to be liberall unto the poore for good cauſes, and to make them friends with the riches of iniquity, Luk. 10. 9. and that God will give them uſe for it: They will anſwer or thinke as the widow of Sarepta did, 1 Kings 17. they have little enough for themſelves and theirs, and they feare to want before they die, or not to leave enough for theirs. As if that they left behinde them were theirs, and not rather that they ſent before. As Princes have more uſe of that they ſend by their Harbingers, then of that they leave in their ſtanding houſes: ſo ſhould they have more profit by that they give before, then that they leave behinde. Perſwade them to make reſtitution of that they have wrongfully taken from men, or elſe God will not juſtifie them but condemne them, Micha 6. 10. 11. They ſee they ſhall call their names in queſtion, they pretend ſlandering of the Goſpel. To theſe I ſay, *Saul* diſobeyed God, as he pretended to ſacrifice to God, or to have that he might, and not for private uſe; but it excuſed him not, he loſt his kingdome for it: let them take heed they loſe not the kingdome they ſay they hope and look for.

Vſe 2.

To teach every man when he hath a commandment of God, to obey, and not to caſt at the inconveniences, to hinder himſelfe from obeying: for he that will looke at ſuch things, ſhall be like him, Eccleſ. 11. 4. He that obſerveth the winde, ſhall not ſow; and he that regardeth the clouds, ſhall not reap: he ſhall neither ſow any obedience, nor reap any reward. If he ſee no inconvenience imminent, and obey, it is not much worth: for he pleaſeth himſelfe rather then God; but if there be, it is the more acceptable. As diſobedience in ſmall things is more offenſive, becauſe the obedience was eaſie: ſo obedience in great things, and when there are great inconveniences, is more acceptable, becauſe it is harder. Therefore if God command, we muſt ſhew our ſelves the children of *Abraham*, and of the faithfull. What though inconveniences will follow? what though the world ſhall condemne us, and the wicked flout us, and the Divell and our owne fleſh ſet themſelves againſt us? Deny thy ſelfe as *Abraham* did, and thine owne reaſon, diſpute not of the commandment of God, but obey, and commit the event to God. Worthy is that ſaying of * *Luther* to be written in the tables of our hearts: *He that hath Gods word for what he doth in any calling, let him believe, and go boldly*

* *Quihabet certum Dei verbum in quacunque vocatione, credat tantũ & audeat, & dabit Deus hand dubia, ſecundos exitus.* Luth.

boldly on, and no doubt God will give a good issue. If God command them, and they see great inconvenience, passe and mount over them all by thy faith, as *Abraham* did, and beleeve, Gen. 22. 8. God will give an evasion, and thou shalt have occasion to say, vers. 14. *In the mount the Lord will provide.* And as *Philo*, when he pleaded the cause of his Nation, being brought to a great exigent before *Caligula*, said, *It cannot be but that Gods aid is neer, when all mens help faileth us.*

This commandment is for you.] The care of Gods service, to see it be done as it ought, to direct the people, to reprove their corruption, to refine their corrupt offerings, belongeth to the Minister; of which I have spoken in the former Chapter.

Vers. 11.

If ye will not heare it, nor consider it in your heart, to give glory unto my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings: yea, I have cursed them already, because ye do not consider it in your heart.

IF ye will not heare it.] In the matter of this curse, we consider, first, the exception, which is treble, to heare, and apply, and give glory to God. The summe is, repentance; unlesse they will consider things well, and enter into their hearts, and returne to do things worthy their place, and fitting their calling, these things must come upon them: so that without this, these must come, nothing can hinder it.

Doctrine 1. There is no means to keep away or turn away Gods judgements, but repentance, Revel. 2. 5. *Except thou repent.*

In the particulars, the first is, to hear, they were the Ministers of the Assemblies, such as were able to teach others, why should they heare? or what need of hearing? Yet they must heare.

Doctrine 2. They who have knowledge and understanding of the word of God, and the mysteries of salvation, ought still to heare it from others; hence it is required of these. And hereto belongs the often rehearsing of that sentence: *He that hath eares to heare, let him heare*, as often in the Gospel, and Matth. 13. 9. 43. 1 Pet. 2. 2. Heb. 6. 1. Acts 13. 42. 43. & 17. 32.

Reason 1. Because, by this meanes, there may be added to their knowledge, faith and the perswasion of their heart of those things they know and conceive in the braine; and so they may have a sanctified knowledge, and a conscience of the practice of things they know, Rom. 10. 17.

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To bring to minde thoſe things which they know and beleeve: for they often forget, or think not of them, even then when they have moſt occaſion either to practiſe, or to receive benefit and comfort by them, 2 Pet. 1. 12. either naturall forgetfulneſſe, or paſſion hinders. As in a great diſeaſe, a Phyſitian himſelf may have oblivion of his Art, and the things good for him. *Reaſon 2.*

To ſtir up their affections, and to work upon them to the greater love of good things, and hatred of evill, even of particular ſins, 2 Pet. 1. 13. 2 Tim. 1. 6. *Reaſon. 3.*

To teach men to examine themſelves hereby after hearing, and as often as they heare, whether they are good hearers or no, which is not onely if they have got more knowledge then they had, and gone away more wiſe, as a Scholar from his Maſter; but if they have their hearts more fully perſwaded of the promiſes of the Goſpel, & ſay with the Samaritans, Joh. 4. 44. We now more beleeve, having heard Chriſt himſelf. As they who having a promiſe of a Prince of ſome great matters, or the relation of ſome great good done for them, at the ſecond or third hearing of it, are made more joyfull, and more ſtedfaſt to beleeve it: ſo with them, if they find themſelves put in mind of many duties they knew before, but affection blinded them, and paſſion overcame them; and now make more conſcience of the practice of them. As they who knew ſome dangerous meat to their health, yet affection would not let them abſtaine, after they have heard a Phyſitian ſpeak, go away with reſolution to be more carefull of their diet: yea, their hearts are inflamed with a greater love of good things, with more zeale for the glory of God, with more hatred of ſin, who go away as *Naaman* the Syrian did from the Prophet, with a reſolution to ſerve no God but the God of heaven; not his old Gods, his belly, or his purſe, or his luſt, the world, ſin, or any other. *Vſe.*

And conſider it in your heart.] The ſecond thing in the exception, the conſidering of that they have heard. The word is, put, or lay it upon your heart, an Hebraiſme ſignifying to attend diligently, and to ſet a mans heart upon that which is ſpoken, or to lay it ſtitely up.

It is required that men do not onely heare the word, but that they ponder and conſider it, lay it up in their hearts, and ſet their hearts upon it, by marking, applying, and diligently meditating, or recalling. To this purpoſe is Deut. 6. 6. & 11. 18. Pſal. 119. 11. Col. 3. 16. *Doctrine.*

Becauſe it is a right treaſure, and gold, Pſal. 19. 10. Rev. 2. And therefore not onely to be ſought for, as treaſure, but to be laid up in the beſt, and chiefeſt cheſt and treaſurie. *Reaſon 1.*

Becauſe it is a Sword, whereby a man may defend himſelfe, and offend Satan, Epheſ. 6. 17. No man having his enemy alwayes, and in every corner lying in ambuſh for him, ſeeking to ſpoile *Reaſon 2.*

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him, will be without his ſword, but carry it ever about with him.

Reaſon 3. Becauſe it elſe will never be profitable unto them for ſalvation, nor fruitfull in them to glorification: for if it be not ingrafted in them, it will not ſave them, Jam. 1.27. And if it take not root, it cannot do it, no more then the ſeed that lieth upon the bad, ſtony, or thorny ground.

Vſe 1. This is to reprove all careleſſe hearers, who heare and retaine nothing, never lay it up, their memories are as ſives, whereout the water runs as faſt as it comes in. Luk. 2.18.19. And all that heard it, wondred at the things that were told them of the Shepheards; but *Mary* kept all thoſe ſayings, and pondred them in her heart.

Vſe 2. To ſhew the reaſon why ſo little profit comes by the Word; becauſe it is heard, but not kept, not laid up, often not received, either becauſe it is a ſtrange thing, Hoſea 8. 12. or elſe becauſe they are ſo full, that it is water powred upon a full veſſell, and paſſeth all by: they are ſo full of their worldly pleaſures and delights, profits and deſires; or it ſtaieth not with them, as Phyſicke doth no good that is not kept. And to uſe Chriſts compariſon, Matth. 13.33. leaven put in, not hid, not remaining, makes no change.

Vſe 3. To perſwade to heare with all diligence, and lay it up with all carefulneſſe, and ſeek it, may, as it were, take root in us, Heb. 2.1. wherefore we ought diligently to give heed to the things which we have heard, leſt at any time we ſhould let them ſlip; Jam. 1.21. Wherefore lay apart all filthineſſe and ſuperfluity of maliciouſneſſe, and receive with meekneſſe the word that is grafted in you, which is able to ſave your ſoules: the word that is grafted in you.

To give glory unto my Name.] Here is the third thing in this exception, to do things worthy or fitting their miniſtery or calling, they may thereby glorifie his Name; that is (this being made oppoſite to that which was in the former Chapter of polluting his Name) they may make his worſhip to be regarded and honoured. Theſe Prieſts muſt not onely heare and lay up the Word and Commandment, but alſo obey and do it, if they will eſcape the curſe, and enjoy the bleſſing. And if they be carefull in their place, to reprove, teach, direct, to reject their corrupt ſacrifices, then ſhould his worſhip be uncorrupted, and kept pure.

Doctrine 1. Men muſt not onely heare and beleeve, and lay up the Word of God, but they muſt draw it forth into obedience and practice, if they would eſcape the curſe, or enjoy the bleſſings, either in this life, or the life to come. So much here, and Jam. 1.25. Rev. 2.26. And keep my workes.

Doctrine 2. The Miniſters of God, if they be carefull in their places, to inſtruct what men ought to do, to reprove when they offend, to direct them, and reject them and their ſacrifices, when they are not

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as they ſhould be; Gods worſhip will not be corrupt, but keep very holy and pure: So here. This is manifeſt by the dedication of the ſeaven Epiſtles to the Churches, to the Angels of them; becauſe they being faithfull, there would be no ſuch careleſneſſe and coldneſſe. Hence are the charges given to *Timothy* and *Titus* by Saint *Paul*, 1 Tim. 5. 21. & 2. 4. 1. and that 2 Tim. 2. 2. All the time *Eli* was young, and able to looke to the worſhip of God, being faithful, it was pure, and the offerings of God regarded, 1 Sam. 1. 2. So of *Iehoiada*, 2 Chron. 24. 2. Hence that, Acts 20. 28. *Take heed therefore unto your ſelves, and to all the flock whereof the holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own bloud.* Hence is that of *Hegeſippus* in *Euſebius*, while the Apoſtles lived, and they who heard Chriſt teaching, the Church remained a pure and incorrupt virgine; but when that age was paſt, errour and corruption was ſpread abroad.

Becauſe while they are faithfull and watchfull, the envious man will not ſow his tares: They who have deſire to corrupt the puritie of doctrine and worſhip of God, will not ſhew themſelves or obſcurely or fearfully; and if they do, yet they will be ſoone pulled up, and the growth of them prevented. *Reaſon 1.*

Becauſe the people ſhall by their diligence be armed by inſtruction to diſcern and withſtand corruption from without, and be excited againſt their owne coldneſſe and careleſneſſe, which naturally would come upon them; as naturally men thinke any thing too much, and every thing good enough for Gods ſervice, unleſſe they have remembrances to the contrary. *Reaſon 2.*

Then moſt commonly, if not alwayes, by the corruption and contempt of Gods ſervice and worſhip, we may gather the negligence, careleſneſſe and unfaithfulneſſe of the Miniſtery in every Church; and, *è contra*, for ſuch people, ſuch Prieſts, ſuch followers, ſuch guides. Travellers will hardly go before their guide, but follow after him. It may ſometime fall out otherwiſe; but that happeneth, as many a careful maſter hath corrupt ſervants, though he have never ſuch care over them, becauſe his neighbours do not carefully and ſtraitly bring up theirs: ſo from the neighbour pariſhes: But where the Miniſters are joyntly faithfull, they have not that corruption which otherwiſe would be. *Uſe 1.*

To teach as many as deſire and love the pure worſhip of God, that it may continue and not be corrupted, to do what is in them for their places and condition, that there may be continued a faithfull and painfull Miniſtery. Private men uſe private meanes to pray that the Lord of the harveſt will thruſt out ſtill more and more labourers. Others in their place to ſpeake and advance Lawes and Ordinances for that purpoſe: for if old and faithfull *Eli* be any way diſenabled, and his ſucceſſors be *Hophni* and *Phi-* *Uſe 2.*

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neas, given to their bellies, to idleneſſe, to prophaneneſſe, and yet they may carry it out, as they, with little or no check, and not be compelled to other 'carriage; how ſhall not the offerings of God and his worſhip be contemned? If Wolves be among the Flocks, & the Shepheards be aſleep, and watch them not by night, in ſeaſon and out of ſeaſon, how ſhould they not be ſpoyled? The nature of man of it ſelfe will be careleſſe enough of the ſervice of God, how much more if they have corruptions; nay, if it want encouragers, but finde bad and corrupt examples.

Vſe 3. To admoniſh the Miniſters, ſeeing that upon them depends the purity or corruption, the honour or contempt of the ſervice of God, as they have a deſire that he whoſe they are, whom they ſerve, and who hath taken them ſo nigh unto himſelfe, may be honoured of his people, and have pure and holy worſhip performed unto him: ſo to be faithfull & diligent in their places, to teach and inſtruct, to exhort and perſwade men unto them: As they ought to give the Lord no reſt for his people, being his remembrancers; ſo not them for him, being meſſenger: for if they be careleſſe and negligent, as the people will grow corrupt, ſo they will like themſelves in their corruption. For men who carry their ſinnes away unrepented, will take themſelves not to ſin, and ſo no glory ſhould be given to his Name. How unfaithfull ſhould that ſervant be, who for ſparing himſelfe a little, will let his maſters honour fall to the ground: ſo that Miniſter. Be they as watchfull as they can, they ſhall finde that this corruption will ſeaſe upon men, and ſettle upon them, if they wake them not; how much more if they ſleep, will the enemy ſow tares?

I will even ſend a curſe upon you.] The curſe in generall, which is not for their ſinne ſo much, as for their impenitencie: for ſo the coherence ſheweth, and this his long patience towards them.

I will even ſend a curſe.] For the contempt of his worſhip comes many plagues and curſes upon men. *vide cap.* 1.14.

Vpon you.] Though his Prieſts, and deare to him, yet that would not ſave them.

Doctrine. No perſon can be free from the judgements of God, if they ſinne, be they never ſo neere unto him, either in place, or particular profeſſion, or in generall profeſſion of his Word, as it is manifeſt here. So Numb. 20. 12. Levit. 10. 1. 2. *Eli* and his ſons, 1 Sam. 4. 2 Sam. 6. *Vzzah.* Luke 1. 18. 20, Acts 5.

Reaſon 1. Becauſe when he cannot be ſanctified in them, he will be glorified, Levit. 10. 3. that is, he will juſtifie himſelfe and his juſtice, when he ſpares not ſuch as are nigh to him. For as it was the greater manifeſtation of *Salomons* juſtice, that he put a murtherer to death, and a great on, *Ioab*: ſo the more that he put him to death at the hornes of the Altar, 1 Kings 2. 31.

Becauſe

Becauſe he might either purge their preſent condition, or prevent their future ſinnes, and keep both them and others from preſuming: What better meanes then ſharp medicines, and ſeverity in puniſhing? Deut. 13. 11. *Reaſon 2.*

Then from the judgements of God upon men, of a ſpeciall or generall profeſſion, may not a man condemne the profeſſion, becauſe this proves the profeſſors not to be ſuch as they ſhould be: as many are ready to condemne the Miniſtery, and the profeſſion of pietie, from ſome judgments that happen unto them that are in the profeſſion. Admit that the judgement argue the corruption, yet muſt it not condemne the profeſſion, or the place. *Vſe 1.*

*If you ſee an unworthy Prieſt, you may not preſently ſlander the Prieſthood; but him who abuſes it. If *Iudas* were a traytor it was his owne fault, and not to be laid to the Apoſtolicall profeſſion. Many Phyſitians are murtherers, who poyſon in ſtead of curing; yet I condemne not the Art, but ſuch as abuſe it. Many Mariners make ſhipwracke; yet we condemne not the Art of Navigation, but their badneſſe. And mens mindes, who in ſuch things muſt needs be occupied, ſhould rather exerciſe themſelves to meditate of the juſtice of God, and to juſtifie him that ſpares not ſinne, no not in thoſe who are moſt nigh unto him, giving a purgation, as it were, to his owne houſe, as *David* ſaid he would do to his, Pſal. 101. And laying the fault where it is, not upon the profeſſion, but the perſon. In this *Iobs* friends were better then many, who of the two, when they could not ſound the depth of Gods dealing, they accuſed him rather then his profeſſion, that he had been but an hypocrite in it. And as not anothers profeſſion, ſo never his own, where he findes Gods judgements in it. As many men draw neere to God, and take ſome holy profeſſion upon them, and thinke then all ſhould be ſafe with them, and then feare nothing; which when it befalleth unto them, begin to contemne their profeſſion, as the Jewes, Jer. 44. 15. 16. 17. 18. ſo they. But as the Jewes never conſidered their preſent corrupt ſervice of God, not their by-paſt corruption and Idolatry unrepented of, verſ. 21. whereby they might have ſeen that it came upon them for that, not for their profeſſion. So with theſe.

** Si videris ſacerdotem indignum, non ob id calumniatri ſacerdotium debes, neq; enim calumniauda res eſt, ſed ille ſolum meretur oneragi conuitijs, qui tanto bono abutatur. Non enim ſi Iudas proditor fuit, hoc Apoſtoli a profeſſionis crimen, ſed unius tantum viri mens improba fuit: & medici quidem multi carnifices ſunt, qui pro medelis venenum propinant, nec tamen artẽ vituper o, ſed qui arte ſua iniquus abutitur: & nauta quamplures naufragio amiſerunt, nec ars navigandi tamen eorum perverſa voluntas jure damnanda.* Chryſoſtom.

To teach all, who draw neere to the Lord, either by ſome ſpeciall office in the Church, or profeſſion of his Word, not for that to preſume to live in any ſin, as if that ſhould be his ſanctuary: for if others have been ſmiten, as it were, at the hornes of the Altar, why *Vſe 2.*

why ſhould he thinke to eſcape? nay, he ſhall the leſſe eſcape then an other further from God, becauſe he hath theſe examples, and hath not feared; nay, he ought the rather to labour for more holineſſe, the neerer he comes to God, and to avoyd even the leſſe corruptions; for the Lord will leſſe bear it in them: for he will be ſanctified in them that draw neer unto him; if not by their holineſſe, yet by his own juſtice in puniſhing them more ſharply; to the end that as the wax, the more neerer it approcheth to the fire, ſo much more the heat of the fire approacheth in melting of it: ſo the holineſſe of God may better be known in uncaſing of ſuch hypocrites, or hypocriſie approaching to him; and ſo he may be the more glorified of the people in ſuch judgements.

1 Pet. 4.17. And for profeſſion, as *Salvian*, of a particular ſin; yea, of all: *Licet gravè in omnibus præcipuè in iis tamen quæ in conſimili crimine etiam profeſſio ſanctitatis accuſat.*

And will curſe your bleſſings.] The firſt particular curſes in curſing their bleſſings already beſtowed on them; which is either by taking from them the power they have to nouriſh, and he hath by his ordinance given unto them; or elſe ſo that they ſhall not be comfortable unto them; or elſe in making them turn to their hurt.

Doctrine 1. Then doth God curſe men when they have abundance of outward things, and have not the comfort by them; which happens either by his taking away the ſtaffe from the creature, or the ſtrength from the eater, Micha 6. 14. Thou ſhalt eate and not be ſatisfied.

Doctrine 2. All creatures have the power to help, nouriſh and comfort man, and to preſerve his life, not of themſelves, but from God and his bleſſing. Meat without him are fitter to choke then feed, as clay to put out eyes, Joh. 9. rather then to give ſight.

Vſe 1. This teacheth why the rich as well as the poore muſt pray, Give us the day, &c. and thoſe who have abundance, as well as thoſe who want.

Vſe 2. Not to truſt and rely upon them, when we have them, and uſe them: for Luke 12. 15. *A mans life conſiſts not in the abundance of things which he poſſeſſeth.*

Vſe 3. Not to feare or diſtruſt when our means are never ſo ſmall, nay, wanting; becauſe he that can by the means, can alſo help without them, where he hath himſelfe denied them, and man not by his fault deprived himſelfe of them: ſo much is that of Matth. 4. 4. 7. There is another remedy in the hand of God, who though he give not food, can prolong the life of man with his beck and will, and word onely; he that could make the garments of the Iſraelites laſt longer then by reaſon or in their nature they could, can make the life of man, which is more excellent, to laſt,

Yea, I have curſed them already.] An amplification, or confirmation

mation by way of correction; ſhewing how they had not profited by his judgements, though they were upon them, and had been long.

Doctrine. The judgements of God profit not the wicked, but rather of themſelves make them worſe: They benefit not by them, but grow worſe and worſe. They diminiſh not their ſins, but adde to them. The experience of all times in the Church ſheweth it, Iſaiah 1.6. Jer. 5.3. *Pharaoh* and his ſervants, *Saul* and his court.

Reaſon 1. Becauſe they are ignorant and blinde, not knowing who ſmit them, nor why, neither the authour, nor the end, nor the cauſe. Like the pur-blinde Philiſtims, 1 Sam. 6.9. who would rather impute it to chance then the hand of God, and ſo think ſome other cauſe then their ſin, and ſome other end then their forſaking their ſin.

Reaſon 2. Becauſe they are like to the ſervant in the Law, Exod. 21.5.6. that when he ſhould have gone out free, yet ſo loved his wife and children, that he would remaine a ſervant for ever, and with a publicke diſgrace: So theſe love their ſins, that they had rather be ſervants ſtill, and under affliction and judgements, then part with their ſins, which makes them impute that they ſuffer to any thing rather then their ſins, finde out ſome other cauſes, and ſo blinde themſelves. Like men when they have ſurfeited of ſome meat, when the Phyſitian comes to them, had rather hazard their health, then tel him what is the cauſe, leſt he ſhould forbid it them.

Vſe 1. To put a difference betwixt the good and bad, Gods children and the wicked, who often happen into the ſame judgement and affliction together, as chaffe and wheat into the ſame ſive, gold and droſſe into the ſame fornace; yet are they diverſly affected in it and by it. Gods children are made the better, more neere heaven, more holy. As trees when they are pruned and lopped from their water boughes, do grow higher, and bring forth fruit more plentifully: So he increaſeth the more, and is more excellent. As the Arke of *Noah*, the more the waters of the flood increaſed, the higher it was carried, and came neerer to heaven: So they. But the wicked are more hardened, as the Smiths Anvill, or Stithie.

Vſe 2. This may teach us, that nothing but the Word is able to win men unto God, and to bring them out of their ſins and corruption, the benefites and the bleſſings God beſtoweth upon men, and the judgements and curſes he layeth upon them, may prevaile with a man already converted, as he that knows the uſe and end of all, but not before, Deut. 32.15. 2 Chron. 28.22. They may prepare men for the Word, they may open the eare that a man ſhall attend to the Word, Job. 33.16. They may, as fire, make a man pliable for the hammer of the Word, that it may work upon them, 2 Chron. 33.12.13.18.

Vſe 3. To teach men not by their affliction, but by the fruit of their affliction to diſcern themſelves, whether Gods people or no. Iſaiah 27.9. And this is all the fruit, the taking away of his ſin.

Doctrine 1. Gods judgements not regarded, men not profiting by them, they are fore-runners of greater warning-pieces of more fearfull plagues, Hoſea 5. 12. 13. 14. Amos 4. 2. 11. Iſaiah 9. 12. 13. 14. Levit. 26. 18. 21.

Becauſe ye do not conſider it in your heart.] The reaſon of this curſe, becauſe they had not applied themſelves to the Word, and it to them, but had rejected it, and made light by it.

Doctrine 2. When the Word, and admonitions by the Word, are rejected, then followeth the rod of God upon their backes, Micha 6. 9. Heare the rod.

VERS. III.

Behold I will corrupt your ſeed, and caſt dung upon your faces, even the dung of your ſolemne Feaſts, and you ſhall be like unto it.

Behold, I will corrupt your ſeed.] The future judgements propheſied of, two in this verſe, Famine and Reproach. Thus hath God decreed to puniſh thoſe, but before he will execute, he makes it knowne to the Prophet, and tells him what he will doe.

Doctrine 1. When the Lord purpoſeth to bring a judgement upon his people, he communicates his counſels with his Prophets and Miniſters.

I will corrupt your ſeed.] The firſt judgement in this verſe is, Famine: for the ſeed corrupted that it can bring forth no fruit, muſt make that, muſt cauſe famine.

Doctrine 2. For the iniquities of a land and people, the Lord will lay dearth and famine upon them, even for their ſin, and for this in ſpeciall, for contempt of his Worſhip and Word. So here, and 2 Chron. 7. 13. 14. Levit. 26. 19, 20. Pſal. 107. 34. Ezech. 5. 16. 17. Amos 4. 4. 5. 6. & 8. 8. 13.

Reaſon 1. Becauſe this, when many other things prevails not, is a meanes to make men retire, and returne to God by repentance. As the inſtance in the prodigall ſon, Luke 15. 16. 17.

Reaſon 2. *Indigni ſunt uti creaturis Deum glorificantibus* Becauſe as S. *Chryſoſtome* ſpeaks, they who blaſpheme God, deſerve not the uſe of thoſe creatures which glorifie him; becauſe the ſon which reproaches his father, is unworthy of the miniſtery of ſervants.

ipſum blaſphemantes, quoniam filius contumelia patrem afficiens, ſervorum miniſterio fungi non eſt dignus. Chryſoſt. Hom. 25. ad pop. Antioch.

Becauſe

Becauſe it is juſt with God to ſtarve their bodies, who by the contempt of the word ſtarve their owne ſouls; as Haggai 1. 4. God called for a famine upon the people, becauſe they contemned his houſe, and decked their owne: So in this, the ſoule being his perpetuall houſe, where he would dwell for ever, and their bodies their owne clay houſes, and momentarie. *Reaſon 3.*

To informe mens judgements, who when ſuch judgements are upon them, to aſcribe them to ſecond cauſes: as to the winde and weather, to the diſpoſition of heavens and earth, or to the crueltie of men in hoording up and making a dearth, as the ſick often imputeth his diſeaſe to his meat, or bad diet, or taking the cold, & ſuch like, and never to their ſins, as the cauſe of it: theſe may be the means, and ſo thought of; and as in health and proſperity there is ſomewhat to be given to them as means; ſo in this. But the principall is their ſins, thus provoking God, thus ſhutting heaven, and opening it againſt them; either by drouth making a dearth, as in Judea; or by moiſture making a famine, as in England; or howſoever elſe it comes, yet the cauſe of it is mans ſins, & the iniquities of the people; out of the Church, ſins againſt honeſty, and the ſecond Table: and in the Church, both thoſe, and ſins againſt the firſt Table, contempt of Gods Worſhip and Word. *Uſe 2.*

To teach us in our land, and time, what we may expect, as by the courſe of Gods dealing, adding famine to peſtilence, before he bring the ſword, and other deſtructions: As Princes do with rebels in a walled towne, or intrenched in a fence, cut off their proviſion and victuals to make them yeeld: ſo the ſins of the time abounding, as it was propheſied of the latter times, and the contempt of the word being marvellous great amongſt us; even among all ſorts, of all degrees. If it was juſt with God, for ſending a famine upon Iſrael three yeares, yeare after yeare, for breaking their faith with the Gibeonites, and not regarding their word they had paſſed to them, 2 Sam. 21. 1. what will it be with God to ſend it ſo upon us, who have ſo often broken faith with him, and contemned his Word and his Promiſe? Are not they unworthy of the creatures of God, which glorifie him not in their places, who do daily blaſpheme his Name and Word, and make it to be evill ſpoken of? Are ſuch ſons as contemne their father, and regard not his word and command, unworthy of the help of any of his ſervants? Let us ſit as Judges in the generall, and we will give ſentence againſt others, that it is ſo. To us *Nathan* the Prophet ſpeaketh, *We are the men.* Therefore what expect we elſe? nay, what can we expect better? And if we have not been bettered by Gods hand, as *David* called the peſtilence, It is better we fall into the mercie of inſenſible creatures, then into the crueltie of unreaſonable men. *Uſe 2.*

Vſe 3. To direct men when they are under ſuch a judgement, & God ſends cleanneſſe of teeth, and ſcarceneſſe of bread, not to quarrell with the meanes, and complaine of this and that, but for a man to quarrell with his owne ſinnes, and conſult not with fleſh and bloud, which will make him accuſe the meanes; but with the Oracle of God, which will make him accuſe himſelfe, and let him ſee where the ſinne is, that it may be reproved, and he humbled, and the land cured. *David* tooke this courſe, though it was long before he did it, to enquire of the Lord the cauſe of their famine in the end of the third yeare; and underſtanding why it was, and that the ſatisfying of the Gibeonites.

I will corrupt.] The word ſignifies, to rebuke: i. I will with a word of my mouth deſtroy it.

Doctrine. God is able with his bare Word to bring judgement and deſtruction upon a whole land and people, if he but ſpeake the word, they ſhall ſoon come to naught, and periſh: he that is powerfull in the voyce of the people, by the ſound of Rams hornes, to the overthrowing of the walls of Jericho, Joſhua 6. can be powerfull by his owne word, to overthrow whom he will: Or thus, it is as eaſie for the Lord to puniſh and deſtroy men, as it is for man to ſpeak a word, Jer. 18. 6. 7. Pſa. 104. 29.

Reaſon 1. Becauſe he made all things with eaſe, and with his own word, Gen. 1. Now it is a farre leſſer thing to deſtroy thouſands, then to make one. A man can more eaſily overthrow whole Cities in ſhorter time then build one houſe; ſooner ſinke a Navie then make one ſhip.

Reaſon 2. Becauſe he is Lord over all, and hath all creatures at his command, being Lord of hoaſts. Now how eaſie it is for Princes to deſtroy their enemies, or thoſe they hate, and are diſpleaſed with-all, when they are of a great command.

Vſe 1. To teach men not to rely, or put confidence in man, or any creature. There is in it ſelfe that which might keep men from it, being well thought of and conſidered; becauſe they are in themſelves mortall and mutable, very uncertaine and deceitfull: but more when this comes to be conſidered, that God can ſo eaſily deſtroy them, with a word, or blowing upon them; which to truſt and put confidence in them, will certainly procure him to do: and, which done, will make a man marvellouſly aſhamed, that he hath put any confidence in them.

Vſe 2. To let us ſee the fearfull condition, and the danger wherein they ſtand, who live, by reaſon of their corruptions and iniquities, out of the favour of God, who can eaſily deſtroy them, and the things they have, or is beloved of them, with a word, with a blaſt. If it be ſo in reſpect of men to live out of the favours of Kings and Princes, who have their limited powers, who are but men, and have their breath in their noſtrils, as they have; what

is

is it to be out of Gods favour, by whoſe breath they ſtand and live, and who with-drawing his breath, they come to nothing? If he be ſo able, why doth he ſo ſuffer them? It is from the abundance of his patience, not want of power; which abuſed by them, increaſeth his wrath and their ſinnes, and will make that he will come the more ſuddenly and heavily upon them. The heavier the weight is that is hung at the clock, the wheels run ſwifter, and the hammers ſtrike ſooner and ſmarter.

To teach every man to take heed how they offend or diſpleaſe God, as they love themſelves, or any thing they have, ſeeing hee can ſo eaſily deſtroy both one and other. Men are apt to make the power of great men either a bridle to reſtrain them from offending, or a ſpurre to make them do the things they command, even when they are unlawfull: For who are we, ſay they, to withſtand ſo great men? Were their faith as good as their ſenſe, they might ſee there were cauſe to ſay ſo of God, and would know, it is a farre more fearefull thing to fall into the hands of God, then into the hands of men. *Uſe 3.*

And caſt dung upon your faces] The ſecond particular in this verſe, for laying ſhame and ignominie upon them.

God makes men, Miniſters and others, to be had in reproach becauſe of their ſinnes. *Doctrine 1.*

Even the dung.] Theſe Prieſts had thought to have gotten love, eſtimation and credit, by bearing with the corruption of the people, not reproving them for their ſacrifices they brought, and their careleſneſſe in Gods ſervice; but this God will turn to their ſhame.

When men think by unlawfull meanes to get credit, honour and eſtimation among men, the Lord he will turn it to their ſhame and reproach. So here, and ſo with them who built Babel, Gen. 11. 4. but it was their confuſion. To this we may apply that generall Pſal. 112. 10. Hereto belong the examples of *Haman*, Eſther 6. and 7. And of *Herod*, Acts 12. 21. of *Pilat*, Joh. 19. 12. From henceforth *Pilate* ſought to looſe him; but the Jewes cried, ſaying, if thou deliver him, thou art not *Ceſars* friend: for whoſoever maketh himſelfe a King, ſpeaketh againſt *Ceſar*. But ſee what *Euſebius* reports, * We are not to be ignorant, that the ſame *Pilat* who was interreſſed in our Saviours death, fell into ſo great calamities ſhortly after in the raigne of *Caius*, that being driven by neceſſitie, he ſlew himſelfe with his own hand, and became himſelfe the revenger of his own wickedneſſe. *Doctrine 2.*

* *Neque illud a nobis ignorari debet, eumipſum Pilatum qui ſervatoris noſtri interfuit, in tantas calamitates incurriſſe, ut neceſſitate adductus, ſibi propria manu mortem conſciſcaret, ſuorumq; ſcelerum ipſe vindex extiterit. Euſ. hiſt. l. 2. c. 7*

Becauſe this wil manifeſt his power, that he can beat them with their own weapons, overthrow them by their own inventions. *Reaſon 1.*

Reaſon. 2. Becauſe he is zealous of his glory, and to ſuffer this, would obſcure it. It is againſt the honor of a Prince to let a ſubject grow by rebellion: it argues either injuſtice or impotencie.

Vſe 1. This may ſhew the folly of thoſe men, whether they be private men, or men in place, Magiſtracie or Miniſterie, who thinke by unlawfull means to reconcile favour unto them, to get a good name, eſtimation or credit. Theſe men we may compare to him whom *Hier.* againſt *Heloid.* ſpeaks of out of the fable, that when he could do no good to be famous for, or ſo famous as he would, he ſet *Diana's* Temple on fire; and when none accuſed him for the ſacriledge, he went raving up & down the ſtreets himſelf, crying, that he kindled the fire. And being demanded by the Epheſians, why he did ſo, he anſwered; Becauſe I could not get fame by doing well, I would get it by miſchief. But it was his ſhame & ruine; and ſo may theſe look for, though they may proſper in it for a while: as they in building of Babell, yet ſhall they fall by it. And that they would ſtop their mouthes withall, will be the means to open them the wider, ſpecially if ever there fall a breach betwixt them, they will ſhew them directly, that they gained not by their courſes, and the contrary to that will follow, which we read of *David*, 2 Sam. 6. 22.

Vt quia bene non poterā, malè omnibus innotescerem.

Vſe 2. To teach every man to take heed how he ſeekes reputation and name by bad courſes, or by any the leaſt unfaithfulneſſe and ſin. Every man is deſirous of a good name; and it is more to be deſired then ſilver and pretious things, Prov. 22. 1. If any man would have it, let him labour for it by lawful means, and by well-doing. If he ſeek it by forſaking his uprightneſſe, and ſincerity of his place and profeſſion, I may ſay as 2 Kings 9. 31. *Had Zimri peace, that ſlew his maſter?* So, had ſuch a one credit, that left his honeſty? And God ſhall do to him as here is threatned. A man may happily build up his houſe by oppreſſion, and uſury, and cruelty; but in a few ſucceſſions, in a few years it comes to nothing: holds not in the third heire. A man may ſeek to riſe like *Haman*, and be aloft a while, but he ſhall be caſt downe. A man may get a name a while, but it will not laſt long; partly becauſe it is *vana, quia vani ſunt filii hominum*; becauſe it is not in himſelfe but others, * as wares put up in a broken bagge, as a treaſure laid up in anothers mouth, not lockt in a cheſt, nor made faſt with barres, as *Bernard* hath it. And partly, becauſe God will caſt dung into his face. The beſt glory is for well doing: that is in a mans ſelfe, not in anothers power, 2 Cor. 1. 12. That is laid upon a good ground, that is certaine and unmoveable. It is from God, and thoſe who have his Spirit, *Vera gloria eſt à Spiritu veritatis*: True glory is from the Spirit of truth.

* *Merces congregatæ in ſaccum pertuſum ad theſaurum in alterno vre conſitutum quæ apertum non claudatur, nec ſeras habet*: Bern. de adventu Domini, Serm. 4.

Dung

Dung in your faces. The Lord had honoured theſe Prieſts very high, they had diſhonoured him; he threatens marvellouſly and the more to diſgrace and diſhonour them.

The more God hath honoured and advanced men, either in Church or Common-wealth, if they diſhonour him, he will diſhonour them, and lay the greater diſgrace upon them. So with theſe Prieſts, none more honoured with God then they; no greater diſgrace then here is mentioned. Now this is proved in the example of *Iezabel*, 2 Kings 9. 37. of *Ieroboam*, 1 Kings 14. 7. 8 9. 10. of *Eli*, 1 Sam. 2. 27. *ad finem*. Of Capernaum, Matth. 11. 22 23. Manifeſt in the Jewes, who were the mirrour, now the wonder of the world: it was once ſpoken of with admiration, now the by-word. *Doct. ine.*

Becauſe, according to their priviledges abuſed, ſo are their ſins of thoſe who have the greater, or moe in number: then God giving or rewarding according to their ſinnes, and workes, muſt needs receive more diſgrace and diſhonour. *Reaſon 1.*

Becauſe his judgements in them will be more perſpicuous, and ſtrike a more awe and feare in others, and moe ſhall take notice of it, becauſe they are more in the eye, as a Beacon upon a hill, as a Captaine or Lieverenant in a Band. And ſo the more ſhall glorifie his juſtice, and feare his power. *Reaſon 2.*

If thou ſeeſt men lifted up to honour & high place, do not envie them: for if they be good, there is cauſe to rejoyce. Prov. 29. 2. If they be wicked, and abuſe their priviledges & high places, there is cauſe to ſigh, but not to envie, Pro. 29. 2. becauſe they are not farre from a diſgrace, a publique one, a great one, anſwerable to their honor. The clouds that obſcure the Sun, are lifted up, but powred down again. Who would envie men upon an high pinacle, ready to be caſt down? Who a man walking upon the Ice, where it is ten to one, every houre his feet will ſlide, or it break, and he be utterly caſt downe to the bottome of a pit? ſpecially if ſome ſecret fire be kindled on it, or the beames of the Sunne ſhine hotly upon it. *Vſe 1.*

To teach thoſe whom God hath advanced and honoured more then others with any priviledge of knowledge, wiſedome, authority, or credit, not to thinke that thoſe priviledges were given them that they might be the *Nimrods* of the earth, and fight againſt God, and his cauſe, and his Church, and diſhonour him, and thinke to carry it away without diſhonour from him; nay, they ſhalbe more diſhonored, and more vile then any others. * For the greater grace ſinners have received, if they ſin, their puniſhment ſhall be ſo much larger. *Chryſoſt.* Mighty ſinners ſhall be mightily tormented, *Hierom. ad Heliod.* It were good all that are above others, would write it in their houſes, and every place *Vſe 2.*

Quanto major gratia, tanto amplior peccantibus pœna. Chryſoſt.

And,

Potentes potenter tormenta patientur. Hierom. ad Heliod.

place where they come, and keep it in their hearts. And ſuch as are above others in their places in the Church, would remember that, Matth. 5. 13. Ye are the ſalt of the earth; but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

And you ſhall be like unto it.] Or, it ſhall carry you away; meaning, that he would adde confuſion and deſtruction unto their ſhame.

Doctrine. Shame and diſgrace brought upon Miniſters, Magiſtrates, or any other by their juſt deſert and default, by their careleſſe carriage, and diſſolute life, is but a fore-runner of confuſion and deſtruction, which uſually followeth, unleſſe it be prevented by repentance. So is it here. Matth. 5. 13. 1 Sam. 2. 30. 31. 32. with chap. 4. 1 Sam. 15. 30. Jer. 24. 9. 10.

Reaſon 1. Becauſe this argueth a great height of wickedneſſe, and that men are ſetled much in it, when ſhame will not ſhake them from it, and rouſe them up. For whereas to a man of any honeſty, or that hath any ſparke of goodneſſe, his name is of more account then his goods; and that touched, more affects him then the other taken away. Now touched in this, and not affected, argues his deſperateneſſe and diſhoneſty.

Reaſon 2. Becauſe when God hath ſmitten men in things that are ſo neare unto him, and ought to be ſo deare, and they returne not, it is juſt with him to proceed unto their perſons, and themſelves.

Uſe 1. To teach us, when we ſee men in contempt, Miniſters, Magiſtrates, and others, to judge of it as a fore-runner of ſome fearfull confuſion and deſtruction. If they be unjuſtly, without their default, then is it of a generall judgement upon the Church and land, it being alſo a judgement it ſelfe; if juſtly for their diſſolute and corrupt lives, then is it a fore-runner of a judgement to them, of their confuſion and deſtruction. As it was in the time of Popery, when the Clergie was come to the height of wealth, yet they were in the wane and eb of worſhip and reſpect; nay, in ſhame and reproach: becauſe as in the morning, the neerer it is to the riſing of the Sun, the more light is in the aire, and the more are deformities and things out of order eſpied: So as the Goſpell drew nearer, that they were like *Baals* Prieſts, for deceiving the people, in contempt, with not affecting them to make them returne from their Idols to the living God. Therefore ſhame and confuſion came upon them, as we have ſeen. So of others, if they be in contempt, &c. And as of them, ſo of Magiſtrates, and other particular men. For as a ſickneſſe cauſed by mans miſdieting of himſelfe, or otherwiſe by his default, and not ſpeedily cured, is a fore-runner and procurer of a greater diſeaſe: ſo is it in this caſe.

Uſe 2. To teach every one that is in any reproach or contempt, whatſoever

ſoever he is, to thinke of it as the harbinger of confuſion and deſtruction, if he be not affected with it to repentance. Therefore ſhould he labour to lay it to his heart, and be humbled for it, and reformed by it: he ſhould be occaſioned by it to ſearch his wayes and his converſation. If it befall him for righteouſneſſe ſake, he hath wherein to rejoyce; if for his infirmities, and unjuſtly from thoſe who reproach him, yet he ſhould ſee whether it is not juſtly from God, or no: for that may be juſtly from him, which is unjuſtly from them. But if indeed juſtly for his diſſolute and looſe life; then is not to be expected any thing but the confuſion and deſtruction of his perſon, unleſſe that make him to humble and reforme himſelfe: for when hard and bitter words prevail not, then maſters goe to beating and puniſhing with blowes. So doth God.

VERS. IV.

And ye ſhall know, that I have ſent this commandement unto you, that my covenant which I made with Levi, might ſtand, ſaith the Lord of Hoſtes.

And ye ſhall know.] The Prophet proceedeth to the cauſes of this condemnation. Theſe are three: the firſt is, becauſe they had neglected their care of Gods worſhip, not of any ignorance, but againſt their knowledge: for they knew that the dutie belonged to them, and the commandment was to them. For thus it is to be read: *For you know.*

Their ſinne is the greater, and deſerveth the more puniſhment, who have the knowledge what they ought to do, and yet follow their corrupt affections, then theirs which know not. *Doctrine* 1.

Now the knowledge here ſpoken of, is of two things: of their dutie, and what they ought to do; and of their dignity, and what God had beſtowed upon them. And both makes their ſinne the greater, becauſe they have gone againſt their owne knowledge, and Gods kindneſſe. That though God had beſtowed great bleſſings upon them, they had forgot it, though they knew it, and were unthankfull unto him.

Unthankfulneſſe is a ſinne, when men do not anſwer Gods love as he hath had care and dealt liberally with them. *vide* Chap. 1. verſe 2. *Doctrine* 2.

I ſend this commandment unto you, that my covenant might ſtand.] They muſt performe, that is their parts; or elſe he would performe no covenant with them.

God will not, neither is bound to performe covenant with man to give him any thing he hath promiſed, whether ſpirituall or temporall, of this life, or that is to come, unleſſe he performe his covenant *Doctrine* 3.

coveriant and conditions. The covenant of God is either generall or ſpeciall. The generall, either legall or Evangelicall. All which requires the conditions to be performed on mans part, if he would have God performe; or elſe, &c. Levit. 18. 5. Gal. 3. 11. Mark. 16. 16. 1 Sam. 2. 30. 2 Chron. 15. 2.

Reaſon 1. Becauſe their not performing, frees him from his promiſe, and bindes him not to performe it, to give ſuch good things to ſuch unworthy ſediſragies, covenant breakers; not to give, as it were, the childrens bread to dogs.

Reaſon 2. When they performe, he will; becauſe he is moſt faithfull that hath promiſed, and can neither lye nor deceive, he being true, and Truth it ſelfe.

Object. Rom. 3. 3, 4. For what though ſome did not beleeve? ſhall their unbeliefe make the faith of God without effect? God forbid: yea, let God be true, and every man a lyer, as it is written, That thou mighteſt be juſtified in thy words, and overcome when thou art judged. Then will he performe when man doth not.

Anſwer. That will not follow from this, which is manifeſt thus: The Apoſtle asketh the queſtion: Whereas many of the Jewes were unfaithfull, and covenant breakers, whether their infidelity ſhould abrogate and make void the covenant of God, that he ſhould ſhew no fruit of it among them: and, as man, ſhould break his promiſe, and performe to none that which was promiſed to all. He anſwereth, that cannot be; but howſoever the greater part of them had broken covenant, with whom he might juſtly breake, and would, yet his covenant ſhould have his full force and efficacie; though not in all, yet in the Nation: becauſe there was ever ſome good men among that people, who believed the promiſes, and lived uncorruptly and holily; therefore in them, and to them ſhould that be performed which was promiſed. Shewing, that the wickedneſſe of a multitude ſhall not make the promiſe of God void, and of none effect; but he will perform them to the beleevers, and they who performe conditions, though they be but a very few. And ſo the place makes for the point, not againſt it.

Object. Many enjoy Gods bleſſings, and never perform the condition, but live wickedly and prophanely.

Anſwer. They enjoy not the bleſſing of eternity, neither ever ſhall: and as for temporall things, they may enjoy them, but not any bleſſing by them: it were better for them to be without them; for they increaſe their ſinne, and are but fed and ſuſtained by them for the ſlaughter, as the damned are by Gods power to endure his wrath and puniſhment.

Vſe 1. If in our obſervation we finde, that many promiſes God hath made, are not performed to our ſelves, or others. As there are many other things which may be anſwered for clearing and acquitting

quitting the truth and fidelity of God, in this kinde; eſpecially in temporall things; he gives ſpirituall, an ounce of which is better then many a pound of the other. And if he breaks not, that promiſeth ſilver, and gives the greater ſumme in gold: ſo not God. If he promiſe deliverance, and gives patience under the croſſe, which is better for the ſufferer, he ſtill performes, becauſe ſuch things had thoſe exceptions: And ſo in many other things, but this eſpecially, when the good things promiſed are not performed, the cauſe is in our ſelves and other men, why they are not performed, and not in God; becauſe we performe not conditions. And this being, makes us, not him, covenant-breakers, who have made our ſelves uncapable, and unworthy of his bleſſings, and ſo have freed him from his promiſe, by our breaking with him. Now he that is freed, cannot breake covenant, though he do not the thing before covenanted.

To let us ſee the folly of thoſe men who thinke to have Gods promiſes performed unto them, and him to keep covenant with them; and in many things make no doubt but he hath done, and in future times aſſure themſelves he will, when they neither have done, nor yet endevour to keep any covenant with him. If the former be true, do they not deceive themſelves? and are they not (though how wiſe ſoever in other things, yet in this) ſtark fools? For if he be a foole, that becauſe he hath the word, or the bond of a good man, one able, and that never broke for the payment of a thouſand pounds at ſuch a time, and ſuch a place, but upon condition he performe ſuch a ſervice, or effect ſuch a worke, to lay his whole ſtate and his whole condition upon that, that it will be performed in the ſame time and place; and yet he never go about to perform the conditions at all, or as it ſhould be performed: were he not a foole? Sure in all your judgements he were very unwiſe. And yet, alas! how many fools and unwiſe men have we, who deale thus, lay all upon Gods fidelitie, and performe nothing themſelves at all? As if God muſt needs performe, becauſe he had promiſed, and could not be faithfull, unleſſe he did perform, when they keep no condition. Many a man deluded by Satan, and his owne ſecure heart, perſwades himſelfe God hath been mercifull unto him, and forgiven him his ſins, though he never came truly to ſee ſinne, nor to ſorrow for ſinne, nor forſake and reforme his corruptions, wherein true repentance conſiſteth, and which is the condition on mans part, if ever he would have God take away his ſinne, and put them out of his remembrance. Many one thinkes God had performed his covenant of temporall things, becauſe he is in the middeſt of abundance, and hath his barnes full, and his bagges full, and every where findes he increaſeth, though he never made any conſcience of his wayes, and the workes of God; but at beſt lived but civilly, and kept his credit with

with men: and ſees not that he is deceived,& ſees that theſe are but things that are common things, wherewith he is but fatted for the ſhambles,and ſuch as are reſerved for his evill. And for time to come many doubt not but they ſhall obtaine great things in this life,and that God will give them honour, and favour,and riches and abundance, though they never keepe condition with him. Fools and blinde,who know they cannot live, except they eate; not reap, except they ſow; not recover health, except they uſe phyſicke,and the means appointed: And yet thinke, without performing the grand meanes and condition with God, they ſhall have what he hath promiſed; and ſo happily they may: But as Iſrael had a King in Gods wrath, and quails in his diſpleaſure: And as the Phyſitian gives his patient liberty to eate what he liſt, when he is out of all hope, and deſpaires of ever recovering him. Many a man perſwades himſelfe that God will ſave him, though he never was able to performe the condition of the Law, neither ever endevoured to performe the condition of the Goſpell. Truly this is not to beleeve, but deceive himſelfe with an opinion of faith, he neither having the knowledge of the promiſes, the ground of it, nor workes the anſwerable fruits of it. And ſo hath but a vaine,fooliſh,and dead faith. But he ſhall know his folly, when God ſhall manifeſt unto him, that he is not bound to perform promiſe, becauſe he never kept condition.

Uſe 3.

To teach every man that hath any deſire that God ſhould performe covenant with him, to endevour to performe conditions with God.* He muſt firſt ſeek to know what they are God requires of him, and then do them: for without that he cannot do. And his ſearching for knowledge muſt not onely be for the generall, but for the particulars of his place, what command is ſent to him; and then faithfully do it, that Gods covenant may ſtand: We muſt repent, beleeve and obey the Goſpell and Commandments of God: For it is godlineſſe that hath the promiſes, and ſhall have the performance. Let ſuch a one remember, 1 Tim. 4. 8. and Prov. 21. 21. Yea, he may aſſure himſelfe, that if he apply himſelf to that which God requireth of him, and he hath covenanted for,he ſhall be ſure to finde him that hath been a willing promiſer, a moſt faithfull performer. For *parum erat promiſſio, etiam ſcripto ſe teneri voluit*, Aug. in Pſal. 119. And ſo no good thing that he hath promiſed ſhall faile, but ſhall all be made good, Joſhua 22. 15.

* *Cum dominum promittis ne dubites ſed illa fac, per quæ tales attrahere poteris promiſſiones.* Chry. hom. 25 ad popul. Anti.

My covenant with Levi.] Here is the honour and dignity he had beſtowed upon them,having made a ſpeciall agreement and covenant with them.

Doctrine.

The Lord hath ſpecially honoured his meſſengers and ſervants the Prieſts in the old,and the Miniſters in the new Teſtament: for he hath not onely made the generall covenant with them. *I will be*

their

their God, they my people; but hath made a particular and ſpeciall agreement and covenant with them: So here, and Numb. 8. 13. 14. *Thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them as a ſhake offering to the Lord. Thus thou ſhalt ſeparate the Levites from among the children of Iſrael, and the Levites ſhall be mine.* 1 Sam. 2. 28. *And I choſe him out of all the tribes of Iſrael to be my Prieſt to offer upon mine Altar, and to burn Incenſe, and to weare an Ephod before me; and I gave unto the houſe of thy father, all the offerings made by fire of the children of Iſrael.* Joh. 15. 15. 2 Cor. 3. 6.

Becauſe they are of his privy counſell, and know his ſecret. Amos 3. 7. *Surely the Lord God will doe nothing, but he revealeth his ſecrets unto his ſervants the Prophets.* Privy counſellours are ſpecially honoured and have a particular covenant made with them. *Reaſon* 1.

Becauſe they are his meſſengers, his embaſſadours, 2 Cor. 5. 20. they are ſpecially honoured, and new ſworne, a new covenant. *Reaſon*, 2.

No reaſon why the great and rich men of the world ſhould contemne the miniſtry for their children, as too baſe a thing, and not fit for their ſonnes, when as God hath thus honoured it, and taken them ſo neere unto himſelfe. In reſpect of which, *Amos*, who was beleeved to be the brother of *Azariah*, the King of Judah, thought it no baſe thing his ſonne ſhould be a Prophet; neither Chriſt himſelfe to be a preacher. *Uſe* 1.

This may be a caveat for men to take heede how they abuſe or injure the miniſters who are ſo neere unto him, and whom he hath thus honoured: certainly they ought to honour him, though it goe againſt the haire, and ſtomacke with them, as with *Haman*, becauſe he would have them honoured; but if not, but they abuſe and diſgrace them, and uſe them as the *Ammonites* did *Davids* ſervants: Let them take heede they ſtinke not in his noſtrils; for if Princes be tender hearted and ſtone affected, with the injuries of their common ſubjects, and will revenge them; what will they doe for their counſellours, their embaſſadours? And yet meane men will now abuſe them in words, and contemne as farre as they can for the law of man, if they ſing not *placentia*, if they teach croſſe to their humours; but their portion is with the Lord, and ſo is theirs who ſo abuſe them. And one day they ſhall both know whether is better to reprove and lift up his voyce and ſpare not, or to ſpare and reforme nothing. *Uſe* 2.

It may comfort the miniſter againſt contempt when he is faithfull, yet to be ſtill ſo, and bold, remembring his honour God hath given him, which is better then all the honour man can afford. And though men may thinke their faithfulneſſe may hinder them from honour, as *Balaak* ſaid to *Balaam*, Numb. 24. 11. *Therefore now flee unto thy place, I thought ſurely to promote thee to honour, but lo,* *Uſe* 3.

loe, the Lord hath kept thee back from honour: yet it is not so: for that is the true honour which God gives, and will give, and no man can take, and they ought as it is, 2 Cor. 3. 12. seeing they have such hope, to use boldnesse of speech.

Vse 4. This may teach what manner of men Ministers ought to be, how sanctified, of what puritie and integritie, seeing God hath taken them to be so neer unto himselfe: therefore ought they to be carefull that offer them to God, and they that receive them when they offer, and when they receive, not for favour, or money, or kindred, or any such thing. A man will be marvellous carefull whom he commendeth but for a common servant to, a mean man his friend, more, to a Prince, most, to be so nigh to him. If the Steward of a house be permitted and trusted to admit such as are fit, how carefull will he be? If the President of a Princes Councell to take in such as are able men, how vigilant and inquisitive will he be, that they be such as be competent for the place: So should it be in this, the like care should be had, and wo unto him that hath not. And men that are in the place, ought to looke marvellous carefully to their conversation, & to keep themselves holy. It was taught, Lev. 22. 2. and 10. how unblemished the Priest should be: for if the whole people must be holy, more they. And if they must be carefull of their offering and sacrifices, more of themselves. And if they be not, then ought authoritie, like *Aspenaz*, Dan. 1. 3. 4. 5. to chuse out the most unblemished, and looke to them, and suffer not them to be good fellows, gamesters, and such like.

Covenant with Levi.] They took not this calling to themselves, but were chosen to it of God, and he made the agreement and covenant with them.

Doctrine. None may take this calling upon them, to be Gods Ministers, Gods Messengers, and to meddle in these spirituall things, which are proper to the Ministers, but he that is called of God, and with whom God hath made this covenant. The affirmative inferres the negative. Hereto belongs that, Numb. 1. 51. and 16. 10. and 4. 15. 20. Ezra 2. 62. 63. Heb. 5. 4. This made the Apostles ever avouch their calling, Gal. 1. 1. Jam. 1. 1. Pet. 1. 1. Hereto is that Rom. 10. 15. There are three kindes of callings, when men are called by men, and not by God, as first, all teachers: Secondly, of God by Ministery of the Word, all ordinary Ministerie: Thirdly, by Christ immediately, as Apostles, Gal. 1. 1. The first to be abhorred, the third to be admired, the second to be expected of all in an ordinary planted Church, Rom. 10. 15. The calling is double, or hath two parts; the first inward ability for gifts, and apenesse for minde, willingnesse and abilitie. The second is outward, the calling by man, and the Church. Hereto belongs the descriptions of a Bishop and Ministers, set out by Saint *Paul*, 1 Tim.

1 Tim. 3. 2. whereto elſe may it tend? if every one may intrude himſelfe into the Church and the calling, without the call of it; and that, 1 Tim. 5. 22.

Becauſe it is a ſin unto them who ſhall, and a curſe belongs to them for medling with things that are holy, when they are not ſeparated and appointed for them. They are thereby liable to Gods judgements, as was *Vzzah*, 1 Chron. 13. 10. and *Vzziah*, 2 Chron. 26. 18. 19. *Reaſon* 1.

Becauſe elſe the Church ſhould be too much burdened; for when as, 1 Tim. 5. 17. The Elders that rule well are worthy of double honour; Therefore many for ambition and eaſe would chalenge the Miniſtery, and take it upon them for the honours ſake. *Reaſon*, 2.

Becauſe, 1 Cor. 14. 40. Let all things be done decently and in order. Therefore muſt there be a calling and chuſing of them by the Church: for the other is to make all confuſion and diſorder. *Reaſon* 3.

This ſerves to confute all Anabaptiſticall dreames, who contemne all ordinary callings, vocations; and thinke that every man may at his pleaſure, and when he liſt, take this calling, and thoſe Eccleſiaſticall functions upon them. For if this be found and true, that muſt needs be falſe and corrupt, that any ſhould take any part of this calling, without warrant from God, and beſides the order that God hath appointed. Yet I deny not but there is a difference where a Church is not yet planted, where every one that knowes Chriſt may preach him, and labour to gaine others that are ignorant of Chriſtian religion, and are not to look for an ordinary ordination. For then is he choſen by the ſilent ſuffrages and voices of thoſe who heare, and that is his calling; yet is he not to refuſe the ordinary calling, if after it be to be had. But when a Church is already planted, and eſtabliſhed; becauſe all things muſt bee done in order, then is required an apparant ordination by voyces or impoſition of hands; that trouble and confuſion might be avoided. Neither do I deny, but ſometime there is an extraordinary function, as were the Prophets, not of the Leviticall ſtocke, not ordained of the Prieſts, which God ſtirred up, when ordinary Miniſters could not reforme the corruptions of the time; but what he did extraordinarily, is to be admired rather then imitated: For we muſt follow the preſcript rule that is given us, which is, that every man have his ordinary calling which is from God by men. *Vſe* 2.

1 Cor. 16. 15. Now brethren, I beſeech you, know ye the houſe of *Stephanus*, that it is the firſt fruits of Achaia, and that they have given themſelves to miniſter unto the Saints. *Object.*

The meaning is not, that they called themſelves, but that they ſet themſelves apart to the Miniſterie of the Saints, in the purpoſe & reſolu- *Anſwer.*

reſolution of their owne hearts, and not contemning or neglecting the calling of God by the Church.

Uſe 2. To let private men and women ſee their danger in medling with thoſe things which are proper to the Miniſter, when they have not a calling to it. If *Vzzah*, if *Vzziah* were ſmitten, how ſhall they eſcape? whether they can pretend the authority of the Church, as in the Romiſh Church they can, for women to baptize, yet ſhall they not eſcape for excuſe of neceſſitie; it will not ſerve, becauſe that it is not from God, but it is from mans folly, or ignorance. If it be objected, that it is not then a Sacrament which is given by them, when they have no authoritie to deliver a Sacrament; I anſwer: yes, for the Seale is the Princes, though ſome other then the Lord Keeper ſet it to by ſome indirect dealing. And though ſuch a Miniſter ſinne in dealing with the Word and Sacraments, yet are they ſuch to the hearer and receiver. Againe, that which S. *Auguſtine** hath in his ſecond book againſt *Petill.* They are true Sacraments though they are not true Miniſters; becauſe what they give is not their owne, but Gods.

**Vera ſacramenta licet non ſint miniſtri quia dant non ſua, ſed Dei,* Aug. lib. 2. cont. Peril.

Uſe 3. To teach every man to be ſure, that he hath a calling of God to the Miniſtery before he take it upon him, that he may be able to ſay, as Jer. 7. 16. I have not thruſt in my ſelfe for a Paſtor after thee, neither have I deſired the day of miſery; thou knoweſt that which came out of my lips was right before thee. His calling is his inward gifts and conſcience, abilitie and care to uſe them; and the outward calling of the Church, 1 Tim. 3. 10. For without this may he not do it, though he be never ſo excellent; as it is dangerous for him to meddle with this without the other. And if his gifts be inferiour to many, or as it may be but in his owne ſenſe: yet if it be the judgement of others, he may not by modeſty or ſhamefaſtneſſe refuſe, though at firſt he may profeſſe what he thinketh of himſelfe: yet if they will not change, then muſt he yeeld and ſubmit himſelfe.

VERS. V.

My covenant was with him of life and peace, and I gave him feare, and he feared me, and was afraid before my Name.

My covenant was with him of life and peace.] The dignity beſtowed upon theſe Prieſts conſiſting in the ſpeciall Covenant, is here amplified by the parts of the Covenant. Firſt on Gods part, which is double, a Gratious promiſe of life and peace, and a faithfull performance.

My Covenant was with him of life and peace] That is, I covenanted

rained with him, and tooke him into favour, and made a league and agreement with him; and by my covenant I bound my ſelfe to give him firſt life, that is, length of dayes here on earth; Saint *Hierome* opinion of the life of grace here, and of glory hereafter, is not greatly probable, hardly any inſtance of the like interpretation, and that peace following after, not ſo to be underſtood of ſpirituall peace, but of an outward proſperity in this life: and ſo they who incline to *Hierom* in the former, underſtand it. And it muſt needs be, according to that which is Numb. 25. 12. 13. *Wherefore ſay to him; Behold, I give unto him my covenant of peace, and he ſhall have it, and his ſeed after him, even the covenant of the Prieſts office for ever, becauſe he was zealous for his God and hath made an atonement for the children of Iſrael.* For the covenant of peace is expounded by the perpetuall Prieſthood. And in other places the branches of this covenant are ſet downe in the abundance of outward things, by the offering and other means both to the Prieſts, Numb. 18.8. *ad* 20. 26. 30. and for the Levites, Numb. 18.21.24.31.

And I gave them him.] Gods performance. As I promiſed him theſe things, ſo I did very certainly and aſſuredly perform to *Aaron*, and *Phineas*, and others, who did performe conditions and covenant with me; and will do to as many as ſhall ſo deal alſo with me.

For my feare.] Now he comes to the ſecond, containing the conditions performed by *Levi*, and theſe are the fear of God and humilitie. Some read it; *I gave him my feare*, which is true, and agrees well with the doctrine of faith: for the feare of God is the gift of God, Jer. 32. 40. but the words are otherwiſe: *I gave him theſe for the feare wherewith he feared me.* Becauſe he beleeved my word, and honoured me in his place, and looke to my worſhip in himſelfe and others, I honoured him, and gave him theſe things.

And was afraid before my Name.] *Iunius* readeth it *& He was deſtroyed for my Name*: i. for not honouring my Name, Numb. 20. 12.24.28. But the whole ſpeech here is againſt it: for he intending to ſet forth the care which *Aaron* and his ſonnes had of the worſhip of God, and to commend him rather then tax his infirmities. It is rather, *he was humbled before me*, he walked humbly and lowly and did all in humility, not lifting up himſelfe either for his high calling, or for his faithfull ſervice. The parts of the covenant which is the Prieſts dignity. And firſt on Gods part, and firſt his promiſe.

Long life and the length of dayes is the bleſſing and gift of God, that which he promiſeth and performeth to all thoſe who feare him and walke in his wayes. Prov. 10. 27. *The feare of the Lord increaſeth the dayes; but the yeares of the wicked ſhall be diminiſhed.* *Doctrine.*

wiſhed, and 16.31. Exod. 20.12. Deuter. 25.15. 1 Kings 3.14. *And if thou wilt walke in my wayes to keepe mine ordinances and my commandements, as thy father Dauid did walke, I will prolong thy dayes.* Pſal. 91.16.

Reaſon 1. Becauſe God will be glorified by his in this life, as the Pſalmiſt, *I will not dye, but liue, and declare the workes of the Lord.* Now the longer they liue, the more they may glorifie God; then it is a bleſſing.

Reaſon, 2. Becauſe it is a bleſſing to helpe many, and to draw many unto God in this life, but that is done by liuing long; ſeeing it is ſo long before a man comes to be able to doe either; many of his yeares and dayes ſpent before he be fit for it.

Obiect. But many of the children of God dye untimely, and liue not long, how then is this true?

Anſwer. This is not ſimply a bleſſing, as if he were happy that liues long, but is a ſymbole or ſigne of Gods good favour, and love. If then, he ſhewes his love to ſome rather by taking them out of this life, then by prolonging their daies, he doth the rather performe his promiſe then breake it. A man promiſeth ten acres of ground in one field, and gives him an hundreth in another, he hath not broken his promiſe. So if God have promiſed long life, that is, an hundred yeares here, and after not give it him, but gives him eternity in the heavens, hath not broken his promiſe, for it being not promiſed as a bleſſed and happy thing in it ſelfe, but as a ſigne of his good will, which is greater ſometimes to be taken out of this life. As *Ieroboams* good ſonne was, that he might not be infected with the ſinnes of his fathers houſe, and not afflicted with the ſight of thoſe horrible judgements that were to fall upon that graceleſſe family; which was no ill bargaine to be taken from earth to heaven, from the conflict to the triumph, from the battell to the victory, from men to God, and to the company of his Angells and Saints.

Vſe 1. This is to admoniſh old men to be thankefull unto God for his mercy in preſerving them ſo long, and lengthening their dayes, ſpecially if they have beene found in the way of righteouſneſſe. Prov. 16.31. If they have feared God and walked uprightly and humbly before him; it hath beene his bleſſing upon them, and mercy to them; otherwiſe it hath beene but a curſe unto them, for they have but lived to heape up wrath againſt the day of wrath, and to make up a greater meaſure of their ſinnes, that God may make a greater meaſure of vengeance. So that it had beene better for them never to have beene borne, or elſe to have dyed ſo ſoone as they were borne, for the longer they live, the more ſinnes they commit, and the greater ſhall be their torments. But greater ſhall be his glory that is found in the way of righteouſneſſe and in well-doing, becauſe he hath more glorified God. And he ought ſtill to

uſe

uſe this as a bleſſing of God, that he may glorifie him more, and fit himſelfe more for him and for his ſervice; imagining that as old age is a bleſſing, ſo is it a bond, that he ſhould performe; as Pſa.71.17,18. *O God thou haſt taught me from my youth even until now: therefore will I tell of thy wondrous workes. Yea, even unto mine old age and gray head. O God forſake me not until I have declared thine arme unto this generation, and thy power to all them that ſhall come.* And if he have borne it in his youth it will be leſſe burdenſome in his old age, for to others it is heavy.

Then is it lawfull for a man to pray for long life, that he may live to glorifie God here; ſo did *David*, Pſalm. 102.27. ſo *Hezekiah*, Iſaiah 38.3. True it is that a Chriſtian man ſhould be equally prepared to life or death; for in things wherein a man cannot certainely know, which will make more for the glory of God, and their owne good and ſalvations, the will of man ſhould be equally prepared for both, leſt it ſhould reſiſt God; ſo in this. And becauſe he ſhould leſſe torment and vex himſelfe with the deſire of life or feare of death; yet is it not unlawfull for him to pray for life for the grounds before, ſo he pray for it as for other things, conditionally. Truth is that of *Solomon*, Eccleſ. 7.1. The day of death is better then the day of ones birth, becauſe of miſeries and fearefull times, when it is like as *Auguſt*: to be *Diù vivere, diù torquere*, to live long, to be vexed long: Or as *Cyprian*,* Death is not only not unprofitable to believers, but profitable; becauſe it ſets a man out of danger of ſinning, and puts him in a ſecurity of not ſinning. Yet proves it not that it is the more to be deſired. When as a man may ſhew his patience, and ſpirituall fortitude in his owne miſeries, and the more he ſuffers and conquers, the more he ſhall be glorified. And in other mens miſeries he may ſhew piety, comfort and good will towards other, and mercie to them in their miſeries, and finde himſelfe the more mercie. And his ſinnes he may breake off, not by ending his life, but by amending of it, & by true repentance. And ſo his age may be a crown of righteouſneſſe. He is a wiſe Phyſitian that knowes how to temper his medicine, that it will confirme health: And he is a wiſe man who learnes ſo to live, that a good death may follow after.

Uſe 2.

* *Non ſolum fidelibus inutilis non eſt mors, verumetiam utilis reperitur; quippe quæ peccandi periculis hominem ſubtrahit, & in non peccandi ſecuritatem conſtituit.*

Peace, plenty, proſperity, a proſperous eſtate, and plenty of outward things, a liberall portion, God hath promiſed, and will performe to thoſe who feare him, and will walke in his wayes, 1 Tim.4.8. *Bodily exerciſe profiteth little: but godlineſſe is profitable unto all things, which hath the promiſe of the life preſent, and of that that is to come*, Deut.28.1. Pſal.84.11.

Doctrine.

Becauſe they may by them be better able both to glorifie God, & benefit men, being helps of their weakneſs, and ſtrength to their infirmities. Becauſe

Reaſon 1.

Reason 2. Because he might encourage them against all the discouragements they shall finde in professing his feare, and by these ballance them that they be not driven backe from him by the tempests Satan will stirre up against them.

Vse 1. They who have the true feare of God, may best be, and live without carping care for the things of this life, they may best take the Apostles exhortation; Let their conversation be without covetousnesse, Heb. 13.5. For they have his promise and covenant to be provided for of a liberall and rich portion: he that hath covenanted with a rich wealthy man, and one of great power, with a Prince of a country, that he shall be in safety and abundance under him for such and such service, hath taken all care he will for it, onely his care is to use it well: so it should be with these. And farre better may it be, seeing his power and riches exceedeth all: he hath promised, and will performe; and though the Lions lacke, and suffer hunger, yet shall they lack no thing at all who feare the Lord. But many wicked men, void of Gods feare, have more abundance then most of those who feare him. Be it so; yet is not this crossed: for as the life of man consists not in abundance, so not their prosperity when they have competencie. And a little that is sufficient which the righteous hath, where there is contentment with it, is better then great riches of the ungodly. And if such have not so great abundance, and seeme sometime to be scanted, it is either because they have some secret sin known to God which shuts up his hand towards them, or because they seek them indirectly, which God makes frustrate, or he sees how their hearts would be upon them, and stolne away from him, and that riches would devoure, or for a time obscure their religion; knowing their hearts better then themselves, or as *Chrysost. ho. 16. ad popul. Antioch.* He first makes men fit to use and dispose the riches he meanes to give them, and after gives them riches. * Which unlesse he had done, the bestowing of riches had not beene a gift, but a punishment and revenge. This publicke and generall charter of God hath these exceptions.

**Nisi hoc fecisset, divitiarum erogatio non donum, sed ultio fuisset & pœna.*

Vse 2. To teach every man what is the nighest and readiest way, what is the Kings high-way to prosperity and plenty, to riches and wealth, the feare of God, and the walking in his wayes. Many men who hasten to riches, and have set downe with themselves, and resolved to be rich, take many wayes to it, by false weights and measures, by cozening or deceit, by flattery or other wicked courses. Happily a man may come to riches or abundance sooner then another, that keepes the Kings high-way; as he that hath found a bye and casting way, may come to his journeyes end speedier then he that keepes the ordinary way; but they shall not prosper with him, Prov. 20.21. *An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.* But poverty

shall

ſhall come upon him. Prov.28.22. *A man w th a wicked eye hasteth to riches, and knoweth not that poverty ſhall come upon him* And he ſhall be guilty of much ſinne, and bring much ſorrow upon himſelfe. Prov.22.20. 1 Tim.6.9.10. But they who take the right way ſhall be ſure of them, and not finde ſorrowes with them. For ſo Gods bleſſing makes rich, for they ſhall have them by vertue of his covenant, and as teſtimonies of his love, which is farre better then farre greater riches, if it be but a pittance.

And I gave them him] That he had promiſed, that he performed.

God in his will and decrees, covenants and promiſes, is moſt certaine and ſure. So much is here, and James 1.17. *Doctrine.*

To comfort thoſe who live in trouble and affliction in this life, the Lord will make good all his promiſes to them in due time, upon this ſhould they ſtay themſelves as the Anchor hold, faſt againſt all temptations, herewith ſhould they comfort themſelves, As Pſal. 119.49.50. *Remember the promiſe made to thy ſervant, wherein thou haſt cauſed me to truſt. It is my comfort in my trouble; for thy promiſe hath quickened me.* As *Abraham* ſaid, Gen.22.8. God will provide; it may be in this life, but if the leaves fall, the rootes are ſure to ſtand; though earthly things are not alwayes performed, becauſe they are not abſolutely promiſed, yet heavenly and eternall ſhall. *Vſe.*

My feare.] *Or for the feare wherewith he feared me.*] The conditions on the Prieſts part are feare and humility.

Though men be bound to doe and ſuffer whatſoever God ſhall lay upon them; and when they have done all, both are, and muſt confeſſe they are unprofitable ſervants. Luke 17.10. yet the Lord in his great mercy and goodneſſe propoundeth, promiſeth, and performeth a reward unto them here, and Gen.22.16.17. Mat.6.4.6.18. Mat. 10.42. Marke 10.29.30. Hebrewes 6.10. *Doctrine.*

Becauſe of the imperfection and corruption of men; therefore hath he propounded them. *Reaſon 1.*

Becauſe he is faithfull, and having promiſed, muſt, and will performe. *Reaſon 2.*

This is to encourage and hearten us to obey in all things with chearefulneſſe, and to beare all things with patience by the hope and expectation of theſe things. Heb.10.32. ad 38. and 11.24.25.26. Mat. 5.11.12. 2 Cor. 7.1. Indeed the moſt ingenuous, filiall & acceptable ſervice, is to obey for the love of God, and that ſimply without reſpect of reward, but becauſe of our infirmity that cannot, and Gods mercie who hath ſo provided for our weakneſſe. For as S. *Chryſoſtome* ſpeakes, * We ought in grievous and irkſome things, to conſider not the labours but the rewards; as Merchants *Vſe.*

* *Oportet in rebus gravibus & moleſtis, non labores ſed præmia conſiderare; ut Mercatores non maris pericula, ſed lucrum ſpectant: Ita & nos cœlum & Dei præſentiam.* Chryſoſt. in Ioh. Hom.7.

minde

minde the gaine, not the dangers of the ſea; ſo muſt we looke at heaven and the preſence of God.

For the feare.] Theſe bleſſings of life and peace are promiſed for Gods feare, and this is the condition he required of them for them.

Doctrine. He that would have the bleſſings of God performed to him, which he hath promiſed, muſt have this condition of his feare and muſt feare him, for that he commends here in *Levi*, he commends to poſterity, and commands the performance for the obtaining of the other. Deuter. 5.29. *Oh that there were ſuch an heart in them to feare me, and to keepe all my commandements alway: that it might goe well with them, and with their children for ever.* Pſalm. 115. 11. 13. Prov. 14. 26. 27. Luke 1.50. This feare of God is a continuall reverent awe of him, riſing partly on conſideration of his power, and partly of his mercy. Firſt, it is a reverent awe, ſerve the Lord in feare, and rejoyce in trembling. Secondly, continued not onely for a brunt or in ſome judgement, as thoſe in Jonah 1. 16. but Prov. 28. 14. *Bleſſed is the man that feareth alway*; but he that hardeneth his heart ſhall fall into evill. Thirdly, the grounds, 1. Gods power, though there be no expectation of evill, as we reverence a man of authority, though he bear no evil will unto us, but good, even for his authorities ſake. 1 Kings 19. 13. Heb. 12. 21. 2. his mercy becauſe he hath ſhewed them mercy and goodneſſe, both in ſoule and body. Pſal. 130. 4. Hoſ. 3. 5. Job 1. 9.

Reaſon 1. Becauſe onely they muſt have them to whom they belong; now as Chriſt of one, health, Mat. 15. 26. And he anſwered and ſaid, it is not good to take the childrens bread & to caſt it to whelps. So of all, they are childrens bread, onely their portion, which are Gods. Now they are onely his which feare him. Mal. 1. 6. Honour is filiall feare.

Reaſon 2. Becauſe in covenants no man may expect anothers promiſe, but he that performes that he undertooke; ſo in this. And though the mercy of God be great, it is to be expected and found, not when men performe no conditions, but in paſſing by their infirmities when they performe them

Vſe 1. It is matter of comfort to as many as live in the feare and continuall awe of God: to them belong the promiſes, and they ſhall have the performance of them; for the performing their condition, he cannot nor will not but performe his. They may happily be in reproach and ſcorne in the time and age they live in, for the feare of God which they profeſſe, the righteous being an abomination to the wicked, and reſtraining themſelves from evill be made a prey to the wicked, Iſaiah 59. 15. yet againſt theſe muſt this comfort them, thinking that theſe things are but as ſower ſawce to make ſweet and delicious meate more toothſome and more wholeſome: neither muſt it trouble them to ſee others in abundance,

abundance, greater then they, and happily when they are ſuch as performe no condition with God at all, but are Atheiſts and prophane blaſphemers, and wicked miſcreants, and ſuch like: for this ſhould rather comfort them: if he do ſo in his generall providence to thoſe who have no promiſe, what will he do to thoſe who have the promiſe? And if he feed the ſwine, will he ſtarve the children? If the dogges be full, and corn-fed, will he deſtitute the children when the bread is theirs? He will not ſure. It may be they ſhall not have things ſuperfluous to abuſe unto wantonneſſe, and ſo to grow worſe; but they ſhall have that which is neceſſary and fitting for them: And that little is better then the others much.

To ſtirre up every man that hath not this feare, to labour and uſe all meanes to come by it. It is the condition that makes him capable of the bleſſings of God, and the lawfull heire of them. He that knew a meanes to make himſelfe capable of ſome rich mans goods, and to be his heir or executor after his death, would deſire it, ſeeke for it, and ſtrive to attaine it by all meanes. Admit it were the reverencing, and honouring, and pleaſing of him in all things; would he not be double diligent about it? So in this, every man ſhould pray earneſtly for it, and long after it. Nehem. 1. 11. Pſal. 86. 11. *Vſe 2.*

But becauſe many take the comfort to them, who have no part in it, and perſwade themſelves they have this feare, when they have no portion of it; we may not unprofitably call to minde the five effects, as five notes to know this childelike feare by, handled Chap. 1. 6.

He was humbled before me.] The ſecond thing God commendeth in theſe as the thing he delights in and approved, and as the condition on their parts, for which he gave them his bleſſings, is humility.

He that is humble and lowly in minde ſhall receive the bleſſings of God; to him hath God promiſed them and will performe them. James 4. 6. But the Scripture offereth more grace, and therefore ſaith, God reſiſteth the proud, and giveth grace to the humble, Pſal. 138. 6. Prov. 3. 34. and 29. 23. *Doctrine.*

VERS. VI.

The law of truth was in his mouth, and there was no iniquity found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

The law of truth was in his mouth.] Here begins the ſecond reaſon given of the Lord, why he would bring theſe judgements

ments upon these Priests; namely, their dissimilitude with the former and first Priests, with whom he made the covenant, and to whom he did performe it, *Aaron, Eleazar, Phinees.* And in this the order observed is, he setteth downe in the first part of the comparison, their good and worthy parts which were the predecessors, vers. 6. and the reason of it, vers. 7. There are foure worthy parts reckoned of theirs. And these were not of private and particular parts, as they were private men; but they were such parts as were in them as publicke persons: As if it had reference with the former, he said, he did not onely carry himselfe and approve himselfe a good and godly man; but he shewed himselfe a wise and compleat Doctor, both in teaching the Law and Truth of God, and giving most wise, grave, and wholesome counsell.

The law of truth was in his mouth.] The first part of the predecessors, which was commendable in them, he was ever most studious of the law of God, and most skilfull in it, and taught it most sincerely to his people, ever teaching most sound doctrine to them, that they might observe my precepts.

And there was no iniquity found in his lips.] The second thing commendable; he never propounded or taught any errour, he never deceived any of my people to draw them from my true worship; but taught ever that which was wholsome and good. Iniquity is commonly taken for the perversion and depravation of the knowne right, and is opposite to equity and truth.

He walked with me in peace and equitie.] The third thing commendable; the summe of it is, he lived and performed the duty of his place without all negligence & unfaithfulnesse, approving himselfe to God and men. He walkes with me, i. he was most carefull to please me, and to approve himselfe unto me, to worship me as I required, and followed not the wickednesse of the age, nor was corrupted with the depravations of the time, whereby men were depraved in my service and feare, as Gen. 5. 22.

In peace,] That is peaceably, not provoking me to anger; but cleaving fast unto me, and obeying my will, so that I had no cause of expostulating or quarrelling with him. *Cyril* saith, To have peace with God, is nothing else but to desire to know and do that which God requires, and to offend him in nothing.

And did turn many from iniquity.] The fourth thing commendable in them, was, that by their exact walking, and faithfull teaching, they helped to turne others from their sinfull wayes. Out of the coherence, that from their personall and inherent vertues, he proceeds to the vertues of their place, and their publicke actions and carriages; we may note:

Doctrine. It is not enough for a man to be honest and good in himselfe, in his owne person; but if he have any place, either more or lesse

publicke.

publicke, he muſt be good & faithfull in that, if hee would be approved of God: As if he be a Magiſtrate, or Miniſter, or officer, or maſter of a family. As this is manifeſt in the coherence: ſo by that, Gen. 18. 17. 18. 19. & Exo 18. 19. 20. 21. Hence is both the cõmendations & blemiſh of old *Eli*, he was a good Prieſt, a good Magiſtrate, but a bad father; in the more publicke, good; in the leſſe, defective, 1 Sam. 1. 2. Hence we read in Scripture, the commendations of good governours, and Kings, both for their private parts, and their publicke vertues: In themſelves fearing God, and in publick diſcharging their duties ſufficiently and faithfully. And in the new Teſtament we finde not onely private and perſonall duties preſcribed to Maſters, Fathers, Husbands, to Miniſters and Magiſtrates; but ſpecially publicke, Epheſ. 5. and 6. Col. 3. and 4. 1 Tim. 3. 2. &c. Tit. 1. 6. Hence the commendation of the Angell of the Church of Epheſus, though he was defective in perſonall, Rev. 2. 2. and the reproofe of the Angell of Pergamus, verſes 14. 15.

Becauſe he more glorifies God: for though his good workes, as a private man, do glorifie God; yet nothing ſo much as his faithfulneſſe in his place publicke, which makes that God is glorified much more, and of more. An annuall Magiſtrate may procure the glory of God more in that yeare, then in all his life; not onely becauſe *Regis ad exemplum, &c.* but becauſe they may command and compell moe. *Reaſon 1.*

Becauſe this will blemiſh the other their private parts, and bring Gods judgements upon them, at leaſt temporall, as in *Eli*, and the Angel of Pergamus. *Reaſon, 2.*

This may let all thoſe ſee their errour and corruption, who take places, or ſeek them only for the honour and dignity of them, without either ability for the duties, or conſcience and care to performe thoſe publicke duties, onely it ſufficeth them that they have ſome faith and feare of God, as other private men have, and never ſhew themſelves faithfull in their publicke places, never regard to doe and execute the places. But of few fathers of families can God ſay as of *Abraham*; nay, he knowes the contrary, that they tooke the place with no minde to do any ſuch dutie, and ſo execute it ſtill. So of Magiſtrates and Miniſters. They are brought, or thruſt themſelves, before they be called upon the ſtage of the world; and when they are on it, do no more then make a dumb ſhew, perform no more then lookers on, or but things that muſt be done of courſe, and would be though they ſlept: which is the fault not onely of men profane, or but civilly honeſt; but of men who profeſſe the feare of God; and may well be thought to have ſome good meaſure of it, and go for good and truly honeſt men. Yet it is their blemiſh, that they are careleſſe of the duties of their place. That as he ſaid, An evill man may be a *Uſe 1.*

good Citizen: we may say, Good men are evill Citizens, Masters, &c. which blemisheth much their private graces in the sight of God and good men. And upon many hath, and doth, and will bring particular and temporall judgements from their families, and servants, &c. For this is a grand cause why good men, fathers of families, have such graceless children, and corrupt servants, Ministers such untoward flockes, Magistrates such people.

Vse 2. This may admonish and instruct all that have the faith and feare of God, to joyne with it this care of the duties of their place whatsoever it is; that they must have, because these duties though they be profitable for the common good, yet are they not acceptable from him. As he saith, *Cyprianus &c. de zelo & livore*, that performeth holy things and is not a consecrated Priest, doth things in respect of himselfe, childish and unprofitable though they may be good to others. So he that doth things without faith and the feare of God, they are unprofitable; yea wicked and damnable sinnes, howsoever they may benefit others, so may I say of these, but yet this had will not beare out, nor excuse the negligence and not doing the duties of his place. It may make the infirmities of them passed over, but not defend the omitting of them. Therefore to be accepted of God, men must also be carefull of that: Masters, &c. The excuses that commonly are pretended will not goe for current; servants will not abide with me, if I instruct, correct, and restraine them, as duty and reason requireth. First, see whether thou art not the cause why they are so untractable, either not seeking by prayer a blessing upon thy government, or dealing hardly and passionately in thy government, as if thou hated them, rather then loved good things, or thy servants see thee doe contrary to that thou directs them; for if none of these, God will perswade them to be tractable and bend their hearts, or else know that he would have thee purge thy house of them, as *David* said and did his, of his said lewd servants; lest as God prospers a bad household for a good servant, so he curse a good household for a bad servant. Ministers excuses of the untractableness, and unwillingness of their people which may happily come from their former negligence, or indiscretion; or if God doe not blesse his labours to them, his reward shall be never a whit the lesse, nor he lesse acceptable, so he doe his duty. Magistrates and Officers, that they shall be accounted busie, officious, and pragmaticall, and it may be when they are out of their office they shall have actions against them for this and that usage; they may happily be justly so accounted, because they follow and doe things in humour not in conscience. If they doe not, they neede not doubt of Gods protection, and of good successe, and should rather feare an action from God then men, besides the losse of the good they may have by doing it. But to all I say as she said to the Heathen King, *doe me*

justice,

juſtice, or elſe ceaſe to be my King. So let them either doe the duties of their places or elſe never take them, or ſpeedily give them over, and leave to be maſters, &c. Or elſe they muſt know that if God will not juſtifie, he will condemne.

The law of truth was in his mouth.] He taught the truth and word of God, and nothing but that, and that wholly.

The Miniſter of God muſt deliver to his people, the law of truth, and it onely, onely the word of God and nothing elſe, Rev. 2.7. heare what the ſpirit ſaith. *Doctrine.*

The law of truth was in his mouth.] He taught the truth and nothing elſe but the truth, and the whole truth, all the truth not keeping any thing from them.

The Miniſter muſt deliver to his people the whole truth of God, all his will and counſell whatſoever he hath commanded and revealed. Levit. 10.11. Deut. 5.27. Mat. 28.20. Acts 10.33. and 20.27.35. *Doctrine.*

Becauſe elſe he cannot be free from the blood of his flocke, that is, the periſhing or ſlaughtering of them, *ſanguinis, i. cædis*, ſaith *Chryſoſtome*, upon Acts 20.26. For if *Paul* be free from their blood and from their murther, becauſe as he ſaid Acts 20. 26. 27. *I take you to record this day, that I am pure from the blood of all men. For I have kept nothing backe, but have ſhewed you all the counſell of God.* Then will this by the contrary follow. *Reaſon 1.*

Becauſe elſe they ſhould not be faithfull neither to him that ſent them, nor to them over whom they are ſet; for what fidelity can there be when for their owne pleaſures or reſpects, they ſhall not deliver the whole he commanded, and might be profitable to them? 1 Cor. 4.2. *And as for the reſt, it is required of the diſpoſers, that every one be found faithfull.* *Reaſon, 2.*

This will croſſe their opinion who affirme many things in the word, are unfit to be delivered and taught to the people, and are ready to ſcandall and ſtumble at it, when at any time they are. But if the Miniſter muſt deliver the whole truth, If Rom. 15.4. *Whatſoever things are written aforetime are written for our learning* that we through patience, and comfort of the Scriptures might have hope. If Deuter. 29. 29. *The ſecret things belong to the Lord our God, but the things revealed belong unto us and to our children for ever, that we may doe all the words of this law.* Why ſhould they not be taught? It is certaine that many things ought to be ſpoken wiſely, diſcreetely, in their fit and due times; but yet all things muſt be delivered. That which *Hierom* counſelled *Leta* for her daughter, that the booke of *Canticles* ſhe ſhould read laſt of all the Scriptures, when without danger ſhe might, leſt in reading it in the firſt place, ſhe ſhould be wounded when ſhe was not able to diſcerne ſpirituall things and ſpirituall love under carnall words. It may be a rule for all things of the like kind: for as *Hilar.* *Uſe 1.*

Pſa. 134. As an unskilfull man comming into a field abounding with wholſome hearbs, paſſes by all, as of no more uſe then the graſſe, but a skilfull one otherwiſe: So of the Scriptures. * And as *Bernard*; Why may I not draw a ſweet and wholeſome repaſt of the Spirit, out of the ſterile and inſipide letter, as grain from out the huſkes, as the nut from out the ſhell, as the marrow from out the bone. And as *Baſil*; * All bread alſowds nouriſhment for health; but of no uſe oft-times to the ſicke or queamiſh: ſo is the Scripture pure unto the pure. And if any ſeeme uncleane and uncomely, it is to thoſe that are ſuch in themſelves. For other things thoſe men thinke unfit to be taught becauſe of the greatneſſe of the myſtery, and the depth of them; I ſay as to the former. If *Paul* have written of election and reprobation, and hath ſaid, All things that are written are profitable, and are for learning, in the ſame Epiſtle where he ſpecially handles thoſe things, why ſhould they not be taught, but with wiſedome in their place. That which S. *Chryſoſtome* ſpeaks in another caſe, we may apply to this: * A petty School-maſter, that takes a young childe from his mothers lap, ignorant yet of all things, onely teacheth him his firſt letters, whom another maſter takes, and inſtructs after in higher learning: ſo in the knowledge of the Scriptures. For as all men cannot dive, and fetch pretious ſtones from the deepe, but he that is cunning, and hath the Art of it: ſo not all, but the wiſe, can either teach or conceive the deep myſteries. Firſt children muſt be taught letters, then ſillables, after words, then conſtruction, and after all the matter. So is it here.

* *Vt imperitus in agrum ſalubribus herbis divitem venerit; omnia inutilia & promiſcuè genita exiſtimans præteribit, peritus contra; ita de Scripturis.* Hilar. Pſal. 134.

* *Quando dulces herbam ac ſalutare epulum ſpiritus, de ſterili & inſipidâ literâ, tanquam granum de palea, de teſta nucleum, de oſſe medullam.* Bernard. in Cant. ſerm. 73.

* *Omnis panis nutrimentum affert ad ſalutem agris autem ſæpe inutilis; ſic & omnis Scriptura mundis munda.* Baſil ad Chriſt. de ſolita vita.

* *Magiſter literarum puerulum de gremio matris acceptum & ignarum omnium, primis tantummodo imbuit elementis, quem rurſus alius magiſter accipiens perfectioribus inſtruit diſciplinis.* Chryſ. Hom. 9 in Gen.

Vſe 2. This teacheth the Miniſter of God how diligent he ought to be, both in his private ſtate and publicke preaching, both to finde out the whole will and counſell of God, and to deliver it to his people; he muſt exerciſe himſelfe in diligent reading of the Scriptures, and comparing of ſpirituall things with ſpirituall, as *Daniel* did, Chap. 9. 2. his time muſt not be ſpent in hunting after profits and preferments, not in idleneſſe, pleaſures and paſtimes, more than ſuch recreation as is helpfull to make him fit in body and minde for his Miniſtery: *Ars* is *longa*, and *vita* is *brevis*, therefore had he not need to loſe no more time then needes muſt, but ſpend it ſo, as that the Scripture may dwell in him, by which he may be made perfect to his workes, 2 Tim. 3. 17. Then muſt he be inſtant

to

to teach it, cap. 4. 2. To deliver the whole counſell of God. But no man knowes the whole counſell of God, how can he deliver it to others, and many have not life and time to deliver it? If any man know it not by his owne fault, not ſearching for it, not ſtudying and endevouring, it will not excuſe him, but condemne him the more. If God hide ſomething from him, it is, without doubt, ſuch a thing as is not ſo profitable to be knowne or taught, and not required of him. If God ſhorten his dayes, and that in the firſt yeare, or ſecond of his Miniſtery, there is no more required of him then he can performe, ſo the default be not his.

To teach the hearers, that they muſt endevour by diligent hearing, to know from the Miniſters, the whole law of God, the whole counſell of God; for therefore muſt the one teach, that the other may receive it. For he would not have it delivered onely becauſe it ſhould be ſpoken, but that it ſhould be learned and received. If any ſay, they are not able to conceive, and are not capable of it: I anſwere, their children at firſt are not capable of all the learning the School-maſter can teach them; yet at length, and by ſucceſſe and progreſſe, he learnes as much as he can teach him, and is fit for a higher Schoole: So may it be with them. The wit and capacity of man is compared by one, to the wombe of a woman, which at the firſt is not able to containe the infant, if it were at firſt conception as perfect for quantity, as when it is borne: but as parts are added to parts, ſo is it enlarged; ſo they, when Chriſt is formed in them. *Uſe 3.*

And there was no iniquity found in his lips.] The ſecond commendable part in them; they never taught errour, nor deceived his people with lies.

The Miniſter of God muſt not corrupt the doctrine of religion, nor teach any errour unto his people, whether touching knowledge or obedience, in matter of doctrine or manners. If it was *Aarons* commendations, it is others commandment. Hence are the reproofes, Iſa.3.12. Jer.23.13.16. Ezek.13. 10.14. Acts 20. 29.30. 2 Cor. 2.17. Gal.1. 8. Jude verſ.13. *Doctrine.*

Becauſe when he exhorteth and perſwadeth, he may the better be beleeved, and prevaile. For the caſe is here as in common affaires, once taken in a lie, hardly beleeved afterwards: ſo once in an errour, and uncertaine in his judgement, hardly beleeved again, and things before and after will be doubted of. *Reaſon 1.*

Becauſe he being a guide of others, a leader of the blinde, it is not with him as with another; a private man, whoſe errour may live and die with himſelfe; but it is the hurt of many, even ſo many as are led by him, who are readier to wander with him, then to walk in the right way after him. *Reaſon, 2.*

This ſheweth how farre the Prieſts of Popery are from being true and commendable Prieſts before the Lord, who deliver no- *Uſe 1.*

thing but lies unto their people. For as they have turned the truth of God into a lie, hardly holding any one point of the truth truly and uncorrupt, but having falsified all the truth of God: so that which they specially preach unto the people, are lying legends, the false reports of lying and false Saints, their lying miracles of fooliſh, childiſh, ridiculous impoſſible things that were done by them. That *Paul* ſaid of the Cretians, Tit, 1.12. ſo I may truly of them. It were infinite and unprofitable to enter particulars: This one thing may ſufficiently prove that they have no meaning the people ſhould be taught the truth, ſeeing it is manifeſt they forbid their Prieſts to read ſuch things as they may underſtand the truth by, to teach the people, or to ſee more of the truth then ordinary men do. For there was an inhibition by his Holineſſe, that no Prieſt ſhould be allowed to read *Bellarmine*, becauſe he hath more truly ſet down the truth, as we hold, and more largely then others have done: therfore none may read him without ſpeciall licence, leſt they ſhould ſee the truth; and none muſt be licenced but ſuch as are ſufficient grounded Prieſts, that there is no fear they ſhould receive any tincture of the truth, being ſuch obſtinate hereticks already.

He walked with me in peace and equity.] The third thing commended in him; his ſincere, faithfull and upright walking in his place and calling.

Doctrine. The Miniſter of God ought to walke with God in peace and equitie; that is, to have his converſation ſo holy, faithfull, religious and godly, that it might be pleaſing and acceptable to God, and give him no cauſe of quarrelling and contending with him. Commended here. So Mat.5.15.16. 1 Tim.4.12. Tit.2.7. 1 Pet. 5.3. The reproofs of all of corrupt lives and converſation in the old and new Teſtament prove this.

Reaſon 1. Becauſe they are ever to be neer unto the Lord his remembrancers for his people: Now they who muſt live ever with him, and ſhould intreat him for others, they had need be ſuch as he will like of and approve. They who are ever in Princes Courts nigh them, ought to be clad in white and fine apparrell: they who muſt commend the ſuites of others, had need be in favour and liking themſelves.

Reaſon 2. Becauſe they muſt deliver his will to his people, preach his word and performe his ordinance; which leſt they ſhould make to be abhorred for their corruptions, as queaſie and full ſtomackes will do meat for the ſluttiſhneſſe of the Cook; and many the gifts of Princes, if the bringers be leprous, or have the peſt, As the people abhorred the ſacrifice becauſe of the wickedneſſe of *Elies* ſonnes.

Vſe. To reprove the Prieſts of Popery, who impropriate unto themſelves to be the onely Prieſts and Miniſters of God. To which

which we may have enough to ſay out of *Bellarmines* defence of *Iohn* 23. *lib.* 4. *de Pont Rom. cap.* 14. He was accuſed in the councell of *Conſtance* for denying the reſurrection of the body, and everlaſting life. *Bellarmines* firſt anſwer is, that he is not bound to defend him; becauſe he was not certainly and undoubtedly Pope: For at that time there were three Popes, *Greg.* 12. *Benedict.* 13. and *Iohn* 23. and whether was, could not be determined, they all had many and ſingular portions. (A monſtrous body which had three heads or no head.) He anſweres ſecondly, that he had no ſuch errour imputed to him for certaine: for, ſaith he, there were 53. Articles put up againſt him; but all touching his life and manners, and were proved by witneſſe. And other Articles were objected without witneſſe, whereof this was one. Then was he found faultie in his manners in 53. crimes. His third anſwer is, that this was onely proved againſt him by the rumour of the common people, who ſeeing *Iohn* of ſo diſſolute a life, begun to think and to ſpeak it abroad, that he beleeved neither eternall life, nor the reſurrection of the body: for it had been unpoſſible he ſhould have lived ſo, if he had been perſwaded of either. Now if the head be thus, the whole body is ſure no better, they ſo depending upon him as they do. For to uſe *Pintus* ſimilitude in *Iſaiah*, one of their owne againſt themſelves. As in a fiſh, the head being corrupted and putrified, the whole body is corrupted: ſo ſaith he for a Common-wealth (I for their Church) when the principall is corrupted, the other muſt needs be: and he that would know whether the fiſh be corrupted, muſt behold the head which is firſt corrupted. So in this.

To admoniſh the Miniſters, that if they would be accepted of God, they muſt walk faithfully before him, and with him have their converſations ſincere, without hypocriſie, upright, without turning aſide after the corruptions of the times. They muſt be as ſtarres fixed in the firmament, that though the clouds be carried up and downe with the winde, yet the ſtarres being lift above that region, ſhould remain fixed, ſeeing God hath taken them into his owne tabernacle of heaven, as it were: therefore is it not enough for them to exceed others in knowledge, but they muſt alſo ſurpaſſe them in holineſſe and pietie. They have or ought to have more knowledge, after that muſt be their piety and practiſe. They come neerer to God, they ſhould be the liker to him: They are the guides of the people, they ſhould go before them, and be not like to our ſhepheards which drive their flockes before them, but like the ſhepheards of the Jewes, which went before their flocks, not like him that ſaid, *ite*, but to him who ſaid *venite*, how ſhould they elſe prevaile with God for his people? or with the people for their God, when they make themſelves unacceptable of God? yea, hatefull by their ſinnes, and the offering of God and his ſervice

vice loathsome, and to be abhorred of the people for their corruptions. The Lord forbad to *Aaron* and all his for ever, strong drinke, Levit. 10.9. forbidding by it all excesse which might make them any wayes unfit for the service of God. The penalty is death; how shall they escape Gods judgements who are drunkards, deceivers, swearers, and such like?

This commendation given to the Priest, may teach also a generall instruction to all.

Doctrine. Every one that walketh with God, cleaveth to him in uprightnesse, and his worship is acceptable in him.

Some Papists would hence gather, that a man may be perfect in this life: For out of this will follow, say they, that the high Priest was perfect. I answer, that if either they knew themselves, or knew the Scripture, they would never gather any such thing; for who knowes himselfe, and findes not himselfe at the best estate full of corruption? as Saint *Paul* did, Rom. 7. Or who knowes the Scripture, and can be ignorant, that he was never yet found since the fall of *Adam*, which had not his taint and corruption? Not the dearest Saint of God. And for the particular, *Aaron* the high Priest had his sin divers times: For he yeelded to the people to make a Calfe, Exod. 32. He ate not the offering according to the Law, Levit. 10. And so transgressed, that God threatned and performed it, that he should not set foot in the land of Canaan, Num. 6.2. If this be so, then could he not be perfect.

Object. But how is it true, he had no iniquitie in his mouth? and Jam. 3.2. for in many things we sin all, if any man sin not in word, he is a perfect man, and able to bridle all the body.

Answer. It is true, if he sin not in his tongue at all; but no such thing is here given unto him, he is made sound in his Doctrine, not in his whole speech. A man may be perfect in his place, but never in his person. Again I say, as there is a double justice, so there is a double perfection: one *legis*, which hath all the points and parts of justice, and all the perfections of all parts which some call, *Perfectio graduum obedientiæ*, which was never in any but Christ, and *Adam* for a while. Another *Evangelii*, which hath all the parts of true justice, but it wants the perfection of those parts. As a childe hath all the parts of a true man in the infancie, though it want perfection of stature, and tallnesse, and strength, which is called of some, *Perfectio partium*, because all are there in truth; which is nothing else but the conversion of a sinner, with a purpose, will and endevour, with integritie and sincerity to please God according to all his commandments. And thus was *Iob* just and perfect, *Noah*, *Zachary* and *Elizabeth*, &c.

He walked with me in peace and equity.] Therefore in peace; because in equity, being upright in his conversation, he had peace with God, and peace with himselfe.

They

They who walke uprightly, and walke with God in equity and righteouſneſſe, they, and they onely walk in peace, ſhall have true inward peace with God and themſelves. To this purpoſe is that of Iſaiah 54. 13. Pſal.119. 165. Joh. 14.27. and 10.33. Phil.4.5. 6. 7. *& contra* Iſai.57.20. 21. *Doctrine.*

Becauſe he is juſtified, that his uprightneſſe and ſanctification ſheweth: for it proceedeth from juſtification, as fruit from the life of a tree. Now he that is juſtified, and he onely, hath true inward peace, Rom.5.1. *Reaſon 1.* *Bona opera ſequuntur juſtificatum.*

He that walkes not uprightly, can have no aſſurance of his juſtification, and ſo remiſſion of his ſinnes, and ſo no peace and quietneſſe. A ſinner is as a debter ſued to judgement. *Reaſon 2.*

And did turn many away from iniquity.] The fourth thing commended in him, that he laboured ſo diligently, and ſo effectually, and walked ſo carefully, that many who were borne and bred in ſinne and iniquity, and continued in it as ſlaves of Satan, were turned from it to God and godlineſſe.

The Miniſter of God muſt and ought to turne many from ſinne and Satan, to God & godlineſſe; that is, he ought ſo to teach, ſo to labour, and ſo to walke, that by the bleſſing of God upon his endeavours, many may be gained to God out of the bondage of ſin and Satan, be called and converted unto God. This is given unto the Word, Pſal.19.7. in the Miniſters preaching of it, Rom. 10. 14. Iſai.49.5. Ezek.3,17, &c. and 33.7. &c. Matth.28.19. Acts 18.9.10. 2 Tim.2.24.25.26. *Doctrine.*

Becauſe he ſhall be free from their bloud and periſhing, not onely if he convert, but if he ſo labour as they may be converted, though they never be: for it not being in his power to work upon the heart, and to alter it, if he do what he can by all meanes to the outward man, he is free; elſe he muſt be culpable and guilty of his periſhing. If in *Ezekiels* parable, Chap. 33. a watchman ſet up of themſelves, ſhall anſwer for their bodies, if they periſh for want of warning; what ſhall he do that is ſet up of God? *Reaſon 1.*

Becauſe if God do make his labour effectuall, his honour ſhall be the more. I cannot ſay as *Chryſoſt. Non minus præmii*, if hee come without them, he ſhall not loſe his labour, but leſſe ſure, becauſe of that, Dan.12.3. *And they that bee wiſe ſhall ſhine as the brightneſſe of the firmament: and they that turne many to righteouſneſſe, ſhall ſhine as the ſtarres for ever and ever.* *Reaſon 2.*

This reproveth and condemneth all Preachers and Miniſters, who do not labour ſo in doctrine, and live ſo in practiſe, that men may be converted to God from iniquity; but by negligence and corruption, ſuffer men to remaine ſtill in their ſinnes: yea, harden them in their iniquities. They are farre from their dutie, and farre unlike to theſe Prieſts, who were thus approved and commended of God. *Vſe 1.*

To

Uſe 2. To teach all Miniſters ſo to preach, and ſo to live, that they may convert men to God, and turne them from iniquity: They muſt exhort, improve, and rebuke with all meekneſſe, long-ſuffering, conſtancie and courage, that there may be nothing wanting in them, why they ſhould not be turned. This is his dutie, and he that is a Prieſt, and rebukes not delinquents, he forſakes the office of a Prieſt. In the doing of it faithfully, he may well expect a bleſſing from God; becauſe of that *Iſaiah* 55. 10. 11. Surely, as the raine commeth downe, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it might give ſeed to the ſower, and bread to him that eateth: ſo ſhal my word be, that goeth out of my mouth: it ſhall not returne unto me void, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſend it: And if he doe waſte himſelfe, hazard his life, and ſpend his ſtrength, and gain but one, or few, it will be the recompence of his labour. The Captaine that redeems and recovers but one captive, whoſe freedome is deſired by his Prince, ſhall not loſe his reward, though he ſhall have greater that recovers more. So in this. Dan. 12. 3. And if God do not bleſſe his labours, yet if he be not wanting in his durie, eare and endeavour, but be found wiſe and faithfull, he ſhall be rewarded. Iſai. 49. 5. And now, ſaith the Lord that formed me from the womb to be his ſervant, that I may bring *Iacob* again to him, though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord, and my God ſhall be my ſtrength.

Uſe 3. This may teach us why the Miniſtery of the Word, and the Miniſters of it, are ſo harſh and ſo unacceptable unto moſt men, if they be faithfull, and will ſeeke by all means to convert men to God; becauſe they muſt turne them from their ſin, ſeparate them and their iniquities, which they love ſo dearly, as Micha 6. 7. Sin is either naturall, or by cuſtome, or both; naturall diſeaſes are almoſt incurable, and no leſſe diſeaſes that grow into a cuſtome, which is another nature: And the Phyſitian that ſhould go about to cure theſe againſt a mans will, ſhould have little thanke for his paines, and be not greatly welcome, when ſuch things cannot be removed without moſt ſharp and bitter medicines, great paine and griefe: So in this. And here is the cauſe why many a mans miniſtery at the firſt comming to a place, is very acceptable for a while, becauſe he ſpeakes things good and wholeſome, but ſomewhat generally, becauſe he knowes not the ſtate of his flocke and people: but after he hath lived ſome yeares, and ſees their ſinnes, and begins to ſpeake home unto them; then is he unacceptable, becauſe he would part them and their ſins. As that Miniſter that ſhould perſwade a divorce betwixt a man & his wife which he loves moſt dearly, ſhould never be welcome to his houſe or company: ſo in this. It may be it is but the ſame he hath often

often ſpoke of before, but then it was borne, becauſe they probably conjectured, he meant not them, but when he hath been a while with them: that it is like he may know them to be guilty of that ſinne, though happily, and ten to one, he did not, then is it tolerable, becauſe they thinke he would ſeparate them and their beloved ſinne, their profitable and delightfull ſinne. All the while he will preach peace and comforeable things to them, and bring the word of reconciliation, and tell them of Gods love, and Gods mercie, and that he is ſent to wooe them to be married to God: all that while he ſhall be kindly welcome. As he that ſhould ſue for a Prince, to win the love of a woman to him, all the while he tells of his honour and riches, and beauty, and ſuch things, he ſhall be kindly welcome: but if he come to tell her, that ſhe muſt ſeparate her ſelfe from ſome place and company ſhe loves well, and change her manners, and forſake her friends and fathers houſe, he ſhall finde his entertainment, both for uſage and countenance, changed: So in this. Which makes oftentimes Miniſters, if they be not the more faithfull, grow cold and careleſſe, and ſo fall into many grievous ſins.

And turne many from iniquity.] In themſelves, and of themſelves by nature, they were in iniquity, carnall, and ſold under ſinne, Rom. 7. till the Miniſter by the word brings them out of it, and turnes them to God from ſinne, and makes them his.

No man naturally is Gods, but a ſlave to ſinne and Satan, till he be turned and converted by the preaching of the Word, and work of the Miniſterie. *Doctrine 1.*

Turne from iniquity.] Their converſion to God, and their calling, is thus noted, By turning from iniquitie. To note this unto us: *Doctrine 2.*

Thoſe who are truly called and converted, are turned from their ſinne and corruption; that is, waſhed, cleanſed and purged from them, 1 Cor. 6. 11.

VERS. VII.

For the Prieſts lips ſhould preſerve knowledge, and they ſhould ſeek the law at his mouth: for he is the meſſenger of the Lord of hoſts.

For the Prieſts lips.] In this verſe is the reaſon of the precedent duties required in others, and commended in thoſe with whom God made his covenant at firſt, generally commanding a duty of the Prieſt, or a double dutie, becauſe by knowledge and law ſome underſtand two ſeverall things. It depends upon the former thus:

Theſe

Theſe things he ought to do: for he ought to be a man of knowledge, &c. Some read them, *Doth preſerve*, in the preſent tenſe; but commonly it is read in the future: Not to note out a promiſe, as if the Prieſts lips ſhould never erre, but ſhould be ſo kept, that he might not erre. But it is a commandement, ſhewing how he ought to be qualified.

Shall keep.] It is not, ſaith S. *Hierom*, ſhall bring forth, or produce: for that was ſpoken before, but ſhall keep, that he may ſpeak it and produce it in time, and may give his fellow ſervants their portion in due time. Some take knowledge here for the underſtanding of the ſpirituall and heavenly myſteries, as the Law after, for the rule of the compoſing of their manners and actions: And theſe are ſaid to be the Prieſts, becauſe they muſt ſtudy the bookes of divine wiſedome, by which they become more wiſe and more learned then the reſt of the people.

And they ſhould ſeek the Law at his mouth.] That is, they ought to require from his mouth who ought to teach it them, Levit. 10. 9.10.11. 1 Tim.3. Tit. 1. The Law, ſaith *Bernard lib.2.de Conſid. Non nugas profecto, vel fabulas*: Not toyes and fables. S. *Cyril, Ait nomine legis contineri omnium ad bene vivendum neceſſariorum cognitionem.*

For he is the Meſſenger of the Lord.] This is a reaſon for confirmation of the former; he muſt be a man of wiſedome and knowledge, becauſe he is one God hath made choyce of, to be his meſſenger to carry and declare his will unto his people: He is called *Angelus*, not that he was ſo by nature, but by office.

In the verſe we obſerve two things, two duties, and one reaſon inforcing both. The firſt is the Miniſters duty, he muſt be a man of knowledge, learning and underſtanding.

Doctrine. The Miniſter of God, he that is to go in and out before Gods people, ought to be a man of learning, knowledge, and underſtanding in the word of God, and of the myſteries there delivered. It is ſo here commanded. This *Eliſha* knew well, therefore 2 King.2.9. he asked a double portion of *Elijahs* ſpirit. Matth. 13. 52. Every Scribe which is taught unto the kingdome of heaven, is like unto an houſholder, which bringeth forth out of his treaſure, things both new and old. Therefore are they compared to ſtarres, Rev.2.1. Made the light of the world, Matth.5.14. To prove that ſtarres ſhould have light, that the eye ſhould have ſight, were needleſſe: for all know and will confeſſe it, Tit.1.9. Gods ſtewards, of whom as they muſt be faithfull, 1 Cor. 4. 2. ſo alſo skilfull, ſeeing he hath the keyes of the kingdome of heaven, Haggai 1. 13. he is the Lords meſſenger. 2 Cor.5.20. in Gods ſtead.

Reaſon 1. Becauſe he is Gods meſſenger, as *Paul*, 1 Cor.5.20. Gods Embaſſadour, now neceſſarily it followes, that the Meſſenger and Embaſſa-

Embaſſadour of a Prince ſhould know and underſtand his Maſters will, what he is to ſpeake and to deliver in the name of him that ſent, to thoſe to whom he was ſent: ſo in this.

Becauſe he ought to inſtruct the ignorant, to ſtrengthen the weake, to exhort and excite the ſlow and cold, to confirme the truth, to confute errour, and improve them that ſpeake againſt the truth, being every way both able and apt to teach, as the tenor of the Epiſtles to *Timothy* and *Titus* do run. *Reaſon, 2.*

But this cannot be done, except he be a man of knowledge and underſtanding of the word.

This admoniſheth all thoſe, who are by God and Man, God and his Church, put in truſt, and credited with the choyce and election of fit men for this calling and function, that they impoſe not hands upon any, neither admit any to this place, but ſuch as are able men, ſuch as after triall & examination are found fit and ſufficient for it. If they lay their hands ſuddenly and fooliſhly upon any, they ſhall be partakers of their ſinnes, and not be pure, as 1 Tim. 5.22. And where ſinne cleaves to the hand, the rod and judgement will be upon the backe. The Generall that for his proper gaine, or private reſpects, ſhall admit Captaines and Colonels, and Marſhals, for the leading of ſeverall Bands, which have no skill in Warre and Marſhall affaires, that when the field is to be fought, are not able to lead their bands & to go in and out before them, can never anſwer it to their Prince if it be known, that this is the cauſe why the Battel ſucceeds ſo badly, why ſo many periſhed and the enemy gathered ground upon him. So in this. I thinke too many may ſay of thoſe whom they have ordained, as *Marcianus* ſaid, when he heard how *Sabbatius* demeaned himſelfe whom he had ordained a Presbyter, *It had been better he had layd his hands upon thornes, then by the impoſition of his hands to have deſigned Sabbatius to the degree of a Presbyter.* *Uſe 1.*

Multo ſuiſſe ſatius manus ſuas in ſpinas impoſuiſſe, quam earum impoſitione Sabbatium ad gradum deſignaſſe Presbiterii. Marcianus.

This reproveth thoſe who thinke any body ſufficient for the Miniſtery: As corrupt Patrons and Parents and ſuch like; ungodly Patrons to enrich themſelves, and better their ſtate and portion, thinke any body ſufficient to diſcharge, if he can change *Peters* voyce, Acts 3. 6. *Silver and gold have I ſtore*; or if he want that, if he can part ſtakes, and divide it, take thirds, or ſtand to his courteſie, though he have not a whit of *Eliſha's* ſpirit, nor any knowledge in his lips; ſuch a one, if they may be judges, there is none to him, as *David* ſaid of *Goliahs* ſword, and more fit then one that hath *Eliſha's* double ſpirit doubled upon him, and will looke as he may to have that which God hath given him. If we will make them judges, either the Apoſtle *Paul* forgot himſelfe, or the Printer, by negligence left out a word, 2 Corinth. 2. 16. for it ſhould be, *Who is not ſufficient for theſe things?* But theſe *Ieroboams*, which bring in Miniſters of the lower ſort of the people; *Uſe 2.*

Qui potestatem facit voluntis Ecclesiam corrumpere, is certè author fuerit eorũ omnium quæ perdita illius audacia turbaverit, Chrysost. de Sacerd. 3.

because they fill the hand, shall have *Ieroboams* punishment, 1 Kings 13.33. 34. Like to these are carnall parents, who bring up their children onely so farre as they may be capable by the law of a living; but care not for other sufficiencie: onely perhaps for credit and complement sake, that they be able now and then to make a Sermon in some place of honour and fame: And they will provide and purchase livings and benefices for them, and thrust them into them. To these, and their like, I may apply that, Dan. 1. 10. And to these may I adjoyne those Ministers which themselves having knowledge, yet I know not out of what corruption it commeth, they thinke a few men of learning is enough. If a few Parishes in a Citie or Countrey have learned men and preachers, as if all Ministers should not be men of knowledge.

Vse 3. To reprove all Ministers who are ignorant, whose lips have not knowledge; who, though they should be good Scribes, yet are as ignorant of the word of God, as *Samuel* was in his childhood of the voyce of God, 1 Sam. 3. 4. So unable are they for that place. Like to *Balaam*, Num. 22. that though God forbad him, yet for gain he would needs go: So these, for the wages of iniquitie, when as God, by denying them gifts, hath said, Go not, yet they will threap kindnesse of him, and will go. As *Ahimaaz*, 2 Sam. 18. 23. that would needs run to carry the King newes from the Campe; but when he came he knew nothing: So these, needs must they be Ministers of the Gospel, Messengers of glad tidings, such as will carry newes from the King to the Campe: but when they come to tell their message, they know nothing, no more, or often not so much as many of their flockes, as Hosea 4.4.

Vse 4. To admonish every man how he takes this calling upon him, that he finde in himselfe some competent sufficiencie for it, not to be perswaded by friends, drawn by others, not thinking it is enough, when he hath the calling of the Church: for he must be a man of knowledge. These things may increase other mens sinnes, but not lessen his owne; for he must be accepted by that is in him: therfore must he be studious, and of some competent parts before, and still continue in reading, and looke to learning, as 1 Tim. 4. 13. 16. For he shall finde himselfe still bound to study, and to have need of it daily, for so great a worke to finde out knowledge for his people, the Word being so deep as it is, *Bernard.*

Obiect. Whether if he have not gifts, not knowledge, is he a Minister or not.

Answer. He is, though not such as he should; as he is a Minister which is corrupt and lewd, though not as he should.

From these words some of our Papists do gather that the Priests could not erre; and so by consequent not now the Bishops, nor a Councel. The reason is, because this is a promise, and God keeps his promises.

* To

* To this I anſwer: It is no promiſe, but a commandment, ſhewing what manner of man a Miniſter ought to bee: The ſame which the next ſentence is.

Againe, I affirme, that if it be a promiſe, it is generall: for the reaſon is generall to all, yea and particular to every one. But the Scripture is manifeſt, that both particular Prieſts, and generall Councels of Prieſts have erred. In general are theſe, Iſaiah 59. 10. Jerem. 6. 13. and 14. 14. which places ſhew, that the moſt of the Prieſts and Prophets were then corrupt. Now if there ſhould have been a Councell gathered of theſe, what good might be hoped for from them, by going to the Councell; they might have changed their places, but not their mindes; they would have been the ſame in a Councell they were at home. Beſides, is it not manifeſt, that Councels have erred? 1 Kings 22. But *Bellarmine* happily will anſwere, they were a Councell of Prophets, not Prieſts, gathered by the King, not the high Prieſt. Then ſee a Councel of Prieſts gathered by the high Prieſt erring, Joh. 11. 49. 22. and 11. 53. and Mark 14. 64. But *Bellarmine* will ſay, that a Councell of the Jewes lawfully called before Chriſt, could not erre; but he being come, they might. The ground muſt be, becauſe they are not Prieſts, neither the high Prieſt; but this is falſe: for the Prieſtood of *Aaron* was not aboliſhed till Chriſt became a Prieſt, which was not till his ſacrifice: for if they had been, then had he ſinned in communicating with them. And if this were ſo, it were marvell how the Rhemiſts, and the generall Popiſh argument will hold, who by the example of *Caiaphas*, Joh. 11. 49. proves, that the Pope cannot erre, though he be wicked: for if he were not a high Prieſt, then holds not this argument; but he was a high Prieſt, and they all Prieſts, and yet they erred, and ſo may it erre. More ingeniouſly deale *Hoſius* and *Canus*, affirming, the Councell did pronounce a right ſentence, when they condemned Chriſt of blaſphemy, that they might eſtabliſh this, a Councell cannot erre.

* The Councell of Chalcedon not denied to be a lawfull Councell, equalled the Biſhop of Conſtant. with the Biſhop of Rome in authoritie, honour, and other priviledges; ſave onely in precedence, which they ſay is an error.

The firſt Councell of Nice decreed, That thoſe hereticks who followed *Paulus Samoſatenus*, ſhould againe be baptized, as *Cyprian* and the Anabaptiſts.

The ſecond of Nice decreed, That Images ſhould be worſhipped, and that Angels had bodies, and that the ſoules of men were corporall: Why elſe did *Auguſtine* appeale from the Councell of Africa, where *Cyprian* was preſent, to the Scriptures, affirming, we may not doubt of the Scriptures, but of them it is lawfull, *lib. 2. de Baptiſt. cont. Donatiſt cap. 3.*

Concilia plenaria errare poſſe, dicens: If the Qu. be of the authoritie of the Pope, whether greater then a Councell: *Hierom* anſweres: *Si authoritas quæritur major orbis eſt urbe.* But aske the Councell of Conſtance, which depoſed *Iohn* 23. and choſe *Martin* 5. Either the Councell erred, or elſe *Martin* was no lawfull Pope: Then all his ſucceſſors were ſchiſmatickes, no lawfull Popes.

And they ſhould ſeek the Law at his mouth.] The commandment touching the people, ſhewing what they ought to do.

Doctrine.

The people of God, and they who be of his Church, muſt heare

heare and receive the word of God at the mouth of the Ministers. It is not spoken exclusively, as if these must onely heare from the Minister, and not to read themselves: for that is commanded, Joh. 5. 39. but principally they must heare it from him, and ordinarily when he speaketh the Word, they must not withdraw themselves, but must heare. This is the order God hath ordained in his Church: This is that is commanded here: so Hag. 2. 12. so Jam. 1.16. Isaiah 2. 3. To Gods house to heare and be taught, there speake the Ministers, Heb. 13.17. Then must they be heard.

Reason 1. Because they are begotten and borne againe of the seed of the Word; but that not by their owne private reading, but from the preaching of the Ministers, 1 Pet. 1. 23.25. They are the sonnes of God by faith, Gal. 3. 26. But faith is not to be had ordinarily, but by hearing, Rom. 10.14. 15. 17.

Reason 2. Because, as *Chrysostome, Hom. 11 ad pop. Antioch. Se quisque per seipsum non facile emendare potest.* Men are so partiall in judgement, so perverse in affection, oftentimes blinded by one meanes or another, they see not what is fit for them; and if any thing dislike them, not willing to take it to them, then had they need of another.

Vse 1. This will convince of sinne all those who hold either in opinion or practice, no such necessity of resorting to the publicke Congregations, where the Law is to be had from the mouth of the Ministers: for if it be a duty that they should, then must it be a sinne to thinke they ought not, and to withdraw themselves from it; contemning the ministery of the Word, being the ordinance of God, by which he would teach them the Law. Their pretences they hold forth in their defence, are vaine: First, they can read at home, and it may be, better Sermons then he they should heare, can preach any. Let me grant them they can; yet followes it not they will: for he that accounts little of Gods publicke ordinance, will hardly performe any such private dutie, mans nature being more apt to publicke then private duties. But say they can, and will, and doe it, yet is it faultie, because it is crosse to Gods commandment, who could as well have commanded private at that time, as publicke. And though it be in it selfe good, yet being out of it fit time, it is evill. It is good and lawfull for a man to follow his calling, or to build Churches, or to get in his harvest, or to recreate himselfe in their times; but to do these upon the Lords day, is evill. As in the body, the bloud, that is the continent of life, is good, so it be in the proper vessels, the veines: but if out, it is hurtfull, and breeds putrifactions and diseases. And as all the members are good in their proper place, but one in another is monstrous, and hurtfull, as the finger upon the hand, and in the eye: so it is of these things. Againe, what is this, but to crosse the ordinance of God? What is it else but to chalenge more wisedome

to

to themſelves, then God hath, who hath commanded it, who hath given Paſtors and Teachers to the Church, who hath bid them preach in ſeaſon and out of ſeaſon.

Secondly, they are begotten already, therefore they need not heare. Nay, they are therefore not begotten, becauſe they think it needleſſe. For there cannot be life, but ther will be a deſire of food. They cannot be Gods, but they have his Spirit; and where his Spirit is, there cannot be contempt of his ordinance: but it argues they have not his Spirit, nor are not begotten.

Thirdly, you cannot prove we ought to heare ſo often. Thou muſt learne and heare from him the whole Law of God, which cannot be heard in a mans life in ſo ſeldome hearing, as they can bee content onely to hear, and much leſſe learned. If they muſt heare out of ſeaſon, then oftner then they would, or do. But ſhall I tell you the true cauſe of this refuſall? It is either pride of heart, whereby they are puffed up with their owne knowledge, and condition, and thinke they know as much and need no more, and are, as the ſpeech is, as well as meat can make them; which is plain hypocriſie: or it is pride of ſtate, when they are puffed up with their wealth and ſtate, and thinke it enough for the poore to receive the Goſpell, and preſſe upon it. It is not for their ſtate and worſhip to be over attendant, to ſtrive and thirſt after the Word, they come more to honour the Word, or to be well thought of by men, then for any good they look to receive by it; which is a ſpice of Atheiſme; or it is becauſe of the guilt of their conſciences, who finde the galling of the Word, who thinke if they ſhould continually heare it, they ſhould have no quietneſſe in themſelves at all, when they can hardly quiet themſelves that heare ſo ſeldome, which is carnall ſecurity; or elſe he that hath them in a ſnare at his will, is afraid to loſe them: And when he findes that one Sermon makes *Agrippa* almoſt a Chriſtian, he is afraid of a conſtant hearing, leſt they ſhould become Chriſtians altogether, and he be caſt out, knowing the Preacher is the power of ſalvation.

To teach every one to make conſcience of this duty, to heare and receive the word of God at the mouth of his Miniſters in the publicke aſſemblies; it is the commandment of God, he that maketh not conſcience of this duty, maketh not conſcience of any: For he that maketh no conſcience of all knowne duties, maketh none of any. Therfore ſhould we be glad with *David*, to go into the houſe of God, ſo ſhall we ſubſcribe to the wiſedome of God, who hath ſo ordained, and given men gifts, not in vaine, not for themſelves, when as little would ſave them, but as teats to the mother, and Art to the Bee to make hony, &c. ſo ſhall we be begotten of God, to be ſonnes, or reformed of God to be holy ſonnes,

or repaired by God, who decay in minde as well as in body, and had need of continuall instruction as of daily eating. For our work is not like others, saith Saint *Chrysostome*, who finde it as they left it.

They should seek the Law.] This is the commandment touching the people, that they must receive the Law from the Ministers mouth, and not onely receive it, but seeke or require it, as it were exact it, as men do for their due, or as servants require their portion from the Steward when he was slack in giving.

Doctrine. The people must not onely heare and receive the word of God at the mouth of the Ministers, but they must seek it, and require it; seeke it with earnestnesse, and fervent desire: So here: and to the same purpose is that, when the Spirit speakes of buying the truth, Prov. 23. 23. and Isaiah 55. 1. And hence are the comparisons when it made as milke and men as new borne Babes, 1 Pet. 2. when it is compared to gold, Rev. 2. 18. to a treasure, and men to purchasers, Matth. 13. 44. to pearles, and men to Merchants, vers. 45. 46.

Reason 1. Because it is that which will make men rich spiritually with riches of faith and pietie, and such like: which had, will enrich men, will they seek very earnestly.

Reason 2. Because here Christ, and with him eternall life and all happinesse, is to be found, and no where else, Joh. 5. 39. Search the Scriptures: for in them ye think to have eternall life; and they are they which testifie of me. Rom. 10. 6. 7. 8. Hence Joh. 6. 67. 68. Jesus said to the twelve, Will ye also go away? *Peter* answered, Lord, to whom shall we goe? Thou hast the words of eternall life. Hence the Gospell is, The grace of God bringing salvation, Tit. 2. 11.

Reason 3. Because without this, whatsoever a man hath else, whatsoever state and condition he is in, better or worse, health or sickenesse, &c. he can use no state well: for the blessings of God, 1 Tim. 4. 5. are sanctified by the Word.

Use. To convince of sinne all such, as though they heare, yet seeke not, nor desire it, have no fervent affection to it.

The Law.] That is, the simple and plaine words of God, not trifles, and fables, and other vanities of wit, but the whole Law, whatsoever he is bound to deliver.

Doctrine. The people ought to heare and receive, to seeke and desire the Law, the pure Law, and the whole Law from the Ministers. As before, the Minister ought to deliver all: so here they must affect and receive all. So is it here: and to the same purpose is that, Isai. 1. 3. For the whole Law is his way. This is proved, Deut. 5. 27. Matth. 28. 20. 1 Thess. 5. 20. 21. Heb. 6. 1. 2. This by the contrary, Matth. 2. 11. 2. Tim. 3. 4.

Reason 1. Because they are his people, servants, children, spouse, all which

which requires they ſhould heare and affect his words, his lawes, his will and his precepts, and them all.

Becauſe the whole is either concerning God or themſelves; God, as it ſetteth forth his wiſedome, power, juſtice, mercie, and ſo forth: Themſelves, as it offers mercy, or threatneth judgement, as it reproveth evill, or promiſeth good. *Reaſon, 2.*

This will ſerve to reprove many, and to convince ſeverall men of ſeverall corruptions, ſome in one ſinne, and ſome in another, who will heare, and ſeeme to deſire the Law out of the Miniſters mouth, but not the whole. There are ſome who thinke many things needleſſe to be knowne and heard, many things not fit to be taught, as before v. 6. Beſides that was then ſayd, I ſay, let them ſee if this be not to check the wiſedome of God, who hath written both, and preſerved the whole to the Church; and if pride did not tranſport them beyond themſelves, it could not be they ſhould be ſo affected. As wiſedome would teach them that many things are neceſſary, though not the preſent profit of them appeare. For as in inſtruments onely the ſtrings ſound, yet are there other things in the whole body, as that whereunto they are tied, the bridge, the pinnes, which help the muſicke: ſo in the Prophets, though all be not propheſies, yet they are things to which theſe are tied and illuſtrated. *Aug de Civ. D. lib. 16. 2.* And ſometimes for thoſe things which ſignifie ſomething, are thoſe things which ſignifie nothing added. As the ground is onely plowed and rent up by the plow ſhare, yet that this may be, other parts of the plow are neceſſary. And humility, if they had any, would teach to ſuſpect their owne wiſedome, in not ſeeing the uſe and end, the profit and fitneſſe of things, rather then queſtioning and reaſoning againſt God. Others can be content to heare all pleaſant things, as the promiſes and mercies of God, but judgements and reproofes, threats and checks, that they cannot brooke; like unto thoſe, who in medicines affect onely the ſmell or trimneſſe, or gayneſſe of them, as pills rouled in gold, but cannot away with the force of purging and preſerving. And ſee not that a great company more go to hell by preſuming in their lives, then by deſpairing at their deaths. Some can willingly heare that which concernes other men, and their ſinnes, their lives and manners, but nothing touching themſelves at all, and their owne ſinnes: As men can willingly abide to heare of other mens deaths; but cannot abide to heare of their owne. Oftentimes they will make the Miniſter to beleeve as they did, Jerem. 42. 5. 6. 7. Then they ſaid to *Ieremiah*, The Lord be a witneſſe of truth and faith between us, if we do not even according to all things for the which the Lord thy God ſhall ſend thee to us, whether it be good or evill, we will obey the voyce of the Lord God, to whom we ſend thee, that it may be well with us, when we obey the voyce of the Lord our God. *Uſe 1.*

God. But when he ſhall declare unto them the will of God, that croſſeth their affections, they will entertaine him and anſwer, as Chap. 43. 2. Thou ſpeakeſt falſly, the Lord hath not ſent thee to ſay thus. Theſe and ſuch like are here reproved and convinced of the breach of this duty, that they receive not, nor deſire the Law of God.

Vſe 2. To admoniſh every one to labour for hearts willing and deſirous to receive the whole law and word of God, as he ſhall put it into the mouthes of the Miniſters to diſpoſe it unto them, whatſoever it may be, whether it be pleaſant or croſſing: For if men deale ſo with their Phyſitians, ſubmit themſelves to their preſcripts, though often they be unpleaſant, becauſe they are perſwaded of their wiſedome, and that they worke all by Art; and yet may they ſometimes erre, how much more unto all that which God hath ſpoken and preſcribed, when they may well know they cannot erre, judging of ſuch thoughts, as eſteemeth any thing ſuperflous or unfit, any thing difficult or too deep for them to looke into, as ſuggeſtions of Satan, and their owne corruption, and not riſing from Gods Spirit, condemning in themſelves all ſuch thoughts as gain-ſay the Word, and any part of it delivered unto them, as unloyall to their Prince and Maſter, Father and Husband, yea cenſuring all ſuch affections as gain-ſay and repine at the Word, which toucheth them to the quicke, and their particular ſinnes and corruptions, as fearfull fore-runners of ſome dangerous fall and back-ſliding; ſpecially when in former times they could endure as much as that, and happily more, to be ſpoken unto them, or were ſuch as condemned other men for ſpurning when they were touched. And indeed it is fearfull: for it argues, he was either an hypocrite before, or elſe by reaſon of ſome ſecurity and careleſneſſe over his own ſpirituall eſtate, he is fallen into a ſpirituall diſeaſe and ſome ſins he had not before; and refuſing the remedies or the bitter potion which ſhould recover him, he muſt needs putrifie more. The body that is ſicke, and the part that is wounded, if either the remedy be rejected, or the ſalve be pulled off when it is applied, will doubtleſſe grow worſe. As he that is ſore ſicke, and grievouſly wounded, gives hope of his recovery, while he will ſubmit himſelfe to his Phyſitian, and take whatſoever he preſcribes him: but he that is but a little ill, and refuſeth to hearken or receive any thing, gives no hope at all, though his hurt be the leſſe: So in this. Therefore men who would ſave themſelves, muſt receive the whole: They who will ſhew themſelves dutifull and loyall, either his ſpouſe or children muſt be content to be reproved and chid, when they have given cauſe, and never love the leſſe, as well as cheriſhed. And it is a good ſigne of a good heart, that likes his Miniſtery beſt, which will reprove and chide him, and not his that will ſooth and flatter him.

For

For he is the Meſſenger of the Lord.] The reaſon of the former: The Prieſt is Gods Meſſenger, therefore muſt he be ſuch and ſuch.

The Lord he uſeth the miniſtery of man in revealing his will to his people, Rev. 3. 14. *Doctrine.*

Vers. VIII.

But yee are gone out of the way: yee have cauſed many to fall by the Law: yee have broken the covenant of Levi, ſaith the Lord of hoſts.

But yee are gone out of the way] Or, *Yee have departed from that way*. The ſecond part of this diſſimilitude followes now in this and the next verſe, which containes their degenerating, and ſo their corruption, verſ. 8. and the iteration of the judgement, verſ. 9. And in the 8. verſe there are three corruptions, theſe Prieſts be chalenged withall, wherein they are moſt unlike to the former Prieſts. *You are gone out of that way*: that is, from the piety and faithfulneſſe of thoſe Prieſts who lived in the firſt age, and with whom I made the covenant at firſt. They neither ſwarved from that rule, but you have forſaken and contemned my law, and followed your owne devices, and ſought your ſelves and the eſtabliſhing of your dignity more then my glory, and have ſought how to make a gaine to your ſelves of my worſhip: You have done this who have the ſame place, enjoy the ſame priviledges, have the ſame portion of tythes and offerings they had.

Yee have cauſed many to fall by the Law] The ſecond difference and diſſimilitude: That whereas the former Prieſts by their care and diligence in their places, recovered and cauſed many to returne from their ſinnes, and the breaches of the Law, and to walk uprightly by it: They on the contrary, by their defect and want in teaching, and their paſſing over their ſinnes as if they ſaw them not, that they might purchaſe grace, and procure commoditie to themſelves. As alſo by their wicked example they were the cauſe of the fall of many; that is, that many have ſinned, and were not puniſhed, as the word ſometime ſignifies. By the Law, is not meant, as if they did ſo teach and temper the Law as ſometime the Prieſts did, in giving liberty by it to ſinne, as to hate their enemies, to luſt and covet, ſo nothing were outwardly acted: but that they cauſed many to ſtumble and go contrary to the Law.

Yee have broken the covenant of Levi.] The third difference: They kept my covenant and were faithfull, and I performed whatſoever I promiſed to them; but you have broken covenant, & gone cleane contrary to the agreement which paſſed betwixt me

and

and your predeceſſours in whoſe loynes you were, and who made the covenant for you; and ſo by your iniquities have cauſed me not to performe to you peace, plenty and proſperity, with length of dayes. From the generall I obſerve this:

Doctrine. Men, of what ſort and condition ſoever they be, ought to imitate and follow the vertue, pietie, and faith of their predeceſſours, whether they were in place, nature, or age. And on the contrary, it is a great wickedneſſe and ſhame to degenerate from their pietie and vertue, to be unlike unto them. Therefore reproves our Prophet theſe Prieſts. To this purpoſe is that Heb. 6. 12. and 13. 7. and 12. 1. inferred upon the 11. and Jam. 5. 11. Hence was the commendations of *Ieboſaphat*, 1 King. 22. 43. and of *Ioſiah*, 2 King. 22. 2. On the contrary, it was reproved in *Ieborum*, 2 Chron. 21. 12. and in the Jewes, Joh. 8. 39.

Reaſon 1. Becauſe God hath therefore written theſe; he hath written not that they ſhould be knowne as matter of ſtory, to be made for delight or ſpeech onely; but for matter of life and converſation: thereby teaching us what to do in others whoſe memory is new and freſh, that God may have his end.

Reaſon, 2. Becauſe it will not profit them to have deſcended from, or ſucceeded ſuch: for as he ſaid of Nobility, what profiteth it a channell or river, flowing from a pure and wholeſome ſpring, if it be corrupt and defiled? Nay, it will the more condemne them, as we may well gather from that, Matth. 12. 41. 42.

Uſe 1. Then are they juſtly reproved, who talk of doing as their fore-fathers have done, being neither willing nor able to examine what they did, good or evill; but is all one to them, ſo they did it before them. Such as our ignorant Papiſts be, who imitate not the faith, but the infidelity and errours of their fathers; not their vertues and pietie, but their vices and prophaneneſſe, their liberty and licenciouſneſſe. No man will condemne their following of that is good in them, or rather that which had but the ſhew of goodneſſe in them; as their workes which were good for the outward act, though not otherwiſe, their workes of mercie and liberality, their zeale, fervencie, and diligence in prayer, though their prayers not to be imitated; as a man may imitate the diligence and watchfulneſſe of a thiefe, but not his theft: the providence of a bad Steward, but not his corruption. But to imitate any thing they have done, without choyce of their good, is that which is juſtly condemned: For if the Apoſtle muſt not, nor will not be otherwiſe followed, then 1 Corinth. 11. 1. as he followes Chriſt. If the Prophet forbid us to follow our fathers, if they are condemned for following their fore-fathers, as did all the Kings of Iſrael. If that be the commendations of *Ieboſaphat*, 2 Chro. 17. 3. that he walked in the firſt way of his father *David*, and not that he imitated him in all things. Is it approveable to follow thoſe who

who are farre inferiour to him in all things? Nay, it is that which ſhall improve their ſin, and inhance their puniſhment, as Iſai. 14. 21. with 65.7.

To provoke us to read the Scriptures, where we may ſee the truth, and patience, and piety of our moſt holy predeceſſors, and when wee ſee them, to provoke our ſelves to imitate them, and to uphold our ſelves in right paths by them, Heb. 12.1. *Vſe 2.*

But yee are gone out of the way.] They had erred from the truth and good wayes of their predeceſſors.

The Rulers, Governours, and Miniſters of the Church may erre, both in matter of doctrine, and of Gods worſhip. Let us look into the booke of God, and we ſhall finde this true, not in ſome one or two, but in the greateſt part of them; yea all, for ought we know. Firſt, theſe things were fore-told: for though the people bragged, Jer. 18.18. ***The Law ſhould not periſh from the Prieſt, nor counſell from the wiſe***: God threatned the farre contrary, Ezek. 7.26. and Micha. 3.6. ***That the Sunne ſhould go downe over the Prieſt.*** And ſee the event of this, Iſa. 56.10. Zephan. 3.4. Jerem. 6.13. and 23.13. But this was in Iſrael onely: yea, ſee it in Judah, Jerem 23.14.16. and not in Prophets onely but Prieſts, 2 Chron. 36.14. *Doctrine.*

Becauſe their knowledge, be it never ſo great, is but in part, and imperfect, 1 Cor. 13.9. Now they who are ignorant in part, may erre in ſome things. ***Ignorantia erroris mater. Bernard ad Cant. niſi ignorando errare non poteſt. Auguſt. Enchirid.*** Seeing all men are in part ignorant, then they may erre; yea the Prieſt, Heb. 5.2. *Reaſon 1. Vulgare illud maxima pars eorum quæ ſcimus, & minima pars eorum quæ ignoramus.*

Becauſe they are but in part ſanctified, and every man hath ſome part of the old man in him, as Saint *Paul*, 2 Cor. 11.5. who had gone as farre as any other, confeſſeth of himſelfe, Philip. 3.12.13. Rom. 7.17.24 Therefore may they in part ſtrive againſt their owne judgement, and be drawne by temptation to defend errour. Sometime againſt their owne conſcience: for though errour in judgement, ariſe ever of ignorance; yet errour in act, as in teaching, in defending and maintaining of error, is joyned often with knowledge, and ariſeth not out of ignorance, but want of grace and ſanctification. *Reaſon 2.*

Becauſe the promiſe of inceſſant aſſiſtance, and infallible guidance, was never made to any but to the Apoſtles; becauſe they were to plant Churches where there never had any been before, and to eſtabliſh a new forme of Church government and worſhip of God, never uſed or heard of before, therefore to them: John 14.26. and 16.13. which was not a perfect and abſolute illumination which the Apoſtle profeſſeth he had not, 1 Cor. 13.9. but an infallible ſuggeſtion of things as occaſion required: Which is underſtood not of things that were expedient for them to know as Chriſtians, *Reaſon 3.*

Chriſtians nor as teachers, which they had already but as Apoſtles. 1. To be planters of new Churchs, and new government. Now that this was promiſed to them onely, I prove; for it is added, he will ſhew you the things to come; a priviledge that no Pope or Patriarch ever durſt challenge; and if not this will paſſe by vertue of that promiſe, why the other, when they are both in one and the ſame promiſe: therefore it was to them alone; yea not ſo much as the extraordinary Prophets of the old Teſtament, had it either promiſed or performed, as *Greg. ſuper 1 Reg.* 3. 8. obſerveth: for they had not the Spirit extraordinarily alwayes infallibly guiding them, ſave when they came with ſome ſpeciall meſſage from God, which is manifeſt by the errour of *Nathan*, when he was out of his meſſage, 2 Sam.7. 3. And of him that was deluded by the falſe Prophet after he had done his meſſage to *Ieroboam*, and made to tranſgreſſe the commandment of the Lord, 1 King.13.2.18. and 19. which he would not have done if he had not been deceived: for before he would not do it for all the Kings offer, verſ.7.8. and in Jer. cap.42.4.7.

Vſe. This ſerves to confute the doctrine of Popery, who hold, that the Church cannot erre, nor a Councell, which is the repreſentative Church; but they have brought it to a narrower ſcantling: for the queſtion is wholly about one, for whatſoever they talke of Church or Councels, it commeth in concluſion all home to the Pope, he it is alone that cannot erre: For the Church, they grant that any particular Church in the world may erre, ſave the Curch of Rome, & that too, if the Pope ſhould tranſlate his Sea from Rome as *Peter* did from Antioch thither, *Bell. de Pont. Rom.* 4.4. For Councels, that a generall Councel may erre, if the Pope do not confirme it. *Ibid.* 4.3. And *contra Idem de Conc. aut or* 2.2. 5. But if all be true that we have ſhewed, he may erre. But *Bellar. de Pontif. Rom.* 4.3. proveth he cannot: for Luke 22. 32. *I have prayed for thee, that thy faith faile not*, and ſo for the Pope, and ſo he cannot erre. It is anſwered: Firſt, that by faith is not heere meant an hiſtoricall faith, but a juſtifying faith; not a generall faith, but a particular; nor that by which we beleeve God, but in God: which fails not by errour, ſo it be not fundamentall: for ſo ſhould we condemne all who ever have lived: But when a man doth fall wholly from grace, and ceaſeth to be a member of Chriſt. And that it is ſo, appeares out of the drift and ſcope of our Saviour Chriſt. for his drift was to arme and protect *Peter* againſt that triall and temptation that he then foretold him of: not againſt errour in teaching the Church, but againſt Apoſtaſie in time of triall. Therefore ſaith *Theophilact in Lucam*, he ſheweth him the particular temptation: for our Saviour would not arme there where he was not to be hurt, where there was no danger: not put an helmet upon the head when the heart and breaſt was to be

be ſtrucken. And thus much *Bellarmine* confeſſeth, when he makes *Peters* fall to be a matter of fact, to caſt utterly off his former profeſſion, and not of faith; and therefore it was perſeverance in the habit of juſtifying faith, not infallibility in the matter of hiſtoricall faith that Chriſt prayed for; which ſo differs, that a man may have the one, that is, juſtifying faith, and yet hold an errour not fundamentall to the death, as *Bellarmine* contends for the Fathers, divers of them. And the other, that is a right beliefe of the generall points of religion, and yet not have juſtifying faith, nor ſaving and ſanctifying grace, as *Bellarmine* contendeth the Pope cannot erre, and yet confeſſeth he may want ſaving grace.

Secondly, it is anſwered, that that he prayed for here, was a thing not proper to *Peter*, but common to all the Apoſtles, yea all the elect; and if the gift and grace be common to all, and conceived, Joh. 17.9.10.20. by the ſame perſon in effect the ſame for all: upon which ground the ancient Fathers apply this place to all the Apoſtles; yea to all the elect: and if to all, then helps it them but a little.

The ſecond proofe he cannot erre, is Matth. 16. 18. The gates of hell ſhall not prevaile againſt the Church: whence they firſt reaſon, that the foundation and roofe of the Church cannot erre: ſuch as *Peter* and the Popes his ſucceſſors. I ſay nothing that it is not yet proved, that the Pope is *Peters* ſucceſſor: nay, it is manifeſt, that he ſucceeded rather *Simon Magus* then *Simon Peter*. But I ſay, that *Peter* is not the rocke. In the words, ſaith *Auguſtine*, there is difference betwixt *Petrus* and *Petra*, both in the Greeke and Latine. Againe, the rocke here is not *Peter*, but Chriſt, 1 Cor. 10.4. and 3. 11. whereunto agrees the Fathers, and their owne writers, & alſo late writers; whereby all colour of argument taken from this place for the Pope, is utterly quaſhed. But grant that they begge: then muſt it either be in regard of his perſon; but that cannot be: for the Church cannot be builded upon fleſh and bloud; Or in regard of ſome ſuperioritie and place above the reſt. But as that cannot be proved: ſo the contrary is manifeſt, 2. Cor. 12.11. Or of his doctrine taught by him, and of the faith of Chriſt confeſſed by him, and ſo it is true. Now this was common to him and all the reſt. For as *Iohn* is called a Pillar, Gal. 2.9. ſo was *Iames* as well as *Peter*, and all the reſt, as Revel. 21. 14. To which is that, Epheſ. 2. 20. with whom the Prophets are joyned, becauſe they writ the Scriptures, which is indeed the foundation of our faith; they being put for their writings. Out of all which nothing will follow for the Pope, or nothing in ſpeciall manner.

I will trouble you with no other reaſons, onely I will ſhew you this chalenge is falſe, becauſe many of them have erred. The firſt

ſhall be *Marcellus*, or *Marcellinus*, who offered up ſacrifice to Idols, and by the Councell of Seſſa was made to recant it. The ſecond *Liberius*, whom *Hierom* and *Athanaſius* affirme to have been an Arrian, one that denied the Deity of Chriſt. Thirdly, Thirdly, like to him was *Felix*, who was an Arrian, as the ſame *Hierom* writeth. *Innocens* the firſt made both Baptiſme and the Euchariſt neceſſary to ſalvation of infants. *Auguſtine lib. 1. contra Iulian. Pelagian. cap. 2.* The latter of theſe errours was condemned by the Councell of Trent, Seſſio. 5. *ſub Pio quarto, Canon 4.* Fourthly, *Leo* the firſt, who died as *Arrius* did, an Arrian. Fifthly, *Siricius* accounted Matrimony, pollution. Sixthly, *Vigilius* accurſed all who affirmed, that there be two natures in Chriſt. Seventhly, *Honorius* the firſt, which taught, as *Melchior Canus* confeſſeth, that Chriſt had not two wills or operations.

In Concilio Romano. Eighthly, Pope *Stephen* the ſixth, he abolished all the Acts of *Formoſus* his predeceſſour, and commanded all that had received Orders from him, to be ordered againe: and thought that the Sacraments depended upon the vertue of the Miniſter. Ninthly, *in concilio Ravenna habito Iohn 9.* diſanulled all the Acts of *Stephen*: and *Sergius* the third, all that *Formoſus* had done: And ſo that which *Iohn* had done and approved the Acts of *Stephen*. Some of theſe muſt needs erre. Tenthly, *Gregory* the ſeventh, whom Cardinal *Benno* in his writing of him, who lived at the ſame time, makes an Heretick, a Necromancer, a ſeditious, and a Simoniſt, & an adulterer, not the worſt Biſhop, but the worſt of all men. A right *Hellebrand*. Eleventhly, *Celeſtinus* the third allowed hereſie to breake the bond of marriage, and that a man might marry againe if his wife fell into hereſie, and *è contra*. So *Alphonſus de Caſtro*. Twelfthly, *Iohn* 22. or 21. who held that the ſoules ſeparated from the bodies, ſaw not God, nor rejoyced not with him, before the day of judgement, and was forced to recant it with ſound of trumpet by the Univerſity of *Paris*, for feare of loſing his Popedome, as *Iohn Gerſon* writeth in his Sermon of Eaſter. Thirteenthly, *Iohn* 23. or 22. was accuſed in the Councell of Conſtance for denying eternall life. and the reſurrection of the body.

All which, with many moe, prove manifeſtly againſt them, that the Pope can erre, and hath erred, and ſo may ſtill. *Bellarmine*, I confeſſe, hath a great many of ſhifts and evaſions to cleare his holy Fathers, but they are ſo light and fooliſh, they are not worth the ſtudying on for the moſt part.

Uſe 2. This teacheth us how dangerous a thing ignorance is, even in every Chriſtian: for if it be the cauſe of errour in the Miniſters, it will be in the people. And if the Miniſters all, one and other, are ſubject to errour, if they erre, and the people be without knowledge, they will go after, taking errour for truth; becauſe they are able

able to diſtinguiſh neither the one nor the other. If it were infallible and certaine, that their guides could not erre, nor their Miniſters be deceived, it were no matter though they were never ſo ignorant; but when it is moſt certaine that they are ſubject to it, and their erring will not excuſe the people, though the other anſwer for their abuſing and miſ-leading of them; their ignorance is very dangerous, and that implicite faith (Popery ſo much commends) damnable. And in them and others, who would perſwade the people they may be ignorant, and a little or no knowledge is required of them, it is ſuſpitious, as if they meant to make a prey of them, & to broach ſome errors among them: For then (ſaith *Chryſoſtome*) theeves go to ſtealing when they have firſt put out the candle; and then do men utter their bad wares, when they have dim and falſe lights.

To perſwade all men to labour for knowledge, and to increaſe in the knowledge of the Word and Myſteries of ſalvation. That they having the rule of truth and falſhood, the word of God may not be carried away with the errour of one or many, be they never ſo great or learned. Erre they may, be they never ſo learned: for they know but at the beſt in part, and erre oftentimes they do, becauſe they are not wholly ſanctified. For as the greateſt part of a Church is wholly unſanctified: ſo the beſt are but in part ſanctified, and ſo are ſubject to partiality and errour; yea, may both erre, and defend errour againſt their knowledge, ſome violent temptation of pride, pleaſure, and profit, and ſuch like, carrying them thereunto, ſeeing none now is inceſſantly guided and governed by the Spirit. Then had they need of knowledge, that they may try and diſcerne the ſpirits and doctrines, and he that is not careleſſe which end goes forwards, not retchleſſe for his ſoule whether it walke in the paths of truth, or in the paths of errour, will not be careleſſe for it, and to grow in knowledge. But if they erre, how not we? Lookers on may ſee more then players. We may allude to that, Prov. 28. 11. *The rich man is wiſe in his owne conceit: but the poore that hath underſtanding can try him.* And God, often to the ſimple, reveales things, when hid from wiſe, Matth. 11. 25. to humble them, and know themſelves but men. *Vſe 3*

It is a thing that cannot be denied, becauſe ſtories of all times do manifeſtly prove it, that ſometimes errours and hereſies have ſo much prevailed, that the moſt part of them who held and poſſeſſed great places of office and dignity in the Church of God, either for feare, flattery, hope of gaine, or honour, or elſe miſ-led through ſimplicitie, or directly falling into errour and hereſie, and departed from the ſoundneſſe of the faith, ſo that the ſincerity of religion was upholden, and the truth defended and maintained onely by ſome few, and they moleſted, perſecuted and traduced,

as turbulent and ſeditious perſons, enemies to the common peace of the Chriſtian world. To ſay nothing of the times of Chriſt, and after him of the firſt Churches in the Acts. This was the ſtate of the Chriſtian world in the time of *Athanaſius*, when in the Councell of Seleucia and Ariminium, the Nicence faith was condemned, and all the Biſhops of the whole world were carried from the ſoundneſſe of the faith, ſave *Athanaſius*, and ſome few Confeſſors baniſhed with him. So that *Hieron. contra Luciferam, Ingemuit totius orbis, & miratus eſt factum ſe Arrianum.* So *Hilarius contra Aux. Epiſc. Mill.* complained that the Arrian faction had confounded all. *Paphnutius* in the Councell of Nice for the marriage of Miniſters, was alone.

But yee are gone out of the way.] Though they ſucceeded them in their places, yet not in their faith, not in the truth of doctrine.

Doctrine. There may be an ordinary and externall ſucceſſion of place and perſon without ſucceſſion of faith and truth of doctrine. Manifeſt here in theſe Prieſts, who held the places, and did ordinarily ſucceed the Prieſts, who were ſpecially approved of God, yet did not ſucceed them in faith, and in ſoundneſſe of truth. And as it was in the times before, often a ſucceſſion of the one without the other. And this is firſt manifeſt by the former doctrine: for when it often happened, that all the ordinary Prieſts, ſuch as had the outward ſucceſſion, were in errour; God exciting extraordinary Prophets to reprove them, as *Iſaiah*, *Ieremie*, &c. It muſt needs be that there was a ſeparation of theſe two. In particular, it is manifeſt in the time of *Eliah*, 1 King. 19. 14. So when wicked *Ahaz* was King, 2 King. 16. 11. *Vriah* the high Prieſt corrupting the worſhip. In the Church of the Jewes in Chriſts time it was ſo: for they condemning Chriſt and his followers as ſchiſmaticall, Joh. 9. 22. and 12. 42. This is further proved, Acts 20. 29. 30. Theſe had their ſucceſſion from the Apoſtles, and held the ſame ſeats, the ſame places which the Apoſtles held, yet had not the ſame truth and faith. So out of the Eccleſiaſticall ſtories it is manifeſt, that the Arrian Biſhops, as *Euſebius Nicomedienſ.* and *Euſtathius*, and others did derive their ſucceſſion of place, perſons, ſeats and Churches, from the Apoſtles. For they were called, choſen, and ordained, after the cuſtome of the Church, and had no new, but the lawfull calling. So of the Donatiſts, and *Paulus Samoſatenus* in the Church of Antioch ſucceeded *Peter*, as well as they did at Rome. And the Greeke Church, judged by the Papiſts, ſchiſmaticall, hath her perſonall ſucceſſion not onely 1200. yeares, as they confeſſe, from *Conſtantines* time, but long before, from *Andreas* the Apoſtle, as *Nicephorus lib. 8. Chronol. cap. 6.*

Reaſon 1. Becauſe the grace of God, and the truth is not hereditary, that men ſhould leave it at their pleaſure to their heires and ſucceſſors, as

as they can their places and ſeats: for John 3. as the winde, ſo the Spirit, blowes where it liſts. Not living men can make others whom they gladly would, partakers of their faith and truth: how ſhould the dead and departed? living men more likely.

Becauſe as in a common wealth, new Lords, new lawes, and ſucceeding men have different mindes, affections, wills, deſires, ends, &c. and ſo charge many things: ſo it is in the Church. And though they ſhould leave them it, as an inheritance, yet we ſee children hold not their patrimony, but many ſpend all: ſo of this. And as is ſaid of *Himeneus* and *Alexander*, that they made ſhipwrack of faith, 1 Tim. 1. 19. 20. So of others. *Reaſon 2.*

Then falls to the ground the doctrine of Popery, making this externall and perſonall ſucceſſion, a note of the Church, and by it would prove theirs to be the true Church. But if there may be ſuch a ſucceſſion without true faith, and if true faith onely makes a true Church, then can it be no true nor certaine note. Beſides, it is not certaine nor expreſſed in the word of God, that the Pope was *Peters* ſucceſſor, no not in place, but to be proved onely by tradition, and not to be deduced out of the Word, as *Bellarmine de Rom. Pont. lib. 2. cap. 12.* confeſſeth. And ſo the maine point, whereon the government and Hierarchy of the Papacie dependeth, hath no word in the Scriptures to prove it: and ſo the whole is hanged upon the conjectures of men, as upon a rotten threed. For the Scripture not affirming it, what aſſurance can there be for matter of faith, the matter muſt needs be ſuſpitious and doubtfull? Againe, even the hiſtories, which is their proofe, are in ſuch various opinions, that a man can hardly tell whom to follow, touching *Peters* comming to Rome, and his immediate ſucceſſors. Some ſay he came to Rome in the firſt yeare of *Claudius* the Emperour, ſome in the ſecond, ſome in the fourth, ſome in the tenth, and it may be that none of theſe is true: ſure it is, all cannot be true: For his ſucceſſors, *Tertullian* maketh *Clement* his next ſucceſſor. *Optatus* nameth *Linus*, and then *Clement*. *Irenaus* maketh *Linus*, then *Cletus*, then *Clement*. If they differ thus, what certainty? where ſhould faith finde any ſure ground? If then the ſucceſſion at beſt is queſtionable and doubtfull, if it may be certaine, and yet be diſ-joyned from the ſucceſſion of faith, as it is moſt certainly in them, and true faith onely makes a Church: then can this be no true note of the Church. *Uſe 1.*

To teach us not to be deceived with the glorious ſhew and great boaſt of ſuch ſucceſſion; ſpecially when there is an apparant digreſſion from the faith, or a probable doubt of corruption in it. For what ſucceſſion ſoever, be it never ſo long or glorious (as a greater could not be then theſe Prieſts and people could have objected unto the Prophet) yet if it be without truth of doctrine, and true faith, which is the very ſoule of ſucceſſion, it is nothing elſe *Uſe 2.*

but a very dead carkaſſe; whereas true faith, without any ſuch outward ſucceſſion, eſtabliſheth and maketh a Church. And indeed one of the pureſt and moſt excellenteſt Churches was without ſuch a ſucceſſion. For the Church, of which Chriſt in his owne perſon was Authour and Maſter, in which the Apoſtle was brought up & inſtructed, had no ſucceſſion. And yet none will, or dare deny, that it was the beſt and pureſt Church. For whom ſucceeded Chriſt and his Apoſtles? Did he ſucceed *Aaron* and the Leviticall Prieſthood? Did he elect his Apoſtles out of them? Nothing leſſe. For he ſucceeded not *Aaron*, but *Melchiſedech* being a Prieſt after his order, not the others: and ſo the ſucceſſion was interrupted for many hundred yeares, and ſo may be ſtill. And on the contrary, there may be ſucceſſion and no true Church, when the faith is corrupt, and not ſound, which made the Fathers when they ſpeake of ſucceſſion, not urge a naked and externall ſucceſſion, but a true ſucceſſion, and ſuch as was joyned with the ſucceſſion of faith and religion. * *They are not the children of the Saints who hold their ſeats, but who follow their workes.* * *We muſt not prove the faith from the perſons, but the perſons from the faith.* So ſay we, let them prove the perſons from the faith, and not faith from the perſons. *They have not the inheritance of Peter who have not the faith of Peter.* All which ſhewes they would not have us to ſtand upon the ſucceſſion of the place and perſon, but the faith and doctrine.

* *Non ſanctorum filii ſunt, qui tenent loca ſanctorum, ſed qui exercent opera eorum.* S. Hierom.

* *Non ex perſonis fidem, ſed ex fide perſonas probari oportet.* Tertul. lib. de Preſcr. averſ. Hæret.

* *Non habent hæreditatem Petri, qui fidem Petri non habent.* Ambr. lib. 1. de pœnit. c. 6.

Uſe 3. This wil prove our Church to be a true Church, though we have no ſucceſſion externall and perſonall, which ſeparated from faith, makes no Church; but we have ſucceſſion of faith, which makes a Church: for if theſe may be ſeparated, if there may be a Church where there is no perſonall ſucceſſion, as before; If a perſonall ſucceſſion and no Church, as alſo before: we holding the true faith of Chriſt, the true doctrine of ſalvation, are notwithſtanding the want of perſonall ſucceſſion, the Church of Chriſt. If they underſtand an extraordinary ſucceſſion, ſuch as hath oftentimes been in the Church, we ſay we have it. Neither hinders that which the adverſaries object, that an extraordinary ſucceſſion ought to be confirmed with miracles, which we have not: for the calling of the Prophets was extraordinary, yet had they no miracles to confirme it; let them ſhew us what miracles, *Ieremy*, *Ezekiel*, *Ioel*, *Hoſea*, *Amos* had, who were called extraordinarily, or *Iohn Baptiſt*, John 10.41. Beſides, what miracles needs there, when as our Paſtors either deceaſed or living, bring in no new doctrine, or new faith, nor erect a new Church, but reſtore the old faith, and repaire and purge the Church foully corrupted.

And

And whereas they deny us any ordination of Miniſters, becauſe they which are lawfully ordained, muſt be by an Apoſtle, or one ſucceeding him immediately; they be all fictions of their owne, without a word of the Scripture: for they are true Paſtors, which are called of their flockes, and of the lawfull Magiſtrate, teaching the people, and doing thoſe things which good Paſtors ſhould do. And for *Bellarmines* diſtinction of calling or election, which he acknowledgeth was ſometime alone of that the people did chuſe, and grants may be good, but not ordination. It is anſwered, if election be good, we contend not much about ordination: for they who have authoritie to chuſe and call, have to ordain, If an orderly ordination be not to be had. And finally, if all Biſhops ſhould be Arrians, and ſuch as would ordaine none but them of their owne ſect, as ſometimes they were, muſt ordination by them be neceſſary, or we muſt have no Miniſters.

Then ought men to labour for knowledge, that they be not deceived by the face of men and the Church, but that they may know what is the true faith, and who they are that bring it, knowing them to be the Paſtors of the Church by their doctrine, Mat. 7.15.16. This fruit is doctrine. *Vſe 4.*

Yee have cauſed many to fall by the Law.] The ſecond thing reproved in them, in ſeducing or miſ-leading others, making them to fall into ſinne.

It is a manifeſt corruption in the Miniſters of the Church, a thing wherein they are farre unlike to their faithful predeceſſors & whereby they are made unacceptable unto God, when their preaching or carriage is ſuch, as men by them are kept in ſin, cauſed or occaſioned to ſinne: As this proves it, and Iſaiah 3.12. Ezek. 13.22. *Doctrine.*

And this is done either by not preaching, or very negligently, that they cannot know what to doe, and ſo muſt needs ſinne and offend. Or by not reproving, by which they doe not thinke thir ſinnes to be ſinnes, but remaine in them, according to that, Levit. 19. 17. or by dawbing, as Ezek. 13. 10. and promiſing life unto them, notwithſtanding their ſinnes, as verſ. 22. or by bad example, as Gal. 2.12.13.

Becauſe it is againſt the main and principall end of his calling, which is to turne men from ſinne and Satan to God and godlineſſe, and righteouſnes. As then it is a fault for men to go contrary to the main end of their calling or trade; any Artificer, as when he ſhould build, to pull downe; when he ſhould make, to marre; when he ſhould cure, to wound. And if we may ſpeake familiarly, as we complaine of Tinkers for making two holes when they undertake to ſtop one; or of Chyrurgions that make two wounds when they profeſſe to cure one, made already: ſo muſt it needs be a corruption in theſe. *Reaſon 1.*

Becauſe

Reaſon, 2. Becauſe he croſſeth the deſire of God, who delighteth much in the converſion of a ſinner, and would have men converted from ſinne, and not kept in them.

Vſe 1. This will convince many Miniſters of corruption & degenerating from the Prophets & faithful Miniſters of God, who ſo walk in their Miniſtery, as men are hardened by them, cauſed and occaſioned to ſinne; they preach ſo ſeldome, and carelelly inſtruct the people they have charge of, they reprove ſo little, or ſmooth ſo much, or are ſo corrupt and licentious. And this not in the Church of Rome only, but in the reformed Churches, which have juſtly ſeparated from her: ſo that ſinne abounds every where. Now woe be to ſuch watchmen, for they ſhall anſwer for the bloud of thoſe periſhing ſoules, and that which periſheth ſhall be made good, ſoule for ſoule. And woe unto ſuch dawbers, Ezek. 13. 13.

Vſe 2. This may ſerve for an Apologie for the Miniſters of God, when they preach, and exhort, and reprove, and threaten, but with ſmall thankes from thoſe that heare them; yet ſeeing the contrary is corruption, and a degenerating from the faithfull and their ſteps, and a meanes to make them unacceptable to God their Lord and Maſter. It may ſpeake for them, if they thus preach and practiſe. It may be, if they preached all peace, all *placents*, and waken never a ſecure man out of his ſinne, they would cunne him more thanke, and all ſpeake well of him. But woe unto you when all men ſpeake well of you, ſaith Chriſt, Luke 6. 26. this is a ſigne of a falſe Prophet, a corrupt Teacher: but bleſſed on the contrary, verſ. 22. 23. when they ſpeake but that which he hath commanded, and do but that he hath enjoyned them, Iſaiah 58. 1. For want of which he reproves and threatens the falſe Prophets, and will condemne all Miniſters. A Phyſitian hath two ſonnes of a Prince committed unto him, the one taken with a frenzie, the other ſicke of a lethargie, upon paine of the Princes diſpleaſure if they miſ-carry and be not cured by his default, for him to loſe life for life, if he ſhould be heard and ſeen chiding and beating, and binding the one, and pinching and nipping the other, and uſing all ſuch meanes as might cure them, he were not to be blamed.

Yee have broken the covenant of Levi.] This is the third thing, and the generall of the former; the former being a proofe of this, that the covenant was broken when they had failed in theſe particulars. Of the covenant and the conditions of it, and ſo of the keeping and breaking of it, hath been ſpoken verſ. 4. and 5. One thing may we obſerve, which will ſerve for more generall uſe, which is from this, that by two particulars they are made guilty of the breach of the whole covenant.

Doctrine. One or two particular offences makes a man guilty of the whole covenant which he hath made with God. And, to ſpeake with

Jam.

Jam. 2. 10. ***He that is guilty of one is guilty of all:*** ſo much the nature of a covenant will carry. For when it ſtands on ſeverall conditions on both parts, when any condition is broken, the whole muſt be. In this the generall on mans part is obedience, the ſpeciall are the particulars of that obedience, which are the ſeverall commandments and branches of them: hee then that is guilty of one branch, and hath broken it, is guilty of that commandment; and he that is of that, of the whole, whereof that is a part; and ſo faulty in one, he is in the whole guilty of the breach of the whole covenant, and the whole law, Jam. 2. 10.

VERS. IX.

Therefore have I made you alſo to be deſpiſed and vile before all the people, becauſe yee kept not my wayes, but have been partiall in the Law.

THerefore have I made you to be deſpiſed and vile before all the people.] Therefore have I alſo made you to be deſpiſed. This is the repeating of theſe judgements, againſt theſe Prieſts for their corruption, and for the diſſimilitude and unlikeneſſe which is betwixt theſe and their predeceſſors. If we conſider the verſe in it ſelfe, here is a judgement not threatned, but executed; not imminent, but preſent, and the deſerving cauſe of it: Firſt, general, ***Not kept his wayes:*** ſecondly particular, being partiall in dividing the law.

Therefore.] That is, becauſe you have thus broken covenant with me, and have declined and turned out of the way of your predeceſſors from the truth they held, and the faithfulneſſe they practiſed and performed, I have made you deſpiſed. Private and perſonall ſinnes are often turned by the perverſeneſſe of men to the diſgrace of the calling; but here the faults and corruption of the calling, neglecting or corrupting thoſe duties, maketh their perſons in contempt, which is that here ſet downe.

I have made] It is others malice ſo to do it, or their corruption, or ſome other reſpect; but it is my judgement, I have brought it juſtly upon you.

I have made you.] You firſt broke my covenant, keeping not my conditions, & I alſo by judgement have now broken it with you, and brought this contempt upon you. And this have I done, becauſe you keep not my wayes, becauſe you had little care of your carriage and behaviour towards me, and of my wayes to glorifie me; but neglecting my precepts, have made my honour to be contemned: therefore have I given you up to ſcorne and contempt, and ſpecially have I laid it upon you for this, ***That you have been partiall***

partiall in the Law] Which is as much as you have accepted perſons. He accepts perſons, who being Judge, is not drawn or led by the laws or by juſtice, but beholds his perſon which is brought into queſtion, and is ſo moved & affected with it, that he favours it againſt right, either becauſe he is his friend, or becauſe he is mighty, or terrible, or poore, and to be pitied, *Hierom.* So in the Church the Miniſter he accepts perſons.

The judgement upon theſe Prophets for breaking of covenant with God, and dealing unfaithfully in their places, is ſhame and reproach.

Doctrine. The hatred, envie, and contempt of the people, is a puniſhment, which in this life the juſt judgment of God brings upon all ill Miniſters for the neglect of the duties, & the corrupting of manners. It is here ſo executed by God. To this purpoſe is that Jer. 23. 40. ***And I will bring an everlaſting reproach upon you, and a perpetuall ſhame which ſhall never be forgotten.*** For it hath relation in ſpeciall to the Prophets, and Mich. 3. 7. Zach. 13. 4. Examples in *Belies* ſonnes, 1 Sam. 2. 24. the faltering Prophets of *Ahab*, 1 King. 18. 40. for that they killed them, came from hatred. And in *Amaziah*, Amos 7. 17.

Reaſon 1. Becauſe it is a juſt rule of equall recompence, to doe to men as they do to others, much more as they do to him, that when they make him deſpiſed and diſhonoured, he ſhould make them according to that, 1 Sam. 2. 30. ***Wherefore the Lord God of Iſrael ſaith, I ſaid that thine houſe, and the houſe of thy father ſhould walke before me for ever. But now the Lord ſaith It ſhall not be ſo: For them that honour me, I will honour; and they that deſpiſe me, ſhall be deſpiſed.***

Reaſon 2. Becauſe it is moſt equall, that they who have firſt caſt off their authority and dignitie, ſhould finde it alſo leſſened, and changed with others.

Vſe 1. Hence we learne why the Cleargie of the Church of Rome is in that juſt contempt and hatred that it is every where; becauſe they have neglected their duties, and their manners: They are not onely hated of thoſe who are out of their authority, but even of thoſe who are under their command who happily feare them, but yet hates. And this is not noted by us, but by *Riberah* upon this place ſpeaking thus: * This place is not ſo much to be expounded as lamented. What is more holy, more honourable then the Prieſthood? and yet now who are more deſpicable? and why ſo, but becauſe we diſhonour our dignity with our lives? How their wiſedome, and profeſſion, and practice, is as Jam. 3. 16. ſenſuall, earthly, and divelliſh, I have not long ſince ſhewed, how juſtly they are then in contempt, need not to be proved. Let me

* *Hoc non tam exponendum quam lugendum eſt, Quid ſanctius aut honorabilius ſacerdotio? Quid autem nunc deſpectius ſacerdotibus? cur id, niſi, quia vita, noſtra dignitatem noſtram deboneſtamus?*

me adde to that hath been ſaid, the opinion of *Bernard* of the Court of Rome, that you may judge what the confines be; he writeth thus to *Eugenius, lib.4.* Amongſt theſe, you being their Paſtor, walk decked with much pretious apparell: If I durſt ſpeak it, theſe are rather Paſtors for Divels then for Chriſts ſheep. Your Court uſually receiveth good men, but maketh few good, there the wicked are not made better, but the good farre worſe.

Uſe 2. This teacheth us, that thoſe Miniſters take not the right way to honour and credit, and love of the people, who thinke to have it by ſoothing and ſmoothing of them, by playing the bad fellowes with them, frequenting the Tavernes, Iſaiah 56.10.11.12. revelling and rioting, following cards and dice, neglecting both ſtudy and preaching. So this verily is the high way to have the hatred and contempt of the people, if this be true here ſet downe of God. Yet they will not be perſwaded of it, becauſe they finde thoſe that will ſpeake faire to their faces, and commend them, and happily countenance them for a while, and ſee not how wicked they are in the eyes of all good men. According to their warrant, Pſal.15.4. who cannot chuſe but hate them, when they keep away, and ſteale away the word of God from them: and as much as lies in them, are cauſe of periſhing of their ſoules, but periſh many moe by defrauding them of the word, and by corrupting of them by their bad example, whoſe ruine they cannot pitty, but contemne the authours; yea, all civill men, who ſavour not religion, hate them, only becauſe they expect they ſhould be more holy then others; and though they cannot conceive all the diligence they ought, to have in their places, yet ſuppoſe they ought to do farre more then they do: and even thoſe who now love them, if God ever call them, will hate them to the full. And if they ſhould bee laid in their graves with the love of them, yet when they ſhall meet in hell, when their eyes ſhall be opened to their coſt, they ſhall be ready to teare one another for hatred and malice, having been the cauſe of the periſhing one of another. As generally in all things, it is uſuall with God to make that a ſnare to the wicked, whereby he ſought good to himſelfe: ſo will he make that a ſhame whereby they ſought honour.

Uſe 3. To teach the Miniſters, if they be in contempt, as who is out of it, to conſider the cauſe of it: for as they ſay, it is the cauſe that makes the Martyr, not the ſuffering; ſo in this, the cauſe affoords comfort or woe. If it be for the faithfull performance of a mans place, by inſtructing, perſwading, and reproving, there is comfort in it, and he may ſay, as Job.31.35.36. But if in examining his heart and wayes, it be for the contrary: if he would either remove the preſent, or prevent that is to come, he muſt repent and reforme; for if he continue, God hath ſaid it, hee will make him

deſpiſed.

deſpiſed. The world will tell him happily, that the way to favour, and love, and account, is to be corrupt & careleſſe in his place, to do ſomewhat, and not much. *Balak* told *Balaam* ſo; Num. 24. 11. but he ſpeaketh like an heathen King, and they as deceivers.

Have I alſo] You begun and broke covenant with me, and now I have broken with you; not I, but you began firſt, I onely followed.

Doctrine. The Lord never breakes covenant with man, unleſſe he firſt breake covenant with him: he never denies them any bleſſing promiſed, but when they firſt deny him the duties promiſed, and do not performe them: when they have begun, he will follow after. So is it here, and 1 Sam. 2. 30. 2 Chron. 15. 2. *He went out to meet Aſa, and ſaid unto him O Aſa, and all Iudea and Benjamin, heare yee me: The Lord is with you while yee be with him; and if yee ſeeke him, he will be found of you: but if yee forſake him, he will forſake you*, Jer. 22. 13. 16. 17. &c.

Reaſon 1. Becauſe he is immutable, and without change: all the while then they are the ſame, and do performe duties to him, he will not be otherwiſe; becauſe then ſhould he change, which is not poſſible. But they having once changed, they are not the parties to whom he made ſuch promiſes, and ſo he neither will, nor doth performe them.

Reaſon 2. Becauſe he is moſt juſt, yea Juſtice it ſelfe, one that gives *Suum cuique.* Now while a man performes his promiſe, and cleaves to God, he will not with-hold, or forſake any thing: for promiſe is debt.

Vſe 1. To teach what is the cauſe why man often enjoyeth not many of the bleſſings which are promiſed. The cauſe is not in God, not that he hath promiſed more then he can performe, for he is all-ſufficient; nor more then he thought fit, for he is moſt wiſe in promiſing as well as performing. Nor as men who promiſe raſhly that they cannot ſpare, and after repent themſelves; none of theſe, nor the like in God, are the cauſe of it, but it is in man himſelfe: for he hath ſtript himſelfe of all intereſt and right unto the promiſes of God; becauſe he hath firſt forſaken him, and dealt unfaithfully with him. Many a man in want of his things he had thought he had had a promiſe for, and being impatient through his corruption, is like a ſicke man of a feaver, accuſing his meat rather then his palate: ſo he will accuſe God rather then himſelfe. But he muſt accuſe himſelfe, ſeeing God never did, neither can break with any who have not broken firſt with him. Many a man finds he wanteth, or is deprived of many graces he had, and good things he poſſeſſed, as health, liberty, comforts, and ſuch like, he calleth upon God for them, and thinkes to receive, becauſe of the large promiſes God hath made: And all the while he never thinks that he is not the man to whom the promiſes are made; or at leaſt, though

though he did once make a covenant with him; yet he is not the man, becauſe he hath not performed his condition. Like Iſrael, Iſai. 59. 1. 2. ***Behold, the Lords hand is not ſhortned, that it cannot ſave: neither his eare heavie that he cannot heare: But your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not heare.*** *Vſe 2.*

To inſtruct a man how he may enjoy the bleſſings and promiſes of God, whether one or other: he muſt keep promiſe with him, and performe all the conditions on his part. It is in him to have them or reject them from himſelfe: for if he performe his conditions, God will not faile in his; elſe he muſt heare what *David* heard, 2 Sam. 12. 8. *Object.*

Then Gods faithfulneſſe dependeth on mans. *Anſw.*

Not his faithfulneſſe, but his performance: for he may be faithfull, and is undoubtedly ſtill, without the performance, as he is a faithfull man who never performeth condition with another, when they had broken their conditions of his performing of covenant as before.

I made you to be deſpiſed.] It was others malice and corruption, but Gods judgement. *Doctrine.*

As other judgements which befall men, ſo this of hatred and contempt and reproach; it comes from God, though man be the inſtrument of it; therefore ſaith God, I have made you vile, Jerem. 23. 40. Pſal. 44. 13. 14. and 107. 40. 2 Sam. 16. 10. *Reaſon.*

Becauſe all evill, as in the City, ſo in every place comes from the Lord, Amos 3. 6. the evill of puniſhment. Now ſuch is this.

A queſtion may be made, whether this be a ſinne or no? If it be, how ſhould God be free from ſinne, when he hath his hand in that which man doing ſinneth. *Queſt.*

It is not ſimply a ſinne to deſpiſe the wicked, for it is a marke of the child of God, Pſal. 15. 4. To hate the wicked for his wickedneſſe, ſo it be done ſimply and onely for that he ſet at naught all wicked perſons as well as one, and not this and that onely, from whom perhaps he hath received ſome wrong, or whoſe outward ſtate is contemptible in the world: But if man ſinne in it, and hate the perſon rather then his wickedneſſe, and doe it in the malice and corruption of his heart; yet is God free from ſin, becauſe as *Auguſtine* ſpeaketh of that of *Shemei*, ***Deus non eſt tam Author quam ordinator***: The diſpoſer of his corruption, not the Author of it, for they having this venome by nature to hate and contempt; God leaving them as he juſtly may to their owne corruption, and they will be hating and deſpiſing. Now he doth order and diſpoſe of this at his good pleaſure, and makes it fall where he thinkes beſt, where he would puniſh, and for what end he purpoſeth, not for what they intended: As *Salomon*, Prov. 16. 1. ***The preparations of the heart are in man, but the anſwer of the tongue.*** *Anſw.*

is of the Lord. Meaning in the generall that God diſpoſeth of all ſo in this, not unfitly.

Vſe 1. This may ſhew the folly of thoſe who deſpiſe and ſet naught by the deſpiſing and reproaches, becauſe they come from inferiours, from baſe, and meane, and weake men. But theſe ſhould conſider that it is not from them, but God, and by them, and are the ſigne of his diſpleaſure. It is not to be braved or bragged out: Men may not think to acquit themſelves by anſwering one reproach with another, one contempt with another; for this is but to fight againſt God, who hath made them to deſpiſe them, who if he can not make to returne with ſuch blaſts, and ſmall windes, hath verily ſharpe Arrowes and keene Swords, hath mighty armies, and great ſtore of men of armes to ſubdue them.

Vſe 2. To teach men when they are in ſuch judgements, the way how to have them removed: firſt to have *Davids* thoughts, they curſed, becauſe God bids them curſe, they reproach and contemne them, becauſe he hath ſo made them, and then to imagine and conſider that he who ſet them on muſt ſnap them & check them. He muſt onely charme theſe Adders that they ſting not, or he onely muſt cure their biting; therefore muſt they by prayer ſeeke unto him for the removing of them who muſt take theſe from them, ſo *David* prayed, Pſal. 119.39. *Take away my rebuke that I feare: for thy judgements are good.* And if he a King of that magnificence and greatneſſe, of that power and authority could not have them removed but by ſeeking to God; if he could not cure the biting of a dead dogge, as *Abiſhai* calleth *Shimei*, but God muſt doe it; how then ſhall any other inferiour man be able to helpe himſelf and remove it without him? Thirdly, he muſt humble himſelfe and remove his ſinne which is the cauſe of it; for if he remove no judgement unleſſe man remove the cauſe; if he give not favour in the eyes of men, unleſſe they have favour in his owne eyes firſt, If Prov. 16.7. *When the waies of a man pleaſe the Lord he will make alſo his enemies at peace with him*, Then muſt they turne unto him, and forſake that which is diſpleaſing, and doe that which is acceptable. And if a reproach be, as they ſay of words irrevocable; yet will God doe him good for the others evill, 2 Sam. 16. 12.

But yet have beene partiall in the law. Their particular ſinne, why he would lay this judgement upon them; their accepting of perſons in the worke of their Miniſtery.

Doctrina. As it is in a Magiſtrate, and in him that executes judgement, a great corruption to accept perſons; ſo is it in a Miniſter and him that muſt diſpoſe of Gods myſteries. As the Magiſtrate in diſtributing of juſtice may not reſpect poore or rich, friend or foe, high or low, or any thing beſides juſtice and equity; ſo muſt not the Miniſter in dividing the word. Therefore are they here reproved

as offendors for doing ſo. It is proved by the command to *Ieremy*, Chap. 1.17.18. Hence is the commandement indefinite and generall to preach to all, and to reprove all. Ezek. 3.18. It is that *Paul* teacheth. 2 Tim. 2. 15. And that which he ſeemeth to reprove in *Peter* and *Barnabas*, Gal. 2. 14. The examples of evill and good Prophets and Miniſters ſhew this.

Becauſe as *Iehoſaphat* ſayd of judgement, that it was the Lords and not mans, and therefore perſwaded the Judges to doe it without reſpect; ſeeing God himſelfe would doe ſo, therefore ought they, 2 Chron. 19.6,7. ſo of this, the word is the Lords; therefore muſt they ſpeake it as he would have them. *Reaſon 1.*

Becauſe they ought to be faithfull diſpoſers of Gods myſteries, fidelity conſiſteth in delivering the whole, and in delivering the parts to them for whom God hath appointed them. *Reaſon 2.*

To reprove all Miniſters who are partiall in the law and dividing of Gods word and myſteries, reſpecting perſons and accepting faces, they are all guilty of very grievous ſin before God; Amongſt others the whole Cleargy of Rome are guilty of this ſinne, having fitted the word and diſpoſition of thoſe myſteries to every mans humour, as not long ſince was ſhewed, when as the word is contrary to every mans humour, as contrary as light is to darkeneſſe; yet with them they have fitted it, making it as they ſpeake of it, a ſhipmans hoſe, a noſe of waxe, a leaden rule. So *Pighius* and *Nicolas Cuſanus* a Cardinall of Rome, writeth to the Bohemians, Epiſt. 2. Epiſt. 7. This underſtand that the Scriptures are fitted to the time, and diverſly to be underſtood, ſo that at one time they may be expounded according to the cõmon and cuſtomable courſe, but change that and the ſenſe is changed. So that it is no marvaile if the cuſtome of the Church at one time interpret the Scriptures after this manner, and another time after that; and according to this they ſo deale, for time and perſons, and ſo prove partiall in the the whole. One thing amongſt other argues the partiallity of the high Prieſt of Rome, which they would perſwade us is part of the Law and Word of God; that is Purgatory: which they diſpoſe in reſpect of perſons, the rich and great ones able to give much, ſhall not long be in it; they who can give leſſe, the longer, they who are able to give nothing, perpetually. If he had any charity in him of which they bragge much, he would free all, and freely, ſeeing they teach it is the Popes *peculium*; but if he had but equity and juſtice in him, he would free one as well as another, and not accept perſons, and be thus partiall. But not to trifle with them. The partiallity is oftentimes too palpable in the reformed Churches and the Miniſters of them, when in dividing the word they looke not as the Cherubimes to the Arke, they to the word to ſpeake as it would teach them, which is not partiall, but to thoſe who ſit before them *Uſe 1.*

and apply it ſo, making it as ſome write of Manna, that it taſted after every mans pallat and ſtomacke, ſo this: But they are guilty of this ſinne, and though as fooles and wicked perſons, they enjoy honour for a time, yet they ſhall have diſhonour, Prov. 3.35. It is ſaid of the *Panther* that he is ſo greedy after the excrements of a man that if they be out of his reach and naturall power, he ſtretcheth himſelfe ſo much that he kills himſelfe in the end: ſo may I apply it to theſe.

Vſe 2. To perſwade the Miniſters of God not to be partiall, but upright in the law. To reſpect, as juſt Judges will doe, the cauſe, equity, and juſtice, and not the perſons, the honour, or commodity that is to be had by them, not to deale for that partially with the law, or in it, but ſtrive to divide the word of truth aright, and to goe with a right foote unto the Goſpell, even as God himſelfe will do, for they are Gods judgements. A Miniſters reſolution ſhould be that of *Elihu* Job 32.21,22. *I will not now accept the perſon of man, neither will I give titles to man, for I may not give titles, leaſt my maker ſhould take me away ſuddenly.* Remembring that as *Saul* was put out of the Kalender of Gods Kings, for his partiallity, and is accounted to have reigned but two years, when he did many more: ſo ſhall they be out of the number of Gods worthies if they be partiall, whereas their uprightneſſe and faithfullneſſe will with the good Steward bring them into the joyes of their Maſter.

Vſe 3 To perſwade our hearers to give us leave to divide the word without partiallity, and not to be ſwayed with their greatneſſe and riches, and frowns, and ſuch like; but as occaſion may be to deale with their ſinnes, as others, and to give them their portion of judgement as well as mercy, without the knitting of their browes, the ſtrangeneſſe of their looke, the cenſure at their tables and tavernes, among ſuch as are companions with them in the like iniquity; but if they will not, we muſt take leave, we had rather fall into the hands of men then God, wee know that is a fearefull thing. It is neither your wealth, nor your favour, nor honour, and credit, that either can keepe us from being vile and diſpiſed; If God ſay to men, deſpiſe them, nor will anſwer for us when we muſt give an account of our Stewardſhip.

VERS. X.

Have we not all one father? hath not one God made us? why doe we tranſgreſſe every one againſt his brother, and breake the covenant of our fathers?

HAve we not all one father?] The ſecond part of the Chapter beginneth here and continueth to the end, containing the reproofe

reproofe of divers particular vices in the people of Iſrael in generall, both Prieſt and people, in this tenth verſe he reproveth their injurious and unequall dealing in the generall.

Have we not all one father?] Some underſtand theſe words with the next verſe, as if it were a reaſon ſpoken in the defence of their taking of Idolatrous wives, by them who had done it; their reaſon is thus : That ſeeing that they had all one father, which was *Adam*, and all one Creator, which was God : there was no reaſon why they ſhould not marry with them. But others doe underſtand them as two main reaſons againſt their marrying them, urged by the Prophet from God himſelfe : and ſo the expounding of the words will rather confirme, and the greater conſent of the learned old and new, goe that way. *Hierom* ſaith that the people being returned out of captivity, the Princes and Prieſts, and peop'e put away their wives of the Iſraelites kindred, which by reaſon of their poverty, and injury of the long way, and weakeneſſe of their ſexe, impatiently bearing the labour, were waſted, and became both infirme and deformed in body; whereupon they matched with ſtrangers, who were freſh in yeares, beautifull and comely, the daughters of rich and mighty men; as we may ſee in the ninth of *Ezra*, that is with the Cinaanites, Hethites, Pheresites, Jebuſites, Ammonites, &c. Therefore they thinke the Prophet here reproves them; firſt for their marriages, and after for their divorces, Verſe 16.

There are two ſpeciall and chiefe cauſes of love and good will amongſt men; the one is kindred, affinity, or conſanguinity; the other is one and the ſame ſociety of religion. Firſt, nature compells men to affect and love earneſtly thoſe who are borne in the ſame family, deſcended from the ſame parents and ſtocke; which bond cannot be violated or broken off without great wickedneſſe. Secondly, men reaſonable and wiſe, do thinke thoſe ſpecially to be affected by them, who are companions with them in the ſame religion and worſhip. And though this is the moſt worthy and ſure, yet the other goes before, and firſt carries ſway with men, becauſe it is by nature bred with them, and continued from their infancie. And theſe two they are here preſſed withall, as thoſe which condemnes their fact, dealing thus to put away the daughters of Iſrael, the worſhippers of the true God, and to take unto them the daughters of the heathen, worſhippers of the falſe Gods. For the firſt of theſe reaſons, it is here ſaid, ***Have we not all one Father?*** That is, are we not all men and women deſcended from *Abraham* by one *Iſaac*, from *Iſaac* by one *Iacob?* Why then ſhould we thus doe? diſmiſſe thoſe, or paſſe them over, and joyne our ſelves to the kindred of the heathen and ſtrangers? And for the ſecond he ſaith, ***Hath not one God made us?*** Do we not all acknowledge one God the Creator, and worſhip and ſerve him

with dutie? Do you diſmiſſe thoſe wives, who acknowledge the ſame Creator with you, and worſhip him, and take unto you thoſe who worſhip Idols for him, and put their truſt in them? To create, or the Creator, is not here taken in that common ſenſe, as when we ſpeake of Gods creation of the world: for then could this be no reaſon againſt, but rather for them, as ſome would make it a reaſon in that ſort which the Prophet laboureth to confute. But this being againſt them, muſt not be taken in that ſenſe, but in another ſenſe, as there is a ſpeciall uſe of it in the Scripture, when it ſpeaketh and dealeth of ſome new & ſecret diſpoſition of things, as Jer. 31.22. And ſo it is uſed, Iſaiah 65.18. of ſuch a ſpeciall creation is it here meant, where love and dutie is ſpecially due unto thoſe, who are of the ſame religion with us, who follow the lawes and ſtatutes of the ſame Creator and Author.

Why do we tranſgreſſe every one againſt his brother?] It is taken by ſome to be the reproofe of their vice, though cloſely, or not ſo openly, as verſ. 11. it is ſet downe: i. ſeeing we are of one kindred, deſcended from one father, why do we thus tranſgreſſe one againſt another, either putting away, or refuſing our owne kindred in reſpect of ſtrangers and aliens? *Brother*, here ſome interpret either the ſiſter or daughter of our brother; or rather according to the uſe of the Scripture and Hebrew, which by brother underſtand the female as well as the Male. And the application according to the occaſion either both, or but the one: Both, as Jam. 1.2. and the one, as here upon this occaſion, muſt needs be the female.

And breake the covenant of our Fathers.] Some think that this is applied unto the ſecond reaſon; becauſe the covenant of the Fathers was, That they all, and their whole poſterity, ſhould acknowledge and worſhip one God onely: and one people ſhould be conſecrated to one and the ſame God. Others thinke, by covenant is meant the Law of God, a thing uſuall in the Scriptures, and that Law which God gave unto our Fathers, that they ſhould not take the daughters of a ſtrange God to wife, or of another nation.

Others thinke the reaſon ſtands thus, making a third reaſon of it; becauſe God, when he made covenant with the Iſraelites, did it not with thoſe more then with theſe, with one more then with another, but with all alike: ſo that they who deſpiſe others, violate the common covenant, as if it were onely a covenant made with them.

The concluſion of all is thus framed: If you be all one in body and ſoule, and by Law, why do you contemne one another?

Generally, in that he uſed reaſon, and not the bare authoritie of God, which had been that hee well might, wee obſerve this:

Men

Men who perſwade others to good, or diſſwade them from evill, muſt uſe all thoſe reaſons that may any way cauſe it to take hold, and put an edge to it. *Doctrine 1.*

Have we not all one Father?] But in this verſe, as I ſaid, I take not to be reproved any particular ſinne, but generally their injuring, and dealing unequally and unjuſtly one with another. And this the firſt reaſon by which it is reproved, condemning this, becauſe it was againſt nature, they being all of one parent, all one fleſh.

Nature it ſelfe, and humanity, though men have no other bonds to linke them together, ought to keepe men from hurting and injuring, or tranſgreſſing one againſt another; and to binde them to be helpfull and profitable, and doe good one to another. So reaſoneth the Prophet heere. And to this I apply that which is Levit. 18. When it is given ſo often a reaſon to diſſwade from injuring, as verſ.7. for ſhe is thy mother, for it is thy fathers ſhame; 10. thy ſhame, 12. ſhe is thy fathers kinſewoman, 13. mothers kinſwoman. To this may that be uſed, Acts 7. 26. Hereto that, Gen.50.16.17. and Iſai.58.7. *Doctrine 2.*

Becauſe unreaſonable creatures, as beaſts and birds, fiſhes and fowles, love their owne kinde, and by nature are taught not to hurt and injure them, but to do them good. Hence is deemed the reaſon why thoſe beaſts that feed on fleſh, will not eate the fleſh of their owne kinde; taught, as it were, by nature, leſt they ſhould eate and devoure their owne brood, or breeders: how much more then unreaſonable men? *Reaſon 1.*

Becauſe it is the rule and voice of Nature: *Quod tibi non vis, alteri ne feceris.* *Reaſon 2.*

To condemne men, not onely as irreligious, and voyd of pietie and godlineſſe; but as beaſtly and unnaturall men, and voyd of humanity, who injure and wrong, tranſgreſſe againſt others, and oppreſſe them. I meane not ſuch as may ſometimes doe it, carried by paſſion or affection, in ignorance and want of information: but I ſpeak of ſuch as live in it, and to ſatisfie their owne luſt and deſires, care not whom they wrong & injure; they will deſpiſe, defraud, deceive and oppreſſe any, in buying and ſelling, in letting or ſetting, by manifeſt uſury and other oppreſſion. All is fiſh that comes to net with them: of ſuch I ſpeake, and how rich ſoever they may grow or be, whatſoever otherwiſe, yet are they unnaturall men, and void of humanity. And may reprove them as the Apoſtle the Corinthians, 1 Cor.11.14. So, doth not nature teach, that if any man injure others, it is a ſinne unto him? it is againſt the very light of nature. And though there were no word of God, neither Law nor Prophets, nothing that might reprove them in the mouth of the Miniſter, which they now ſpurne againſt, and could be content there were none, that they might *Uſe 1.*

ſinne

ſinne without controulment, yet ſhould they not without condemnation: for even that, Rom. 2. 12. will here have place, and ſhall condemne them by the very light of nature, and now double condemne them; becauſe the light of the Word hath ſhined in a darke place, and they have loved darkneſſe more then light.

Vſe 2. To teach every man, that if there were nothing elſe to binde him to do good to others, or avoyd the hurting of others; yet nature ought, and he ought to be thus a law to himſelfe, though he had no written Word from God. Whether he be a husband, or parent, or maſter, or *è contra*, or a private man, nature and humanity ought to keep him from the one, and hold him to the other.

* *Omnia animalia naturalibus munimentis providentia cœleſtis armavit. Homo accepit pro iſtis miſerationis affectum, qui plane vocatur humanitas, qua nos met invicem tueremur.* Lactant. de falſa ſapientia, lib. 3. cap. 20.

* The heavenly providence hath armed all beaſts with naturall defences; but man in ſtead of them hath the affection of pitty, which is called humanity, by which we are defended. This very thing ought then to bind men.

It is hard from many men when they reprove others for tranſgreſſing and injuring others: It is not for your profeſſion, it doth not become a man of that zeale and profeſſion as you doe. If they ſpeake it that they are more bound, it is true; but if to excuſe themſelves, or others, as if it were little or no ſinne in them, then it is their corruption, and is falſe: For wherein doth their profeſſion binde them, which nature it ſelfe and humanitie bindes them not to do, or from doing? Undoubtedly in nothing, though it binde more: he is as well bound, that is bound in a ſingle bond, as he who is tied in a double; both are bound, though not alike. Set then religion aſide, which followes in the next place, and even nature it ſelfe binds every man to theſe duties, and from the contrary. And whilſt nature laſteth, and is undiſſolved, the bond is never cancelled. Therefore muſt every one remember it to doe good, and not hurt, even all the dayes of his life, to thoſe to whom nature hath bound him. Contrary to that ſome performe for a while, but as if nature died, they living, do not continue it: as for inſtance, betwixt man and wife, many at firſt doe, but continue not; betwixt parents and children.

Hath not one God made us? The ſecond reaſon by which he reproveth their injuring and tranſgreſſing againſt others; becauſe they were all of one Church, profeſſed one religion, and ſerved one God.

Doctrine. Religion, when men profeſſe one and the ſame religion, are ſervants of one and the ſame God, it ought to keep men from tranſgreſſing againſt, or injuring one another: which as this proves, ſo that, Gen. 50. 17. *Thus ſhall yee ſay unto Ioſeph, Forgive now, I*

pray

pray thee, the treſpaſſe of thy brethren, and their ſinne: for they rewarded thee evill. And now, we pray thee, forgive the treſpaſſe of the ſervants of thy fathers God. And Ioſeph wept when they ſpake unto him. Manifeſt further; becauſe the foundation of religion, which is the word of God, commands love to neighbours, and ſo under that title, other men, Levit. 19.18. Rom. 13. Tit. 2. 11. 12. Jam. 1. 27. even ſo farre that it comes to enemies, Prov. 25.21. Exod. 25. 4. Matth. 5. 43.44.

Becauſe, as it is natures voyce: ſo ſomewhat differing, but all to one purpoſe: it is Chriſts voyce, the authour of religion, *Quod tibi vis, alteri fecerus*, Matth. 7.12. *Reaſon.*

This will ſerve to condemne men as irreligious and prophane, and void of all piety and godlineſſe, and yet profeſſe religion, who make no conſcience of hurting their brother, or tranſgreſſing againſt them, who worſhip the ſame God with them. There are ſome who make no conſcience of tranſgreſſing againſt their brethren, by falſe ſlanders, railing ſpeeches, and perſecuting their brethren, as *Iſmael* did *Iſaac*, by mockings and reproaches, yea ſometimes more then the ſervants of a ſtrange God will do; that as an ancient Writer ſaid, As *Moab* and *Ammon* came from the ſeed of *Abraham*, and yet hated the ſeed and kindred of *Abraham*: So, he of heretickes, I of Chriſtians, they ſay they profeſſe Chriſt, and yet none ſo much as they, hate the generation of Chriſt his ſeed. May we not ſay of them, as *Revel. 2. 9. They ſay, they are Iewes and are not, but are the Synagogue of Satan.* Again, as 1 Cor. 11.18. *When yee come together in the Church, I hear that there are diſſentions among you, and I beleeve it to be true in ſome part:* ſo I heare, that there are ſome who make the profeſſion of religion but a cloake, the better to tranſgreſſe againſt their brethren, and under that colour to deceive or injure them, and I beleeve it to be true in ſome part, that ſome doe it that they might better over-reach or deceive, and plainly injure others. So did *Simeon* and *Levi*, the two ſonnes of *Iacob*, to be revenged on the Shechomites, but they had *Iacobs* curſe, and Gods with it: ſo ſhall theſe have ſo croſſing of God, that that which he would have as a main reaſon to tye them together, and keep them from tranſgreſſing one againſt another, they make but a maske for their iniquity. Verily offences muſt come, but woe to that man by whom they come, it were better hee had never been borne. And when Chriſt ſhall come to judgement, howſoever he may carry it out in the mean time, this will not then ſerve, Luke 13.26. and Matth. 7.22. For they ſhall have the anſwer in both places: and if they be excluded for not helping, Matth. 25. how ſhall they be for tranſgreſſing againſt them, and hurting them? *Vſe.*

Now that the ſpirit of God by the Prophet hath joyned theſe two, and added religion to nature, as that which ſtrengtheneth

neth, yea makes men performe duties when the other cannot, or is corrupt. From thence I obſerve this inſtruction:

Doctrine. The onely meanes to keep men in their duties one to another, is the feare of God, and true religion; no bond of nature is ſtrong enough, if that be wanting, or if it be corrupted and unſound, as it was in this people; but if ſound and true, nothing to that.

Why do we tranſgreſſe every one againſt his brother?] The word ſignifies to deale diſloyally, traiterouſly, and unfaithfully. And ſo he accuſeth them of perfidious and unfaithfull dealing one with another, that they did not keep their promiſe, word and covenant one with another.

Doctrine. Perfidie and unfaithfulneſſe in word and promiſe, when men promiſe the doing of ſomewhat to come, and doe not take care to performe it, is a foule vice, and groſſe impietie. So this ſheweth: And it is condemned as one of the ſinnes of the Heathen, who were given over to a reprobate minde, Rom. 1.30. And made one of the ſinnes of the laſt and perilous times, 2 Tim. 3. 3. *They ſhall be truce-breakers.* Saint *Paul* maketh his apologie, that he was not guilty of this, 2. Cor. 1. 18. *Iames* commandeth the contrary, Jam. 5. 12. For this cauſe was *Sauls* poſterity puniſhed, becauſe he had broken the covenant made with the Gibeonites, 2 Sam. 21. 6. And *Zedekias*, becauſe he had broken his oath & covenant he made with *Nebuchadnezzar*, 2 Chro. 36. 13. In regard whereof *Ezekiel* ſaith, Ezek. 17. 15. but he rebelled againſt him, and ſent his Embaſſadors into Egypt, that they might give him horſes and much people. Shall he proſper? ſhall he eſcape that doth ſuch things? or ſhall hee breake the covenant of God and bee delivered?

Reaſon 1. Becauſe it excludes men from Gods Kingdome, which appeares thus, becauſe that is a note of him that muſt enter in, which promiſeth, whether ſimply, or with oath, Pſa. 15. 4. and performes when he hath done: now *è contra*, this excludes, and nothing but ſinne will do that.

Reaſon 2. Becauſe fidelity and faithfulneſſe is not commended for a ſmall matter or vertue, but one of the weightieſt things of the Law, Matth. 23. 23. then *è contra* this muſt needs be a great vice.

Reaſon 3. Becauſe it is an enemy to all humane ſociety and fellowſhip, which God hath ordained for mans exceeding comfort, faithfulneſſe and truth is the bond of it, and the very ſinewes of it, when men are faithfull in word and promiſe; this is that which diſſolves and disjoynts it: for what comfort and ſociety can a man have of him that is of and on, in and out, and no where certaine, no more comfort then a man can have of his hand or arme, which he cannot ſtirre or put forth, but it is ſtill, and will bee out of joynt.

Uſe 1. To convince the age as guilty of great iniquity, ſeeing they are ſo

ſo guilty of perfidie and unfaithfulneſſe, many a husband to the wife, the particular here ſpoken of and, *è contra*, putting one another way, or taking others with them, when they promiſed the contrary, but of that after. Many forſaking one another in extreamity and ſickeneſſe, when they promiſed, and that without exception of any ſickeneſſe, ſtill to cleave to them: In many as it is infidelity to God, ſo is it perfidie to their husbands, and ſo *è contra*. Many maſters unfaithfull to their ſervants, not teaching, not bringing them up as they promiſed, not providing for them things neceſſary in health and ſickeneſſe. Many ſervants unfaithfull to their Maſter, like *Iudas*, like *Siba*, more then *Gehezi* that tooke but the gaine his maſter refuſed, they that which is proper to the maſter. Many men one with another deale unfaithfully, promiſing things they either cannot, or never meane to performe, or know cannot be ſo; many a ſeller promiſeth his ware ſhall prove thus and thus, when he knowes the contrary. Many a buyer to pay at ſuch and ſuch a day, when he never intends it, and knowes before hand he ſhall not be able. Many promiſing onely to bee free from the importunity of ſome, or trouble of others, onely is a matter of complement without any conſcience of it, when it is once paſſed them; they are guilty of perfidie and unfaithfulneſſe, and beſides are drawne to many wicked and raſh oathes, for deceiving they are not beleeved, which makes them adde to confirme their credit, heady and raſh oathes.

To perſwade every one to avoide this, and to labour to deale faithfully one with another, and to be faithfull and true in promiſes; husband to wife, &c. Seeing it is cõmended unto us: 1. from the example of the Lord himſelfe, whoſe fidelity in keeping of his promiſe is to be imitated of us, if we would be reputed his children. 2. From the teſtimony, of the holy Ghoſt, where it is made one of the notes of Gods children, Pſal. 15.4.3. The promiſe of a great bleſſing. Pro.28.20. And cõmanded to us not amongſt matters of ſmall importance but amongſt the weightier points of the law. Math.23.23. Not when it is in great matters, but in leſſe; for as all diſobedience is more diſpleaſing when the thing commanded is ſmall, becauſe the obedience was ſo eaſie, *Auguſt.* So unfaithfulneſſe in the ſmalleſt things is the moſt diſpleaſing to God when fidelity was ſo eaſie; therefore muſt we be carefull to performe in all things that we promiſe, and therefore be carefull how we promiſe, that it be of things in our owne power, or probability like to be in our power. In many things whether we will promiſe or no it is in our power; as Acts 5.4. but when it is made we are bound to the performance of it; yea, though it cannot be performed without great loſſe and hindrance. *Vſe 2*

And breake the covenant of our fathers.] That is, offend againſt that law which God gave unto our fathers, it being uſuall in Scrip-

Scripture to call the law by his name and covenant, Pſal. 119. And this is the royall law according to that, James 2.8.

Why doe we tranſgreſſe, &c. And *break the covenant of*, &c.] It is therefore accounted a ſinne becauſe it breakes the covenant, the law which God hath given unto his people.

Doctrine. Every thing is good, or evill, righteouſnes or ſin, lawfull to be done, or unlawfull, not as it is profitable or hurtfull, not as it may benefit men, or may by Gods providence be turned to his glory, and make for it; but as it is agreeable or repugnant to the law and word of God. Thus he reproveth theſe becauſe they had gone againſt the law: This is manifeſt by that, 1 John 3.4. *Whoſoever committeth ſinne, tranſgreſſeth alſo the law: for ſinne is the tranſgreſſion of the law.* And by that, Rom. 7.7.

Reaſon 1. Becauſe the Law and Word of God is the perfect rule of all actions, and ſo ordained of God, now in an arrow whatſoever is according to the rule, is good; but what is different muſt needes be corrupt: ſo in this. Againe the law is Gods will, now every thing is as he willeth, or nilleth it, good or evil, for they are not ſuch, and then he willeth, or nilleth them; but his willing or nilling them maketh them ſuch.

Reaſon 2. Becauſe whatſoever is juſt is good, what unjuſt, is evill, but whatſoever is agreeable to the law of juſtice, is juſt and *è contra*.

Reaſon 3. Becauſe whatſoever is agreeable to charity, which is the ſum of the law, is good, whatſoever repugnant, evill.

Uſe 1. This will confute a point of Popery whereby they allow things to be done, though contrary to the law, ſo they be done with a good intent, or with a good zeal for a good end; for ſo it is in the gloſſe upon *Gratians* decrees, *Malum factum excuſatur per bonam intentionem.* And againe, *Excuſatur malum ſi ſit bono zelo propter bonum.* And upon this ground they allow murdering of Princes, maſſacring of people, treaſon in ſubjects, treachery in ſervants, diſobedience in children, that they may diſhonour their parents, deny them, and forſake them, ſo it be *bono zelo propter bonum.* And be lawfull to doe any thing. And this muſt make it good, contrary to the apparent word of God here, and that Rom. 3.8. ſo contrary is the ſpirit of Antichriſt to Chriſts ſpirit.

Uſe 2. To convince amongſt our ſelves men who allow and maintaine many ſins, becauſe they are profitable to others, & not hurtfull to them; and therefore they think they may be done though they be contrary to the law. One or two inſtances. Many hold an officious lye lawfull, becauſe it may ſtand with charity, when it is profitable for their neighbour. But if againſt the law and word of God which forbiddeth lyes, how ſhould it not be ſinne and unlawfull to be done? beſides they muſt underſtand that charity, which is the ſumme of the law, hath reference towards God, towards our neighbour, & towards our ſelves. And ſo is this againſt

charity,

charity, though helpfull to thy neighbour, in whoſe favour it is told. Firſt, becauſe it is repugnant to verity, and therefore to charity: for God, who is Truth, hath forbidden all untruth, as that which is oppoſite to him, and ſo cannot ſtand with the charity and obedience we owe to God. Secondly, it is to the hurt of the teller, becauſe, Pſal. 5.6. *The lying mouth deſtroyeth the ſoule.* So it cannot ſtand with love which a man oweth to himſelfe. Now then, though a man may helpe his brother and neighbour with the loſſe of his goods and hinderance that way, but not neceſſary with the hazard of his life at all times, but never with the hazard of his ſoule, as every lyer ſhall doe. Againe, things muſt firſt be conſidered whether lawfull or no, whether agreeable to the word, and then whether profitable or hurtfull, that is a ſecond affection of things, and a ſecond conſideration. They cannot be lawfull but they will be profitable, though not in our carnal apprehenſion, nor unlawfull, but unprofitable, though we alwaies ſee it not. A ſecond inſtance is, for the matter of uſury; many allow it if it bee moderate, and if it be not joyned with the hurt but the profit of the borrower. But whereas uſury is ſimply unlawfull and evill, I may anſwer with ſome of the learned; when men make queſti- *Chemnitius.*
on of moderate uſury, whether that be lawfull or no, they might as well make queſtion, whether moderate adultery, or moderate lying, or moderate theft be lawfull: for as they are things in themſelves unlawfull, ſo is this. Again, I anſwer, it is very hurtfull, and againſt charity: for though it be not againſt the profit of the particular, yet is it againſt publique charity: for uſury is many waies noyſome to the common wealth, as is eaſie to be ſhewed. Again, it is againſt charity and our allegeance to God, who hath forbidden it, denounced his judgements againſt it, made gracious promiſes to them who will do the contrary. Laſtly, it is againſt love we owe to our owne ſoules; for whoſoever putteth out to uſury, or taketh increaſe, he ſhall not live, but dye the death, Ezek. 18. 13. But for the benefit of the borrower, if it ſomtimes ſo fall out by the providence of God, and his paines and hazard, that is no thanke to the lender: for it is without all queſtion, he never intendeth it, though he may ſometimes pretend it; and ſo though it might make it no ſinne in it ſelfe, yet that makes it ſinne to him: for gaine the borrower or not, he will have ſecurity for his principall and gaine, and an abſolute covenant, and makes no proviſion for the borrowers indemnity, for he will have it, loſe he or gaine he, all is one to him. And ſo it falleth ſometimes out againſt charity, but if not it is ever againſt charity in them. *Calvin*, who is much pretended for the defence of this: and indeed, upon Ezek. 18. ſaith, that a man may in ſome caſes take uſury, and cannot preciſely be condemned for it: yet in the ſame place he ſaith apertly, we muſt alwaies hold it to be a thing ſcarcely poſſible, that he which taketh uſury, ſhould

not wrong his brother. And therefore it were to be wished that the very name of usury were buryed and utterly blotted out of the memory of men; but howsoever it may be profitable, and as they thinke so agreeable to charity; yet it is unjust in it selfe against the law of justice, then the rule holds, Rom. 3.8.

Vse 3. To teach men when they have done any thing, or when they are about to doe any thing, to examine it whether it be lawfull or good, not by the event and fruit which may follow of it, or hath; but by the law of God how agreeable it is to it, and how profitable it is, or may be, not how it is fallen out for Gods glory, but how lawfull and warranteable by the word: for a man may profit another and glorifie God by that for which he may be condemned. As in *Iudas* and the Jewes. If then a man hath done any thing and it is fallen out to the profit of man, and to the glory of God; it is never a whit better for him, unlesse he finde the thing he hath done to be agreeable to the word of God; for if he have done evill and good come of it, it is no thanke to him, but to the providence of God who so disposed it. So if a man be about to doe any thing, if not agreeable or repugnant to the word, he must not think it good & lawfull for to be done, because he sees it may profit man or honour God, as if he had need of his lyes and unlawfull actions; neither if he be to doe that which is agreeable, he must not thinke he must abstaine and not doe it, onely because he doubts of the consequent of it, but that is lawfull and which he must doe by his place that he ought to doe, and leave the other to God; for not the effects make a thing good, but the ground of it; nor the fruit makes a tree good, but the roots of it. A man may spoyle a good action agreeable to the word by his corrupt end, affection, or defect of faith; but he can never make it good, by them nor any thing else, if it be not with that agreeable.

VERS. XI.

Iudah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loved, and hath married the daughter of a strange God.

[*Iudah hath transgressed.*] In the former verse he hath generally reproved them for transgressing one against another; here he sets downe one particular, their refusing of their owne kindred, and marrying of strangers, whereby they were both injurious to their brethren, and transgressers against God. The sinne is, that they have married with the daughters of Idolaters: the heynousnesse of which sinne is amplified from the persons, as that it is

Iudah,

Judah which hath done this evill, whom he had choſen before all the world; and ſpecially reſerved to himſelfe in the defection of the ten Tribes, they whoſe name is *Faithfull*, is become unfaithfull, from whom no ſuch thing was expected, that they ſhould doe ſo, yet they had tranſgreſſed. From the ſubject. In Iſrael among that people, whom the Lord hath enriched and endowed with ſo many bleſſings and benefites. In Jeruſalem, in the place which he choſe to place his Sanctuary, which was the Kings ſeat, and mother Citie; whence whatſoever comes, whether pietie and honeſty, or the contagions of vice and iniquity, may and will eaſily ſpread themſelves abroad. For the thing, it is called an abomination; that is, ſuch an evill as the Lord abhorreth. Abomination generally is taken for any thing that is done againſt law and right, againſt ſome ancient decree, or the cuſtome of lawes and manners. As generally, Gen. 46. 34. Hence in Scripture is this word Abomination uſed ſo much, when it ſpeaketh of mixing of ſeed, when caution is had, leſt any thing be done but that which is right and lawfull.

It is amplified further, becauſe they have *polluted Gods Holineſſe.*] By holineſſe is here meant that holineſſe which was in this people, becauſe they were dedicated to God, and the inheritance of the Lord, and his owne proper people, gotten and purchaſed to himſelfe; which holineſſe they had violated, in that they had mixed themſelves with ſtrange women. Thus *Hierom* expounds theſe words, and it is moſt like to be the meaning: for ſo is it taken, Pſal. 114. 2. *Iudah was his Sanctuary*, or *holy place*: That land was dedicated to God, and poſſeſſed of God, and by that is made holy; and there he exerciſeth his power by directing and governing them as his owne people, and thoſe who are dedicated to him.

There are ſome who underſtand by it the bond of mariage, ordained and ſanctified of God in Paradice. But the words following, argue the firſt expoſition more like to be the meaning, *Which he loved.*] That is, which the Lord loved; which is ſpoken of this people and land.

And hath married the daughter of a ſtrange God.] In the originall it is, *Hath the daughter*: but the meaning is, *Hath married the daughter*; that is, ſuch as profeſſe and worſhip a ſtrange God: not that they were Gods, or thus acknowledged by him, and the Word; but it is an uſuall thing in the Scripture, to call things not as they are, or as the Scripture judgeth of them, but after the affection of thoſe of whom he ſpeaks, as 2 Cor. 4. 4. Phil. 3. 19. So theſe were not true Gods, nor no Gods indeed, but ſo accounted of. And this name is communicated to them. *Origen. hom. 14. in Numeros*, hath this rule, That whereſoever the name *Iehovah* is, there is meant the true God, the creator of the world; but the

other names of God, are attributed both to the true God, and to false Gods.

Iudah hath transgressed, an abomination is committed.] Thus the Prophet speaketh, not for the particular onely, but the generall, that transgressions, even all, are an abomination to the Lord, those things he abhorreth: And so that is the point.

Doctrine. Transgression and sinne, all and every one, is an abomination to the Lord, that which his soule loathes, hates and abhorres. Hence he speaketh so often of sinne, and gives it this name of abomination, as in very many places in the bookes of *Moses*, as Levit. 18. 26. 27. 28. Deut. 20. 18. Hence he speaketh of particular sinnes, as Prov. 11. 1. and 12. 22. Rev. 2. Hence he is said to abhorre the man that is wicked: not that he doth his person, as he is his creature, which he loves, but as hee hath made himselfe such, Psal. 5. 6.

Reason 1. Because he is righteous and holy himselfe: Now the more righteous the Judge is, the more he hates iniquity and sinne. He is righteousnesse and holinesse it selfe. Now as the Sunne is the greatest enemy to darknesse, because it hath light of it selfe, and is as it were light it selfe: So in this.

Reason 2. Because he loves his creature, and sinne is that which destroieth it. Now no man can indeed love any man, but he will hate that which is the cause of the ruine and destruction of him.

Use 1. This may let us see, and give wicked men themselves to understand in what state they stand, by reason of their sinne: God hates their sinne, and abhorreth it, and them for it. How fearfull then is their condition? for he cannot hate but unreconciled, his face and hand shall be against them for their sinnes, Revel. 2. 6.

Vera calamitas Deum offenderet & eorum quæ ipsi non placent aliquid facere. Chrysost.

Obj. Then is every one in a fearful case: for all sin, even the least.

Ans. The first is true, yet followes not the second, because though they sinne, and have it, yet they hate it. Now God onely hates men for their sinne, when they love it, not when they hate it, and he will onely then judge them, when they will not judge themselves, 1 Cor. 11. 31. As in a land and state, when the Magistrates will not punish, then God will goe the circuit, and hold an Assize, and bring his plagues and judgements upon them: but whensoever he doe, it is an explication of his wrath, to in a particular man, which is a little world, a little country.

Use 2 To teach us, that it is dangerous to have societie with men, who embrace their sin, and love it.

Use 3 For imitation, if God hate sin, and it is abomination to him, it should be so to us, they should hate it first and principally in themselves, and their dearest friends: for if it be not first, that hee hate the same sinne in himselfe and friends, he hates it not, though he oppose it in others. But if he be Gods, he hates the evill in himselfe which he doth, then hates he it in others, and

must

muſt doe it, for that God commends in the Church of Epheſus, and ſo commands in others, Rev. 2. 6.

In Iſrael and in Ieruſalem.] The people and place which he enriched with ſuch benefites, & honored with ſuch priviledges, made it the place of his worſhip, and the Kings ſeat: therfore them to do it, it is more heynous.

Their ſin is the greater, and more heynous, who have received the moſt bleſſings from God, or the greateſt priviledges. *Vide cap. 2. 12. Doct. 1.* *Doctrine.*

For Iudah hath defiled the Holineſſe of the Lord.] This is a further amplification of their ſin; becauſe it did pollute the people and place dedicated to the Lord, and ſo made holy to him.

Sinne is a filthy and polluted thing, that which polluteth and defileth both places and perſons; where, and by whom it is committed: So here, and Zachar. 13. 1. ſinne is called *Vncleanneſſe.* *Hierom* tranſlated it as the word will carry it, *Menſtruata*, menſtruous; then which, ſaith he, *Nihil erat in lege immundius, quæ quicquid tangebat, immundum faciebat*, Rev. 3. 18. *Thy filthy nakedneſſe.* And Micha 2. 10. *Becauſe it is polluted.* *Doctrine.*

To teach every man to be willing to receive a reproofe, and to indure to be told of his offences and corruptions, from this reaſon, becauſe they are they which pollute and defile him. In a garment, ſaith *Chryſoſt. ho. 17. ad popul. Antioch.* Put on auquerly or unhandſomely, if a boy tell thee of it thou wilt not much bluſh becauſe it is no great ſhame, the greater ſhame were to goe with it ſo out of order; And if durt be upon the garment or face, and one tell thee of it, thou wilt thanke him and take it kindely, how ought thou in this? for by this, reformation may be had, and thou mayeſt be made cleane and kept clean; for though it is ſomewhat difficult and hard for a man to part with his ſinnes and overcome them himſelfe, yet if he have many admonitors, or be often admoniſhed; at length he may be rid of them. *Vſe.*

The holineſſe of the Lord.] So is the Church called, either becauſe of Gods preſence which makes it holy, or elſe becauſe they were dedicated to God, and made his proper and peculiar people: for ſanctified in Scripture, ſo ſignifies, to be ſet apart to a holy uſe and a ſanctified end; as is ſaid of the Sabboth.

The Church and children of God muſt be holy unto the Lord, ſeparated from the world and corruption, and dedicated to him and his ſervice, ſanctified and ſet apart for holy things, and holy worſhip; as the inſtruments of the Temple, the ſacrifices, and other holy things, once dedicated to God, might not be taken and applyed to prophane uſes or common uſes; no more may men once dedicated to God, give themſelves to corruption and ſin; nay much leſſe, for thoſe things were but the ſhadowes, men are the ſubſtance, thoſe but the types, they the truth. Therefore *Doctrine.*

muſt they be continued to holy things by his ſervice as they are dedicated. James 1.27. *Pure religion and undefiled before God even the father is this, to viſite the fatherleſſe, and widowes in their adverſity, and to keepe himſelfe unſpotted of the world.* To which we adde 1 Pet.2.9 Rom.6.13.

Vſe 1. This condemneth all late repentance, all deferring of repentance, from day to day till a man be ſicke, or a dying, becauſe where repentance is not a turning from ſin to God, there can be no holineſſe at all; for where ſin raignes, there holineſſe can have no place. One heaven can better have two ſuns, and one kingdome two kings, then one man and one heart theſe two, while then they remaine impenitent, and doe it *ex profeſſo*, they muſt nedes be impure.

And hath married the daughter of a ſtrange God] This is their ſinne that they had married with Idolaters, with them who were of a falſe worſhip, and worſhipped a falſe God.

Doctrine. It is a ſinne and impiety for Chriſtians and Gods people to make marriages with Infidells, thoſe who are of a diverſe and contrary Religion, which are not the ſervants and profeſſors of the God of their fathers, the true God and true Religion. And this is manifeſt by inhibition firſt in generall. Exod. 23. 32.33. *Thou ſhalt make no covenant with them, nor with their Gods, Neither ſhall they dwell in thy land, leſt they make thee ſinne againſt me: for if thou ſerve their Gods, ſurely it ſhall be thy deſtruction.* In particular, Deut. 7.3. *Neither ſhalt thou make marriages with them neither give thy daughter unto his ſonne, nor take his daughter unto thy ſon.* 2 Cor.6.14. *Be not unequally yoked with the Infidels: for what fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what communion hath light with darkneſſe?* The propoſition of the Apoſtle is generall, forbidding all ſociety and fellowſhip with them, much more then this, then which nothing is more ſtrict, and by none men are ſo firmely knit together as by this. And by the name of yoking he ſeemeth to allude to the type of the law, when God commanded that men ſhould not plow with an Oxe and an Aſſe together, Deut. 22.10. whereunto alſo belongs the prohibition of the like, Levit. 19.19. which God ſpoke not for them, but to teach man.

Reaſon 1. Becauſe it is dangerous, leſt by that meanes through their continuall ſociety and cohabitation the beleever and godly party may be drawne from their piety to impiety, and from the true worſhip to the falſe. It fell out with *Solomon* and *Iehoram*, 2 Chron. 31.6. yea with the whole people of God, Num. 25.2. Now that which fell out with ſuch great men, and with ſuch multitudes is danger, it may fall out with others, inferior, fewer, ſimpler, and weaker. Nay the Lord ſaith without any may bees, that it ſhall befall unto them. Deut. 7.4. *For they will cauſe thy ſonne to turne*

away

away from me; and to ſerve other Gods: then will the wrath of the Lord wax hot againſt you, and deſtroy thee ſuddenly. And the reaſon of that is, becauſe being confident in their owne ſtrength they tempt God. And ſo it is juſt he ſhould give them over to ſee their owne weakeneſſe.

Becauſe it cannot be but that the ſervice of God which every beleever is bound to performe even in his private family muſt either be omitted altogether, becauſe the man not beleeving will not ſuffer it, or interrupted greatly, becauſe the wife will be a ſcoffing and mocking as *Michal*. And to this may I apply that of *Chryſoſtome*. * As the woman is an helper, ſo ſhe often becomes a traytor; and as marriage is an harbour, ſo it often cauſes ſhipwracke.

Reaſon 2.

* *Sicut mulier adjutrix eſt, ſic ſæpe inſidiatrix fit: & ſicut portus eſt conjugium, ita & ſæpe naufragium parit.* Chryſ. hom. de libel. Repud.

Becauſe it muſt needes be prejudiciall to the education of their Children: When the parents conſent not betwixt themſelves, how ſhould the children be brought up in piety & the fear of the Lord? Nay the children will ever follow the worſe ſide, though it happen to be the weaker, becauſe nature is ſo capable of error and falſe worſhip, over that it is of the true. Hence hardly an Idolatrous King made mention of in the ſtories of the Scriptures, but their mothers are named with them, as they who prevailed with them for falſe worſhip, more then the fathers did or could for the true.

Reaſon 3.

But againſt this Doctrine there are certaine objections, by which ſome would prove that it is lawfull to marry with thoſe who are of a contrary Religion. And firſt for the places alledged out of Exodus and Deuteronomy, they ſay that they are not to be taken generally, as forbidding all matching with ſuch, but particular prohibiting to match with thoſe ſeaven nations of the land of Canaan.

Object.

Thoſe inhibitions are generall for all of a diverſe religion, becauſe it is a certaine and true Rule where the reaſon is generall, there the precept is; but the reaſon of it is generall. There being ſtill as much danger as ever was, left by the unbeleever the faithfull may be drawne from the true God and pure worſhip.

Anſwer.

Salmon one of the Princes of *Iudah* married *Rahab* the harlot, a *Canaanite*, Math. 1.5. *Iudah* married a *Canaanite*, alſo, Gen. 38.2. *Moſes* the daughter of *Iethro*, *Ioſeph* of *Potiphar*. *Salomon* the daughter of *Pharoah*.

Object.

Salomon is condemned for it, by the Scriptures. *Iudah* was a wicked man, no matter what he did. *Ioſeph* and *Moſes* went before the law, but yet no doubt they had them to embrace the true Religion, and they were converted. As the Scripture ſpeakes manifeſtly of *Rahab*. And ſo it might be lawfull. Though there be of the learned who thinke that they might not marry any of thoſe nations, though converted, becauſe God hath ſo utterly baniſhed thoſe nations from his people, that without ſome ſpeciall

Anſwer.

It may be there was ſome myſtery in that of *Rahab*, to ſhew that Chriſt wold not onely ſave that which was loſt, but honour them alſo.

diſpenſation

diſpenſation they might not marry with the converted. Deuter. 21. 11. Therefore lawfull to marry ſuch.

Becauſe it is lawfull by a ſpeciall warrant and diſpenſation; therefore it followes it was ſimply unlawfull, for elſe there needed no diſpenſation. Againe, all the ſignes ſet downe in that place ſhew rather that the Lord did diſlike it then approve it, and that he did yeeld ſo much, it was becauſe of their incredible wantonneſſe and corruption. Firſt, ſhe muſt ſhave her head, that whereas the haire is an inticer or that which gaineth the uncleane affection, he liking her in that, when ſhe was ſhaven might beginne to diſlike her; and her nailes muſt be pared to make her more deformed; and her garments muſt be changed, that whereas ſome gariſh apparell was as a ſnare to an unchaſte heart, ſhee being put in modeſt apparell and plaine, he might leſſe affect her. And ſhe muſt mourne thirty dayes, that if for her pleaſantneſſe and chearefull carriage ſhe deceived and delighted him; now in her mourning and dejected countenance ſhee might leſſe affect him; finally, if he diſliked her he might neither make her a ſervant to himſelfe, nor ſell her to another; which thing they accounted a burden. By which things God endeavoured rather to cure ſuch an inordinate love and affection then to give liberty to it. Finally, ſome adde that theſe were uſed for ſignes of her repentance and renouncing of her falſe worſhip; and if ſhe were converted, then was it lawfull.

Object. If ſuch doe match together, whether is their marriage lawfull, or whether a marriage or no?

Anſwer. Many of the learned doe thinke it is none, but ought to be diſſolved. *Tertullian* hath called it *ſtuprum*. The ground of all their reaſon is, becauſe God hath forbidden ſuch mariages to be made, therefore they ought to be diſſolved. but this (ſaving their judgement) is not univerſally true, but rather that many things, *quæ fieri non debent facta valent*. For inſtance in the like. There is a twofold infidell, one who doth openly profeſſe it, and deny ſome maine Article of faith, as that there is no ſuch Trinity in the Unity. Another, who profeſſeth in words and denyeth it in deeds, and is in heart an infidell. It is not lawfull to marry with either of theſe, being known, not the later. But ſay a man or woman do marry, and after it appeareth, whether is it a lawfull marriage or no? I preſume, no man will thinke that after the knowledge of it, there ought to be a divorce made. But to unfold this as I thinke more fully, I would demand this queſtion, whether if one of the parties fall after the marriage into hereſie? whether ſtands the marriage good? or whether ought there to be a divorce? Papiſts generally thinke there ſhould be a divorce *à Thoro, non à vinculo*, a divorce unknowne to the Scriptures. *Celeſtinus* thought *à vinculo*, though *Innocentius* was much againſt him. Many of our learned men thinke

thinke it will breake a contract, not a marriage; onely they hold *liberum divortium*; That is, when all the meanes and wayes are taken to bring them from their errour and hereſie, and the party infected will not dwell with the other, or not without blaſpheming or reproaching of Chriſt, they may freely with conſent one depart from the other; but if he will abide in peace with the ſound party, he or ſhe is not to put him or her away, which by proportion is gathered from that, 1 Cor. 7.13.14. 15. which place though it be underſtood of thoſe who were found in their heathenish marriages, and viſited, ſo of the grace of God: And ſo as *Tertullian* ſaith, allowes not the faithfull to make marriages with the unbelievers, yet it affoords ſome equity and direction when they are once made, and ſo that they are lawfull marriages *de facto*, though not lawfully made *de jure*.

Vers. XII.

The Lord will cut off the man that doth this: both the maſter and the ſervant, out of the Tabernacle of Iaakob, and him that offereth an offering unto the Lord of hoſts.

The Lord will cut off the man that doth this.] In this Verſe the Prophet threatneth the judgement of God againſt them for this ſinne, even the cutting of them off from the tents of *Iaakob*, whoſoever commits any ſuch thing, whether he that teacheth, or is inſtructed, Prieſt or people, whether he ſtand out obſtinately or hypocritically, he would ſeem to appeaſe his anger by ſome offering.

The Lord will cut off.] The Lord will not prop up this injury done to him and his daughters, but whatſoever he be that either ſhall doe this hereafter, or hath done it and repents and reformes it not, every one of them will I cut off and deſtroy. *Hieron.* obſerves it here as worth the obſervation, that he cuts not men off from pardon, or the hope of it, for he ſaith not, the Lord curſeth him that doth this, but here that ſhall doe it, prolonging his curſe as it were for the time to come, that he might provoke the offendours to repentance.

Will cut off.] It is a phraſe like that Gen. 17.14. Exo. 12.15. which *Trewelius* thus interpreteth, that is, both hee ſhall in the world to come, be ſhut off from the company & ſociety of the Saints & faithfull. The Metaphor, as ſome probably thinke, is borrowed from Phyſitians, who cut off the body putrified and rotten members, and have often occaſion and neceſſity ſo to doe. As if the wicked were but rotten and putrified members in the Church.

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The man that ſhall doe thus.] A ſentence without exception, whoſoever he be, it ſhall be all one to him, who accepts no mans perſon.

Both the maſter and the ſervant.] and particularly, both *maſter and ſervant.*] The Interpreter in the Latine, hath *Maſter and Diſciple*, or *Scholar*, following rather the ſignification then the originall: for that is either he that watcheth and anſwereth, or he that exciteth and anſwereth. But for the meaning, ſome difference there is: ſome underſtand by the watcher or exciter, the teacher, who watcheth that he may teach true things unto his ſcholars or hearers, and excite their mindes; by the anſwerer, the ſcholar or hearer, who followes the maſter, and for further inſtruction anſwereth to his demands, or queſtions. And ſo by this ſhould be ſignified, that both the people and the Prieſts, who were authours and warranters, or aſſurers of their courſe by precept or practice, ſhould periſh together. Others take it more generally, and more probably. The meaning is, one and other, and all; not one man of thoſe ſhall eſcape, who are defiled with theſe profane marriages, no not any one of thoſe families ſhall be left alive, but be cut off.

Out of the Tabernacles of Iacob.]. That is, from Gods people, or Gods Church; ſome thinke it is taken for the Cities of *Iacob*, as they thinke it to be taken, Pſal. 87. 2. But all is to one purpoſe: for thoſe Cities were part of the Church.

And him that offereth an offering unto the Lord.] Some underſtand theſe words particularly of the Prieſt, who, as we may read, Ezra 9. and 10. were not free from this. So the Chaldie Paraphraſt interpreteth it, and *Cyril*: ſhewing that though he came nigh to the hornes of the Altar, yet ſhould he not be there ſafe with his ſins. But ſome underſtand it more generally, though they ſhould be very liberall in offerings unto me, and think ſo to eſcape my wrath; yet though they ſhould be as liberall as the hypocrites, Micha 6. yet ſhould not that help: for they ſhall periſh with their offerings.

The Lord will cut off.] Though the Magiſtrate will not looke to this evill, being careleſſe or corrupt; though he cannot, becauſe many are wrapt in it, and the multitude too ſtrong for him; or howſoever it be not puniſhed by man, yet the Lord will not let it eſcape his hand, but he will cut him off.

Doctrine. When men, and they who are in authority, to whom the ſword of juſtice is committed, do not puniſh the corruptions and ſinnes of their ſubjects, whether they omit it for feare or favour, by the greatneſſe of the bribery of the offenders, or any ſuch meanes, then will the Lord take his rod in hand to puniſh, and gird his ſword unto him, to cut off every one ſo ſinning, and ſo ſpared. So here. So when *Adam*, the Prince of the earth, and Magiſtrate of his

his ſonnes, let paſſe the murther of *Abel*, becauſe *Cain* was his firſt borne, and his poſſeſſion: yet the Lord did lay to his hand, and did puniſh him, Gen. 4. 11. 12. &c. So of the ſonnes of *Eli*, 1 Sam. 2. 23. 24. and 4. 11. not ſimply a judgement to fall in battell, but becauſe it was propheſied of them, Chap. 2. 34. This is manifeſt further out of the ſtory of *Achan*; while by ignorance of the fact, *Iohua* did not puniſh it, the Lord did it in the whole people; but after the knowledge of it, when *Iohua* had puniſhed it, the Lord put up his ſword, and his wrath ceaſed, Joſh. 7. To theſe we may adde that of Numb. 25. 3. 4. &c. the cauſe of the great famine, 2 Sam. 21. was the Kings not puniſhing of a ſinne committed by *Sauls* houſe; which done, the famine ended.

Becauſe, as *Iehoſaphat* told the Judges, their judgements were his, which if they executed, he will not; becauſe he will not puniſh one fact twice: but if not they, then will he; becauſe he is juſt, and elſe ſhould be unjuſt as well as they: for if it be injuſtice in them to ſpare the wicked, it would be in him. *Reaſon* 1.

Becauſe impunity from the Magiſtrate, makes impenitencie in the offenders, and brings them on to hardneſſe of heart and ſecurity, ſo that they never judge themſelves, and ſo neither judged by authority, nor by themſelves, they are judged of the Lord, as the contrary proves, 1 Cor. 11. For (I take it) it will hold, not onely of thoſe ſinnes a man is guilty *in foro conſcientiæ*, but *in foro civili*. *Reaſon* 2.

This ſheweth the folly of thoſe men, who as they make conſcience of no ſinne, and onely care to avoid thoſe ſinnes the lawes of men and ſtate will puniſh them for: ſo when they are fallen into any ſuch offences, care onely how to eſcape the puniſhment of the law, and the hands of the Magiſtrate; which if they can by favour or friendſhip, by bribes, or the countenance of others, or by diſſembling, or covering of the fault, or howſoever, the caſe is taken and they never feare more. Their folly appeareth, becauſe then the Lord will take them into his owne hands; and that, ſaith the Apoſtle, is a fearfull thing. And more cauſe of feare, as Chriſt ſpeaketh, Matth. 10. 28. What will it profit them then to eſcape the one, and fall into the hands of the other? As much as if a murderer ſhould by means and money either get his fact paſſed over at the Seſſions, and fall into the hands of the Judges at the Aſſizes; or ſcape their hands, either by corrupting the Judge, or the Sheriffe to pack a Jury for his purpoſe, or the fore-man to lead the reſt, when the next of kindred is ready to enter an appeale to the Kings Bench, where there ſhall be no ſuch packing. All he hath got by it, is his repriving for a while, but to his greater ſhame and puniſhment. So with theſe. Many a great man lives in oppreſſing and injuring others his tenants and inferiours, and either there is no civill law againſt him; or if there be, either his greatneſſe or purſe *Uſe* 1.

purſe will carry it out well enough, that no puniſhment ſhall come upon him, or take hold of him: and then hee ſleepeth without feare, when he is as a man that hath eſcaped the rage of a foole, and is fallen into the power of a Bear robbed of her whelps. As Maſters, if they live in oppreſſion, or uſury, or deceit, or drunkenneſſe, or adultery, or ſome ſuch like, and can eſcape the Magiſtrates hands by the meanes they make, feare nothing: That is their folly, there is more cauſe of feare, God will take them into his hand. Many ſervants, when they have injured and dealt deceitfully with their Maſters, ſtealing from them, or ſerving them with eye-ſervice, miſ-ſpending their goods, and not furthering, by their endevours, their profites, if they can eſcape their maſters hands by lying or ſhifting, or diſſembling, or by his negligence, lenity, or remiſneſſe, they never feare: this is their folly, there is now more cauſe of feare, God will take them into his hand, to cut them off by the plague, or ſome other judgement. Finally, let theſe and all the like, ſee their folly, that thinke there is no feare if they can eſcape the hand and ſword of man by ſuch meanes; yet there will be no eſcaping of the hand of God, who will, as he ſaith, ſend ſerpents that will not be charmed. Jerem. 8. 17. O conſider this yee that forget God! as if hee would not judge the earth when men neglect it, leaſt hee teare you in pieces.

Vſe 2. The cauſe why God ſendeth generall judgements upon ſuch a City or Land as ours is; why he drawes forth his ſword, or ſends famine, peſtilence, plague, or ſuch like; It is becauſe the Magiſtrates of that country or towne, are remiſſe and careleſſe, ſuffer ſinne unpuniſhed and uncenſured for ſome reſpect or other, making either *muneris*, or *manus*, or *officii*. For if theſe did not let them, but they would purge the land from the bloud, and the adulteries, whoredomes, theefts, oppreſſions, blaſphemies, and ſuch things wherewith it is defiled, there would never come any ſuch generall judgements. For if the Juſtices at the Seſſions ſhould reforme throughly, and deliver the goale every one to his ſeverall puniſhment, the Judges ſhould have little cauſe to ride circuit, or if they did, but to make ſhort ones. So if Magiſtrates, God would not puniſh, or if he did, yet not ſo long as three yeares famine, and three yeares peſtilence: So that of all the enemies of a Commonwealth none is ſo great as remiſſe, careleſſe and corrupt Magiſtrates; for they are a cauſe of Gods generall judgements, when as their ſeverity would prevent. And none ſuch a fore-runner of ſome generall judgement, as they and their remiſneſſe; and in a Magiſtrate, it is better for the generall good, that he be too ſevere puniſhing ſome he ought and might ſpare, then remiſſe paſſing by others that deſerve it. As a Surgeon better too deepe or too nigh, then too little in tenting or cutting.

To

To teach every inferiour not to ſeeke and labour to eſcape the hand and puniſhing of the Magiſtrate or his ſuperior, who is as a Magiſtrate unto him, his maſter or parent, if he have offended and deſerved it, ſpecially remaining by that immunity impenitent in his ſin; for beſides that it is ſinne to him ſo to avoyde it, it will be but a further meanes to bring him to the hands of God, who will puniſh him more ſeverely and fearefully, cut him off from the tents of *Iaakob*. If any ſay this falls but out ſeldome, here and there one; and ſo no ſuch feare of it. I anſwer with *Cyprian l. de lapſ. Plectuntur interim quidam, quo cæteri corrigantur: exempla ſunt omnium, tormenta paucorum.* Theſe few ſhould be warning to others leſt they alſo periſh. Againe, are there but few? who can remember the many thouſands that God hath taken away and cut off by the plague? of inferiours and ſervants and ſuch like, whoſe ſuperiors had beene remiſſe towards them, and yet ſay this befalleth but to few. Or laſtly, who can think of many thouſands who are lying broyling in hell, and ſo cut off from the tents of *Iakob* by the Lord, though man winked at them, who happily if they had felt the ſeverity of magiſtracy might have beene ſaved, and yet ſay there is but a few. And though many yet have eſcaped, and doe or may eſcape, though the plague renew upon us, with their adulteries, &c. becauſe this is but the poore mans plague or the ſervants; yet who ſees not that even for the rich and the maſters, the Lord hath a plague for them, as Micha 2. 3. and happily will it be for them, if 1 Cor. 11. they judge not themſelves.

That doth this, or that ſhall doe this] God will not preſently ſmite them though they have committed this offence, but he will waite for their returne, & if they continue to do it, then will he cut them off. Hence the patience of God to ſinners waiting for their converſion. *vide* Revel. 3. and Iſaiah 30. or rather I obſerve, that though the Lord a long time ſpare the wicked, yet he will viſite them and pay them home in the end, Iſa. 26. 14.

Both the maſter and the ſervant] Both him that wakeneth and exciteth, and him that is wakened, and anſwereth the call: meaning the whole houſe and family ſhould be cut off.

Gods judgements againſt the wicked reſt not in them onely, but alſo are extended to their families, ſeed and poſterity. Iſa. 26. 14 *and deſtroyed all their memory.* *Doctrine.*

Out of the Tabernacle of Iaakob.] That is, take them out of the land of the living, bringeth death upon them and putteth an end to their daies, and letteth them be no longer among the living. Though it may reach to their cutting off from heaven; yea, it containeth this; whence,

It is a judgement to the wicked to be cut off eyther naturally or violently, untimely, or in his ripe age, Iſaiah 26. 14. and ſcattered them. *Doctrine.*

And him that offereth an offering.] Or him alſo that offered. Though he offer: noting the nature of men that when they are convinced of their ſinnes they thinke to pleaſe God by outward things, as ſacrifices, or faſtings, or outward hearing, and multitude of prayers, though they continue in their ſinnes.

Doctrine. It is the nature and practice of carnall and naturall men, when the judgements of God are denounced againſt their ſinnes, and the wrath of God declared againſt them. To take any courſe to free and deliver themſelves from them, and to appeaſe his wrath, rather then humble themſelves and forſake their ſinnes. And ſometimes by flying to humane helpes, ſometimes by religiouſeneſſe, as by offerings, or faſtings, afflicting the body, outward hearing and multitude of praying, and ſuch like. It is manifeſt in theſe, ſo in ***Saul***, 1 Sam. 15. 14. 15. And ***Hezekiah*** when he was led by nature and the common courſe of men, 2 Kings 18. 14. So in them, Mich 6. 6. 7. and Iſai. 58. 2. 3. &c.

Reaſon. Becauſe it is naturall unto them, they have it with other corruptions propagated from their firſt parents, for thus ***Adam*** and ***Eve*** dealt with the Lord, Gen. 3.

Vſe. To ſee the policy of Antichriſt and the Church of Rome: who knowes not from how many things the Antichriſtian Church of Rome promiſeth to her followers remiſſion of ſinne, and ſo freedome from the judgements of God, never once making mention of true repentance, or forſaking of their ſinne? As the Sacrament of pennance, almes-deeds, forgiving of injuries and offences, abundance of charity, holy water ſprinkled, devout beating of the breaſt, whipping of themſelves, pilgrimages, all ſorts of good workes. (And as the Rhemiſt, in Math. 10. ver. 12.) Epiſcopall bleſſing, for Chriſts death with them doth not take away daily ſinnes but originall; the ſacrifice of the Maſſe doth that. * So as the body of our Lord was once offered upon the croſſe for our originall debt, ſo it is continually offered upon the altar for our daily ſinnes. And *Catharinus in libro impreſſo Romæ*, writeth: * That Chriſts paſſion made ſatisfaction onely for originall and ſuch ſinnes as went before baptiſme: but the Maſſe ſatisfies for ſinnes committed after baptiſme, and our firſt juſtification. Finally, to ſay nothing of their Jubile, and their Ladies Pſalter, and her Pantofle, and an hundred ſuch things.

Sicut corpus Domini ſemel oblatum eſt in cruce pro debita originali, ſic offertur jugiter pro noſtris quotidianis delictis in altari. Thomas de ſacra Altaris. * *Chriſti paſſionem pro originali tantùm peccato ſatisfeciſſe, & actualibus baptiſ. antecedentibus, miſſam verò ſatisfacere pro peccatis baptiſmum & primam juſtificationem ſequentibus.* Catharinus in libro impreſſo Romæ.

And him that offereth an offering.] Though he offer an offering, and thinke thereby to eſcape, and appeaſe Gods wrath, yet ſhall he not prevaile, nor eſcape.

Doctrine. In vaine do men thinke to appeaſe the wrath of God, and to eſcape

eſcape his judgements, when he is angry and threatneth, by any outward means, as offerings, faſtings, prayers, and ſuch performance of parts of his worſhip, they remaining impenitent in their ſinnes, and keeping them ſtill. So is it here, and manifeſt in that Micha 6.6.7.8. and Iſaiah 58. *à 2. ad finem.* Pſal.51.16.17.

Becauſe God is a Spirit, and he will be worſhipped in ſpirit and truth; outward things onely cannot pleaſe him, being different from his nature; yea, they that onely bring them, worſhip him neither in Spirit nor truth, but in body and outward things, in hypocriſie and diſſembling, &c. *Reaſon 1.*

Becauſe all offerings a man brings to God, all outward ſervice he performes to him, is accepted not for it ſelfe, but if it be, it is for him, or elſe rejected for him, and not he for it; for though men which are corrupt doe accept men for their gifts, and diſliking their perſons, yet feeling from their purſes, they will ſoone change their mindes and like of them; whatſoever they diſliked before ſhall be excuſed and leſſened. It is not ſo with God, he accepts men not for their gifts, but their gifts for them, or elſe rejects them and their gifts. *Reaſon 2.*

Becauſe they ſhew more contempt againſt the Lord, then if they never ſought him with any ſuch meanes, or came before him; which is manifeſt thus. A man hath offended his Prince, for which he threatneth and menaceth him to execute or deſtroy him. If he ſeek not to him at all by any outward means, or come not to him when he is ſummoned, it is but contumacy, not contempt; for he may doe it out of feare. Now contempt and feare cannot ſtand together in one ſubject: but if he come and ſeek him by outward things, never ſhewing any ſorrow for his offence, make no promiſe of his amendment, but thinke thus to ſtay juſtice, it muſt needs be judged a groſſe contempt. And where once contempt appeareth, there no reconcilement at all can be expected. So in this. *Reaſon 3.*

By the former poynt wee ſaw the policy of Popery, by this we may ſee the impiety of it. By the former they pleaſe many, by this they periſh as many. And herein appeares their groſſe impiety, that for their owne gaine, they care not how many thouſands they loſe; not that of purpoſe they would periſh them, but that elſe they cannot profit themſelves; for if they ſhould not teach them that ſuch things foreſpoken of would pleaſe the Lord, and free them from his wrath, they would be of a ſmall account and lower price, and ſo their gaine and wealth decay, becauſe they may ſay as Acts 19.25. *Sirs ye know that by this craft we have our goods.* Their impiety then is this, that they hold them in the error, that theſe things will pleaſe God, and will not till they periſh by ſuch a conceit; like deceitfull and unfaithfull Lawyers who to get mony and gaine to themſelves, perſwade their Clyents, tearme after *Vſe 1*

tearme, till the day of hearing come, that a plea they have drawne for them will hold good, and then they confeſſe themſelves to be in an error, when ſentence goes againſt them, and they deprived of their heritage; like unskilfull or unfaithfull Phyſicians, who finding what kinde of phyſicke their patients pallet doth beſt reliſh, though it be neither of force to preſerve or recover him, yet to keepe themſelves in requeſt and practice ever preſcribe him that, though he die for it in the end. Such Phyſitians are they of no value. If any man thinke I ſlander them, becauſe they talke much of pennance and confeſſion and ſuch things; I anſwer, I doe not, to inſtance in one: The ſchoole-men teach that ſalvation is in the ſacrament or ſacrifice of the maſſe, as health is in a medicine, which cures though the party doe nothing to helpe, never beleeve, only receive it. They teach then that theſe reconcile without repentance. I deny not that our latter Papiſts, when they find things written, ſcanned, and ſo prove ſcandalous, they have helped things with their late expoſitions; but it is one thing what they are forced to ſay by argument, another thing what they commonly teach to the people, who have the one taught to them without the other. They deale like ſome Phyſitians, who when they have to deale with common patients, who favour no religion, and thinke indeed health is in their power, and their medicines, they promiſe them ſimply and abſolutely health by them: But when they have patients that know religion, or finde a Miniſter with them, who knowes health is not in their power or medicine, then they tell them they muſt looke to God, and reconcile themſelves to God, and then by his bleſſing they ſhall doe them good. So theſe.

Vſe 2. To let us ſee the folly of thoſe men, who thinke by thoſe outward things, outward meanes to appeaſe and eſcape, and when they have once performed them, reſt as ſure as if they had the band in ſtatute Marchant, he ſhould not touch them The Church is full of theſe fooles: for how many are there: who if they heare by the Word, or ſee by the ſhaking of the rod, that the Lord is angry, thinke by an offering, giving almes to the poore, by faſting and bowing themſelves, by a little more frequenting of prayer, or comming to heare the Word, to eſcape well enough though they never repent and forſake their ſinnes? or if God ſmite them, that they are ſicke upon their beds, and draw neere to the buriall, if they give ſomewhat largely to hoſpitals, and holy uſes, to Schooles and Churches, though they never truly ſorrow before God, nor ſatisfie the injuries done to men by reſtitution, and ſuch like; yet God will be well pleaſed with them, and they ſhall not be cut off, but enjoy the everlaſting Tabernacles of *Iacob*. But fools & blinde! why ſhould they imagine that ſhould help them, which will not another, neither ever would? Is not he the ſame,

and

and is there not ſtill the ſame meanes to appeaſe him; that which could not then, can it now? If the body be to be cured, if any thing be brought unto them, they enquire who ever uſed it, and what effect it had with them; and if they heare of many who did uſe it, and none ever recovered by it, they will never truſt to it; and yet for the ſoule they will go contrary. But if theſe doe not appeaſe him, why are they commanded, or why is that? Heb. 13. 16. *To doe good, and diſtribute, forget not: for with ſuch ſacrifices God is well pleaſed.* I anſwer, they are commanded for other purpoſes, as duties and teſtimonies, and ſignes of thankfulneſſe: for it followes not that there is no uſe of them, unleſſe this be; God ordained them for other purpoſes. And as it is in ſalves, they cure that they were ordained for, ſaith *Chryſoſtome*. For the ſalve for the eye cannot cure the cut of the hand. And for that, *Doe and live*, that is underſtood of the whole and of perfect doing, which is impoſſible for any, becauſe of their weakneſſe, Rom. 8. And that of the Hebrewes doth not tell us that that doth appeaſe God, when he is angry, but that they pleaſe him after he is appeaſed, and reconciled: for then he accepts them graciouſly and favourably. For ſo much riſeth out of Heb. 13. 15. *Let us therefore by him offer the ſacrifice of praiſe always to God, that is, the fruit of the lips, confeſſe to his Name.* Where he makes mention of Chriſt, ſhewing that they pleaſe him, comming from faith in Chriſt. But when a man lies in his ſinne, and ſo purpoſeth, and is without faith and without Chriſt, all the ſacrifices of ſuch a wicked man are abomination to the Lord, more when they are offered with a wicked minde, of deſerving at his hands, and derogating from Chriſt, and making him to juſtifie the wicked.

To teach us now that the Lord ſhewes himſelfe diſpleaſed, and threatneth to cut us off, not to thinke by any outward things to appeaſe and eſcape it; it is not offering and almes, not faſting and prayer that will doe it, though they are ſuch things as God calls us unto by ſuch judgements; as Iſaiah 22. 12. But in vaine ſhall we truſt unto them, if we remaine in our ſinnes, without repentance and forſaking of them. In vaine truſts any man to the Chyrurgion and his ſalves to cure his diſeaſe, all the while there is in the wound, within the fleſh iron remaining. *Auguſt. de verb. Eſa. Catholica converſatio.* So ſhall not his prayers and other things prevaile all the while hatred and other ſinnes remaine. All the while that *Achan* and his execrable booſie was in the Lords Campe, the teares and prayers of the whole prevailed nothing. Joſhua 7. but he taken out of the way and ſtoned, then prevailed. To prevaile then with God, and to have him reconciled, and to eſcape his diſpleaſure theſe cannot doe it, unleſſe we caſt out the execrable thing. If *Moſes* and the Rulers will hang up the heads of the people before the ſunne, and *Phineas* execute juſtice, the plague

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ſhall ceaſe; if every one will doe ſo with his ſinnes, he ſhall not be cut off, or if he die he ſhall live. The Marryners who were in a ſtorme, Jonah 1. tooke the contrary courſe to helpe themſelves, and ſave their lives, by unlading their Ship, and caſting all into the ſea, but it ſerved not the turne, nor helped them till *Jonas* was caſt into the ſea upon whom the lot fell, who had offended; ſo in this: many may give their goods, &c. and yet it will not ſerve; caſt lots, it will light upon thy ſinnes, and if that will not be caſt into the ſea, thinke that there will be no calming of it.

Now before we leave this verſe, it may be ſome Papiſts will gather hence as from the like places, that the Church ſtandeth not of the elect and predeſtinate onely, as we affirme, for none elected can be cut off from it, ſpecially if we underſtand the cuting of them off from the everlaſting Tabernacles. Therfore they now condemne this in us as the counſell of *Conſtance* condemned *Iohn Huſſe* and burnt him. But this, neither any the like place confuteth that we hold, who doe not deny that wicked men and reprobates may be of particular Churches, but not of the Catholique; of particulars, becauſe to be in a particular Church is nothing elſe, but for a man to joyne himſelfe in that ſociety, which profeſſeth true religion. But to be of the Catholique Church is to be joyned to Chriſt as his member, and to draw life from him; ſo that he doth not, neither can periſh. In a particular Church then may wicked and reprobates be, as bad humours and rotten members are in the body, but not in the Catholique Church, which is Chriſts body, which as his naturall body could not ſee corruption, neither can it have any ſuch corrupts parts, and as no part of it could be cut off, no more of this; for where the head is, there ſhall all the members be, whereas then they ſhall never come where Chriſt is, they cannot be members of him, and ſo no parts of the Catholique Church. But are they not parts of the particular? they are; but yet it followes not that every one in them is part of it; for as every ward or ſtreete of London is part of the whole, yet followes it not that every one in them is part of it, for forrainers and ſtrangers may be in it. There is none of the Catholique, but he either is or hath beene in ſome viſible and particular Church; yet it followes not that all that are in it, are of it. And by this may be anſwered all thoſe parables and other places they bring out of the Scriptures to prove that wicked men are of the Catholique Church, for they are all underſtood of particular Churches, where the wicked are mixed inſeparably with the good, as Chaffe is with the Wheate in the field and barne, as Lees with the Wine, in the Terſe and Hogſhead; yet is neither the Chaffe Wheate, nor the Lees Wine, neither they the Church.

VERS.

VERS. XIII.

And this have ye done againe, and covered the Altar of the Lord with teares, with weeping, and with mourning: becauſe the offering is no more regarded, neither received acceptably at your hands.

AND this have ye done againe.] The Prophet proceedeth to a ſecond ſinne in this people and to reprove it, going from their ſtrange wives, to their having of many wives, to multiplicity of them which is reproved in this verſe and 14. and 15. Of the whole we have two parts: 1. his reproofe, 2. his exhortation to the contrary, *ſine v.* 15. In the reproof as the vice is checked, but not ſo openly as the former, yet neceſſarily out of the 15. verſe it followeth, that the grieving of their wives was by taking other wives to them. Now the amplification of this ſinne, or the haynouſeneſſe of it, is ſet forth two wayes: Firſt, becauſe it was injurious to their wives and themſelves, verſe 13. Secondly, becauſe it was againſt the inſtitution and ordinance of God, verſe 14. 15. Now the firſt againſt their wives, becauſe they grieved and vexed them, and againſt themſelves, becauſe they made their own offerings to be rejected of the Lord.

And this have ye done againe.] And this ſinne have you commited in the ſecond place which comes here to be reproved amongſt theſe particulars, you have taken not onely ſtrangers but you have joyned them to your lawfull wives and taken them with them, and made them to mourne and weepe

And covered the Altar of the Lord with teares.] The Iſraelites women or their owne proper and lawfull wives, finding that they tooke others to them, and finding them in their places where they ought to have beene, and who had onely the right unto them, they wept day and night before the Altar of the Lord, as it were accuſing his providence, that he did not releeve, and redreſſe their injuries.

Ye have covered.] He accuſeth not thoſe who did weepe, but thoſe who were the cauſe of their weeping.

Ye have covered.] That is, you have made your wives by your carriage and dealing towards them to cover. So *Cyrill* interpreteth theſe words; and that both becauſe the place muſt needs have it ſo interpreted, as alſo from a common and uſuall kinde of ſpeech. For when we doe any thing compelled or drawne to it, either by ſome vehement love or hatred, or pitty of any man, or by ſome other affection, he is ſaid to doe it by affection of whom we are compelled or drawn to it. As if a man could not beare the deſire

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he hath to his abſent friend, or his dead ſonne ; we ſay his ſonne or his friend will not let him reſt or be in quiet ; for he is often ſaid to doe, that doth ſo worke, and moveth him either by counſell or command or impulſion though by another. That inſtance in this caſe we may give. Zach. 11.13.

Caſt it into the Potters field.] It is a Propheſie of the money which *Iudas* ſhould take for the betraying of Chriſt, and what he ſhould do with it : And when he was to do it & did caſt it into the Temple. Math. 27.5. It is ſpoken here as if Chriſt did it, or ſhould doe it ; not that he perſonally did it, but becauſe he moved *Iudas*, and after a ſort compelled him to doe it.

Now the greatneſſe of theſe womens ſorrowes are increaſed or amplified, that they were ſo affected that teares came from them; and if it be thought that it is eaſie for that ſex to ſhed teares yet this comes not from the compoſition, but the extreame griefe they ſuſtained, when they came to ſo many, as it were cover the Altar of God, even that Altar where they ſought for eaſe and comfort. And further to amplifie it, it is ſaid with weeping and mourning ; that is, their teares were joyned with ſobs and ſighes, and outcryes, by which the ſorrow and anguiſh of their minde was increaſed, when as God would have his Altar without all ſpot or injury moſt pure, ſacred and conſecrated to him, inſomuch as he forbad the ſtones of it to be wrought or cut with any inſtrument of iron ; it muſt needs be ungratefull and unacceptable to him when it was covered and compaſſed with teares, ſighes, and lamentations of thoſe who were in miſery, vexed by their huſbands and their concubines.

The Altar of the Lord.] This amplifies further their ſorrow, that they came to the Altar of the Lord to complaine, as being without all hope of helpe from man, and all meanes, and had onely God to flye to and his helpe ; for it is a ſigne of great oppreſſion when as men miſerable and affected with injury, come mourning and lamenting to Gods Altar to complaine to him, as thoſe who have no helpe, no defence in the counſells or helpe of men, none in the Judges and Magiſtrates of the time, againſt ſuch injuries.

Becauſe the offering is no more regarded.] Or *ſo that your offering.*] It is that which containeth the injury to themſelves, for by theſe tears & lamentations of the wives, the anger of the Lord was ſo ſtirred up againſt them that he ſaith all their ſacrifice & offerings were not accepted or regarded of him. *i.* The tears of your oppreſſed wives are as a vaile upon my Altar, and do all ſo cover it, that your ſacrifices, and oblations cannot be ſeene, or make me not accept them when their cryes and their prayers come both before me, they doe ſo trouble and corrupt your prayers and ſo hinder, that they are not heard of me at all.

To have done againe.] In the ſecond place adding this ſinne to the former, a greater to the leſſe. Some who were ſingle tooke ſtrange wives, and when others ſaw that was borne with all, and the magiſtrates did not controule and puniſh it, they proceed to this, that having wives of the daughters of God, they tooke to them the daughters of a ſtrange God.

Corruptions ſuffered in the whole Church and particular members, and not reproved, puniſhed and corrected, whether they be in doctrine or manners, will ſoone grow greater or bring in greater. *Doctrine.*

And covered the Altar of the Lord with teares.] The firſt reaſon condemning this poligamy is drawne from the griefe of the wives, and it ſtands thus: That which is a griefe to the wife, and fills her heart with ſorrow and anguiſh, even then when ſhee comes to Gods Altar, Gods ſervice ought not to be done by the husband, but ſuch is this.

The husband ought not to doe that which will grieve and vex his wife, and make her unfit for duties to himſelfe, and ſervice to God. It is here the force of the Prophets reaſon. And this is the commandement of the Apoſtle. 1 Pet. 3.7. Collo. 3.19. This *Laban* ſaw by the light of nature, which made him take an oath of *Iaakob*, Gen. 31.50. *If thou ſhalt vex my daughters, or ſhalt take wives beſide my daughters; there is no man with us, behold God is witneſſe betweene thee and me.* This made *Rebekah* ſo urge *Iſaac* for the departing of *Iaakob*. Gen. 27.46. *Doctrine.*

Becauſe a man muſt not do that which may grieve or offend a weake brother, to drive him backe, or make him leſſe fit and chearefull in the ſervice of God, and following of him, much leſſe a wife. *Reaſon 1.*

Becauſe ſhe is the weaker veſſell, 1 Pet. 3.7. The weakeneſſe of the ſex craves more indulgence and care. As we more eaſily pardon children if they offend in any thing, by reaſon of the tenderneſſe of their years, and ignorance of it. So the infirmity of their ſex ought to make men, they be not rough and ſevere with them. Some tranſlate it Inſtrument: And as *Luther* ſpeakes of it, as a Knife with a tender edge, men will not cut ſtones, braſſe, or iron with it. *Reaſon 2.*

Becauſe ſhe is partaker of the ſame and manifold graces of life, (as ſome books have it) 1 Pet. 3.7. Seeing God hath made her partaker with him of baptiſme, and of thoſe things that are had by Chriſt, and made her heire of Heaven with him: God having thus equalled her, it ſhold reſtrain him off from grieving her: for if we reſpect the inward man, and as every one is in Chriſt, all are equall, and there is no difference betweene man and wife; yet becauſe God hath ſo ordained things, he muſt be head and governe, and ſhe muſt be ſubject, and be governed; yet in his government *Reaſon 3.*

gouernement and ſuperiority becauſe God hath thus honoured her, he muſt not be grievous to her.

Vſe 1. To reprove all ſuch husbands as make no care at all of grieving and vexing their wives, ſometimes when they are preſent with them, ſometimes when they are abſent, and by it. And oftentimes ſuch as are ready to cry out of an offence, or an occaſion of grief which a man is forced to give to his brother; yet they care not to grieve their owne fleſh in a neerer conjunction. By their abſence they grieve them, ſeldome at home with them, but taking more delight in riotous and diſſolute company, more in Tavernes and Ordinaries where there are lewd and veine exerciſes, then in the ſociety of their loving and kinde wife, making her ſit ſighing and ſobbing at home, mingling her meate with teares, and her prayers, if ſhe favour religion, with mourning and weeping; or elſe which falls out with too many for want of their husbands cõpany they fall into the ſnares of Satan, & have inſtruments ſuggeſting to them that their husbands do not love them; by which many a woman that otherwiſe would be honeſt falls into folly and uncleaneneſſe, which the husbands care & loving company would have prevented, which commeth at the length to the ruine of them and their houſes. If they tell me they muſt goe abroad and have their pleaſure and ſports; I tell them that their neceſſary going abroad I reſtraine not, but their unneceſſary: And if they muſt, why may not the wife ſay ſo too? but I will not be comely to excuſe her wandring, neither will it be born with, & there is no reaſon it ſhould, for they looke ſhe ſhould accept their company and be willing to be with them, and reaſon good. And why then ſhould not they be as willing to dwell with them? and to give them comfort and content, and not to vex them by their unneceſſary abſence; which becauſe they were ſo apt to doe by name they are commanded to dwell with them, 1 Pet. 3.7. but the woman onely by implication and conſequent; but ſome bide alwaies at home, but better for their wives they were abſent; they are never content with any thing they do, but diſgrace them before their ſervants and company, and be bitter unto them in word & deed, and provoke them to unkindneſſe & diſtemper, by ſtrange cariage of theirs, it may be ſometimes taking *Sarahs* mayde, as *Abraham* did, though *Sarah* never give her him, and ſo driving them into divers paſſions & diſtractions, making them forget both their ſex & their duty; and hence comes oftentimes ſo many complaints of wives when the husband is the cauſe of it. As if the head ſhould lead the body through fire & water, through myre & dirt, through woods and thickets, where it receives much hurt, and then complaine of the hurt and paine that it ſuffereth; ſo many by their ſtrange behaviour draw themſelves into contempt and make their wives undutifull, and then exclaim againſt them when they ſhould condemne

condemne themſelves, they have gone againſt the rule of God, and ſo have brought the curſe of God upon them.

Vſe 2. To inſtruct every man to abſtaine from vexing and grieving his wife, either by his abſence or preſence, but to dwell with her, and delight in her company; not withdrawing himſelfe from her, but upon a good calling, and a good cauſe: and then ſo as ſhe may perceive he takes no delight, nay, that it is a griefe to him to be an occaſion of her griefe, and that yet he leaves his heart behinde with her. When he is preſent, he muſt live lovingly and amiably with her, abſtaining from all things that may grieve her: ſo ſhall he give her an example to do ſo to him. For they ought not to pleaſe themſelves, but one another. The good things that are in her, he muſt cheriſh: for as in children or ſervants, ſo in the wife: nothing incourageth her more in any good thing, then that her husband obſerveth and approveth thoſe good things are in her. The evill things, ordinary infirmities, he muſt rather intreat God for them, then reprove her; but if either, he muſt take his fitteſt time for it: as with Phyſitians, obſerve her nature, as they their patients, and do it in love, not paſſion; with a grave, yet cheerfull countenance, letting her ſee her fault out of the Word, rather then from his will and diſlike. And though he be maſter Bee, and have a ſting, yet muſt he ſeldome or never uſe it, unleſſe extremity drive him, and that by her peeviſhneſſe rather then his paſſion or folly in handling of the matter. And ſo may he have comfort by her, and fruit of her: for ſhee is therefore compared to a vine, which by the care and diligence of the Gardiner in carefull pruning and underpropping it, and dreſſing of it, brings forth fruit, even grapes, whence comes wine, which rejoyceth the heart: otherwiſe it will but wallow on the ground, and remaine fruitleſſe. But to conclude, provided alwayes that ſhe be dutifull and kinde, loving and obedient unto him; or elſe ſhe forfeits her right: and then if he be bitter and unkinde to her, I do not warrant him, but I leſſe blame him. If ſhe be to him not a turtle Dove, but a chattering Pye, full of brawlings and contentions, becauſe every thing muſt not be as ſhe would have it; I leſſe blame him if he delight abroad, ſeeing *Salomon* hath ſaid, Prov. 21. 9. *It is better to dwell in a corner of the houſe top, then with a contentious woman in a wide houſe.* Prov. 19.13. *The contentions of a wife are as a continuall dropping.* If ſhe be, as one ſaith, like a vine that were planted in the flowing ſea, which proſpereth leaſt when the water is loweſt: ſo his fellowſhip ſweeteſt when he is furtheſt off. If as many women, who tell us they make themſelves fine and trim to pleaſe their husbands, and yet are leaſt trim when they onely enjoy them, but onely when they are to ſhew themſelves abroad, which in many, is rather to pleaſe others then their husbands; (I cenſure not all) ſo they have no cheerfulneſſe and loving carriage

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in them when they and their husbands are alone, never ſo merry as when he is abſent, never ſo ſolemne and drooping as with him, as if his company were a burden, and his preſence a clog unto them; who can to any body elſe, put on cheerfull lookes, have lively ſpirits, and finde talke enough; but with their husbands can finde none, but ſit heavie a whole dinner and ſupper while, and not a word from her, no token of her joying in his company. And upon every diſcontent, be ſtrange a day, two or three, looking he ſhould ſeeke to her. I ſay, by ſuch dealings ſhe hath forfeited her right; and though it bee *Summum jus*, and ſo *ſumma injuria*, to take it, ſuch a forfeiture, or rather it is indeed injuſtice, yet if hee do take it, it is but juſt upon her; and though he be not fit to do it, yet ſhe hath deſerved to ſuffer it.

And covered the Altar of the Lord with teares.] The generall of theſe words we have heard, the particulars we muſt examine. Theſe women, though heavie in heart, and full of grief, yet would they not deſiſt from praying to God, and performing their ſervice and offerings to him; neither doth he for that reject them and their offerings, though he be their husbands afterwards, who were the cauſe of their griefe.

Doctrine. Though men cannot performe the ſervice and worſhip of God with that cheerfulneſſe and perfection which he requireth, who loves a cheerfull giver, and ſo a cheerfull worſhipper; and being Perfection it ſelfe, would have things in perfection, yet muſt they performe them as they are able, and he will accept them in their imperfection. Manifeſt, as here, ſo by that reproofe of ***Moſes*** to ***Aaron***, Levit.10. 16. The practiſe of ***Nehemiah***, Nehem. 1.4. of ***David***, Pſal.42. 5. 6. of ***Zacharie***, Luke 1. 22. of Chriſt, who might ſtand for all, Matth.26.38.39.

Reaſon. Becauſe many ſo have obtained a bleſſing, and God hath given it them, as Pſa.126.5. ***They that ſow in teares ſhall reap in joy***, as the Goaler, Acts 16. 29. came trembling to ***Paul*** and ***Silas***, but departed with joy of heart, verſ. 34.

Vſe 1. Not let our infirmities hinder us from prayer.

Vſe 2. To come confidently to God.

And covered the Altar of the Lord.] Theſe did not ſeeke to revenge themſelves, they reſiſted not by giving injury for injury, dealing with their husbands as they had dealt with them; but patiently bore it, and committed it to the Lord.

Doctrine. Men who are injured, oppreſſed, and hardly dealt withall by others, ought to beare it patiently, and not to revenge themſelves, and to reſiſt by force and violence.

Vſe. To teach every man to beare patiently the injuries done unto him: if he have received them, do not requite them, but rather with well-doing, let him go to Gods Altar, and with ***Hezekiah***, ſpread the letter of the King of Aſſur before God; with ***Ioſeph***, carry

carry the hard ſpeeches of his brethren to his father. If he have the ſame ſpirit, he muſt have the ſame minde which was in the Lord Jeſus, and leave vengeance and recompence to him to whom it belongs. Thou art injured, deprived of thy goods, beaten, reproached, and greatly hurt this way; expect the ſentence of the Judge. If another mans ſervant ſhall reproach thee, thou wilt not beat him thy ſelfe, but complaine to his maſter: how much more ought thou to do this in reſpect of God, who hath ſaid: *Vengeance is mine, and I will repay it?* *Chryſoſt. hom 22. ad pop. Antioch.* But thou art deſirous to be revenged; that is the way not to revenge: for that is a true, though a ſtrange poſition and ſpeech: That they are onely hurt and injured, who hurt others, and injure them. And the injury which is done to others, hurts none but thoſe who do it, ſo thoſe who ſuffer do not repay, or be brought to ſinne. For example; what was more unhappy then *Cain?* The death he brought upon *Abel* hath made him that ſuffered it, to be accounted juſt in all ages; and him that did it, a parricide and murtherer. What was more miſerable then *Herodias*, who deſired *Iohn Baptiſts* head in a diſh, and ſo plunged her owne head in the eternall fire and flames of hell? What worſe then the Divell, who by his malice made *Iob* more famous, that as his glory increaſed, ſo did the others torments? So now. And if men be not brought to commit ſinne, and this in particular, what hurt have they by it? It is another truth, that there is no man hurt but of himſelfe: for admit a man have his goods taken from him, or other injuries done to him, if he fall not into ſinne by it, keeping the injury boiling in his ſtomacke, or falling to revenge impatiently, or blaſpheme, or ſuch like; if he do, then is he hurt, and greatly, not of another, but of himſelfe. Example *Iob* and *Paul*. Theſe and the like ſhould perſwade us to patience, and not to reſiſt. And why ſhould ſuch things be hard? If I let him alone, he will be worſe. Haſt thou more care of him then of thy ſelfe? But are not theſe words of corruption and pride, who eſtabliſh things againſt God? Admit he be hurt, yet God ought to be obeyed. Neither ought we to make lawes againſt that which God hath ratified; but it will hurt neither thee nor him: for Prov. 15. 1. *A ſoft anſwer putteth away wrath, but grievous words ſtirre up anger.* And if thou wouldeſt do thy ſelfe and him good, the more he is in choler and heat, the more yeeld thou: for this heat had need of the greater remedy. And the more reproaches there are, there is the more need of patience and gentleneſſe. And when the feaver is hotteſt, there is moſt need of cooling: ſo when a man is angrieſt, of yeelding. But this will be a reproach, and there is no manhood in it? Nay it is no reproach, but compaſſion and humanity. Finally, in all theſe things thou ſhalt finde that true of *Abigail* to *David*, 1 Sam. 25. 31. Then ſhall it be no

Nemo leditur, niſi a ſe ipſo. Chryſ.

griefe unto thee, nor offence of minde unto my Lord, that he hath ſhed blood cauſeleſſe, nor that my Lord hath not revenged himſelfe: And when the Lord ſhall have dealt wel with my Lord, remember thine hand-maid. And of him touching her, verſe 32. 33. Then David ſaid to *Abigail*: Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me. And bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to ſhed blood, and that mine hand hath not ſaved me.

Becauſe the offering is no more regarded.] Or more plainly: *So that I will no more regard your offerings.*] The ſecond reaſon condemning Polygamy; becauſe it makes their worſhip and ſervice unacceptable to God, while the injuries they did to their wives, and their ſighes and teares came before him, and were in his ears, as the bloud of *Abel*, calling rather for vengeance, and a curſe, then a bleſſing. Now, a generall from this, is this:

Doctrine. 1. They who come to performe any ſervice to God, and would have it accepted, muſt be holy and uncorrupt, and not uncleane and polluted. *Vide Malach.* 1.6.7.

Further, a more ſpeciall thing hence may we obſerve:

Doctrine. 2. They who grieve, oppreſſe, and injury others, whatſoever he be, and they to him, whether he be Husband or Magiſtrate, or Maſter, whether rich, or his Landlord, or howſoever, ſhall finde, that their prayers and worſhip of God, ſhall not be accepted, nor finde any place or favour with God. So here; and Iſaiah 1. 15. and 58. 3.4. *Wherefore have we faſted, and thou ſeeſt it not? we have puniſhed our ſelves, and thou regardeſt it not. Behold, in the day of your faſt you will ſeeke your will, and require all your debts. Behold, ye faſt to ſtrife and debate, and to ſmite with the fiſt of wickedneſſe: yee ſhall not faſt as yee do to day, to make your voyce to be heard above.* To this purpoſe may that be applied, Prov. 27. 13. *He that ſtoppeth his eare at the crying of the poore, ſhall alſo cry, and not be heard.* And that may ſhadow it, Luke 16. 24. Old *Iſaac* accepted the prayers of *Iacob*, and his voyce the better, becauſe of his rough and hairy hands; but with our *Iſaac* it is cleane contrarie.

Reaſon 1. Becauſe they are in their ſins, and that which is more, they are not capable of remiſſion of ſins, ſeeing Chriſt hath ſaid Mat. 6. 15. *But if ye doe not forgive men their treſpaſſes, no more will your father forgive you your treſpaſſes.* For if they who remit not other mens injuries againſt them are uncapable, what are they who doe injure others and oppreſſe and wrong them? Nay if they had had remiſſion, yet the guilt of them would returne. *Redeunt dimiſſa peccata ubi fraterna charitas non eſt.* As the parable ſheweth, Matthew 18. 34. Now where a mans ſins are, there his prayers muſt needs be unaccepted.

Becauſe

Becauſe the cryes of thoſe who are oppreſſed and injured are in his eares, James 5.4. ſpeaks of one kinde. And though his ears are not ſubject to any prejudice, yet when they are juſtly poſſeſſed with injuſtice and injury, they ſtop them againſt the prayers of the oppreſſour. *Reaſon 2.*

The judgements of God are upon us, and that juſtly, becauſe of theſe grievances, oppreſſions, and injuries that are amongſt us; we pray to have them removed, we prevaile not, but it increaſeth and ſpreadeth; is it any marvaile, how ſhould our prayers finde favor in his eares when the cryes of the oppreſſed and injured have filled them? for theſe grievances are amongſt us: then no marvaile if they are come upon us, and that God is come to revenge them, and that neither their prayers, nor the prayers of his Miniſters can prevaile. James 5.4. *Vſe.*

VERS. XIV.

Yet ye ſay, wherein? becauſe the Lord hath been witneſſe betweene thee and the wife of thy youth, againſt whom thou haſt tranſgreſſed, yet ſhe is thy companion, and the wife of thy covenant.

YET *ye ſay, wherein?*] The ſecond thing by which the Prophet condemneth this ſinne of poligamy is, that it is againſt Gods ordinance, which is ſet downe in this verſe, and that which followes, part of it. The ſinne is that which is againſt the ordinance and inſtitution of God, that ought not to be done; ſuch is this. Now it is againſt his inſtitution, becauſe it is againſt that covenant, whereof hee is both Author and witneſſe. The way of ſetting down this is, by way of queſtion and anſwer, from the people, & to them from God, depending upon the former. The Lord had told them it made their prayers to be rejected. They aske why it ſhould be ſo? yet ye ſay wherin, or wherfore, for what cauſe, or what reaſon there was why their offerings ſhould be rejected, and why he would not receive their prayers? As men that would not acknowledge that there was any ſin or fault in them, but put him to his proofe how he would make it good, and ſhew them wherein they had offended, not willing to confeſſe unleſſe he can wreſt it from them.

Becauſe the Lord hath beene witneſſe.] The Lords anſwer ſhewing directly that there was cauſe, becauſe they had beene injurious, not onely againſt their wives, but againſt God, who was witneſſe of the Covenant they made betwixt themſelves, which Covenant as it was Gods, ordained by him, that they ſhould be one fleſh, ſo was it made, he being preſent, & called upon by him,

as witneſſe when he bound himſelfe to take her for his onely wife. So that witneſſe betweene thee and thy wife is witneſſe of that Covenant that is paſſed betwixt thee and thy wife, and which he ordained. ***Who is the wife of thy youth***] One whom thou haſt had from thy youth, who hath beene long delightfull, comfortable, and amiable unto thee by her beauty, helpes, and chearefulneſſe, and other fruits of her youth and of marriage, when thou being in thy youth, married her a young Virgine. And ſo it is no new reaſon, nor yet any ſtrange and obſcure name of your duty mutually to be performed, that it may be accounted either a ſmall thing, or is to be denyed and lightly regarded, but it is moſt ancient and of long continuance, even from your youth; neither is there any thing committed by her why thou ſhouldeſt violate thy faith and breake thy covenant with her, for ſo that, ***againſt whom thou haſt tranſgreſſed***] Is to be read, with whom thou haſt dealt unfaithfully, breaking thy covenant.

Thoſe words, ***hath beene witneſſe.***] Some underſtand as if it were meant, that he were witneſſe of the injuries and indignities done againſt them. And that howſoever ſome would leſſen things, yet the Lord tooke notice of them, as great injuries: yet this meaning the very tenor of the words will not carry it, for it is not he is witneſſe of, you have been unfaithfull to them, but between thee & her; with whom thou haſt dealt unfaithfully. Others would have it; ***he is witneſſe***: That is, he hath conteſted betwixt thee and her; that is, hath commanded how thou ſhouldſt carry thy ſelfe towards thy wife, when he ſaid, Gen. 2.24. Therefore ſhall man leave his father and his mother, and ſhall cleave to his wife, and they ſhall be one fleſh. But though ſome of the learned, as ***Hierom*** and ***Cyril*** incline to this, it ſeemeth to me ſomewhat violent.

Yet is ſhe thy companion.] This is added to amplifie the crime of unfaithfulneſſe, becauſe ſhe was united to him in nighneſſe of blood, being fleſh of his fleſh, and bone of his bone, and in ſociety of life admitted to a partaking of his government and goods, or companion of his bed and government, and that by a covenant made betwixt them, whereunto he had bound himſelfe: ***Yet is ſhe***, ſaith the Prophet; that is, for all that ſhe is thus, thou haſt dealt thus and ſo with her. Some; for all thou haſt dealt thus with her, yet is ſhe thy companion, &c. and not that other thou haſt taken, and put her away, or forſaken her company.

Becauſe the Lord hath been witneſſe betweene thee.] Gods anſwer, ſhewing their ſinne in a more heynous degree, not againſt their wives and ſelves, but againſt him.

Doctrine. They who breake covenant, and deale unfaithfully with their wives, are not onely injurious to their wives, but alſo ſinne againſt God: Let the injurie be the maine one here ſpoken of, or let it be leſſe, wherein the covenant of marriage is broken. And now that

which

which is of the husband to her, muſt be underſtood of the wives to him. So the Prophet here condemnes the mans perfidiouſneſſe as a ſin to God. And as much *Solomon* inſinuates for the woman, Prov. 2.17. *Which forſaketh the guide of her youth, and forgetteth the Covenant of her God* That a leud woman dealing unfaithfully with her husband, ſinned againſt God, in breaking the Covenant whereof he was Authour. This is further proved becauſe their naturall duties are commanded of God, as Epheſ. 5.22.25. Collo. 3.18.19. and other places.

Becauſe whatſoever is againſt the Commandement and Word of God, is a ſinne againſt him, though immediately it hurts man. Nay indeed it is onely a hurt to man, and the ſinne againſt God: ſeeing he is onely the law giver. James 4. Now as the tenor of indictments run, you did ſuch a thing againſt the Crown and dignity of the Kings Majeſty. The hurt is to the private perſon, but the tranſgreſſion is againſt the Prince; ſo in this. *Reaſon 1.*

Becauſe God gave him to her, and her to him, and joyned them together; therefore to tranſgreſſe one againſt another is to tranſgreſſe againſt God; which I gather by proportion from that of Deut. 22.15. *ad* 20. where recompence is to bee made to the father, for the injury that is done to the daughter; for if there be an injury againſt him, that is but in Gods ſtead, and his vicegerent, what to himſelfe. *Reaſon 2.*

To perſwade husbands and wives not to tranſgreſſe or injure one another, not to deale unfaithfully one with another. For beſides that it is uncomely, and moſt unnaturall to ſee that a man ſhould hurt his owne fleſh, and ſo a woman. That the body ſhould annoy the head, and the head the body; it is againſt God; therefore as *Ioſeph* diſſwaded his Miſtreſſe, & reſtrained himſelfe, Gen. 39.9. ſo ſhould they one with another, when occaſion and opportunity is given, or infirmity is ready to over-ſway, they ſhould ſay one to another: How can I doe this great wickedneſſe, and ſinne againſt God? The duties of the husband conditioned at the Covenant were to love his wife, to be faithfull to her in his body and goods, to dwell with her, to governe her, to inſtruct her, be an example to her, give her due benevolence of maintenance and imployment, and ſuch like. And of the wife to love and be faithfull to him, to feare and obey him. In any one of theſe to faile, is to tranſgreſſe againſt the Lord. And though ſometimes in their corruption they could conſent to tranſgreſſe one againſt the other; as the husband that his wife ſhould be a harlot, and proſtrate her for gaine to another, or that he might without her reproofe be an adulterer and *è contra*: And ſo it may ſeeme to be no injury, becauſe of that, that *volenti non fit injuria*: yet is it a ſinne, againſt God, and that which may procure the curſe of God upon them, to the ruine and deſtruction of the whole family together with them. *Uſe 1.*

them. It is uſuall with men, that they are carefull not to tranſgreſſe one againſt another in thoſe things eſpecially which are againſt the law of the Prince; therein they will refrain themſelves, that they treſpaſſe not, though they take ſome liberty in leſſer things. If married folks can tranſgreſſe in any thing which is not againſt God and his law, let them take liberty to themſelves; but in things that are (as what omiſſion of duty, or commiſſion of contrary, be it leſſe or more, is not?) let them refraine themſelves, and that in the leaſt: For though a friend may be a mediator betwixt them, and reconcile them ſoone, yet who ſhall reconcile them to God? It was a weighty ſpeech, ſpoken gravely, of old *Eli* to his ſonnes, if they had had grace to have thought of it, 1 Sam. 2. 25. *If one man ſinne againſt another, the Iudge ſhall judge him; but if a man ſinne againſt the Lord, who ſhall intreat for him?* which may be applied to this.

Vſe 2. To teach man and wife, when they have been injurious one unto another, one tranſgreſſing againſt the other, that it is not enough if upon their ſecond thoughts and after wits, upon calme and adviſed ſpirits, that they reconcile themſelves one to another, and ſeeme ſorrowfull one to another that they have offended; no though they recompence it with double love, and kindneſſe, and duty, unleſſe they jointly reconcile themſelves to God, for the ſinne they have committed againſt him. A thing either unknown or neglected of moſt, as if there were no ſinne in it, or but onely offence againſt themſelves, as if God never regarded what they did, or as if never their faithfull carriage one to another pleaſed him, nor tranſgreſſing diſpleaſed him. Hence it is uſuall, that when the wife hath been diſobedient to her husband, diſdainfull and deſpiſing them, becauſe they happily have more knowledge or graces then they, which ſometimes falls out, though unfitly; and the husband bitter and rough, and unkinde to her, if they drinke one to another, or uſe ſome other ceremony to make reconcilement, God is never thought of, as if he were not offended, and that they ought not to humble themſelves to him. And hence it is, that this dayes falling out, or injuring, is puniſhed with the next, God puniſhing one ſinne with another. And whereas the man tranſgreſſed againſt her to day, ſhe tranſgreſſed againſt him to morrow, and ſo they live ſtill in ſinne and offences, whereas if they had truly humbled themſelves to God, they might both have the pardon of that, and obtaine the powring out of graces upon them, by which they might not afterwards tranſgreſſe one againſt another: But for want of this, comes the mutuall and daily offences betwixt them, and oftentimes Gods hand purſues the ſurviver: As an unkinde man hath his recompence by a ſecond wife, which payes him home his ſinnes againſt his former. And an undutifull woman by a ſecond husband, which made the

Fathers,

Fathers, *Hierom* and others, amongſt other things, condemne ſecond marriages ſo greatly as they did. Not conſidering that as *Chryſom. Portus eſt conjugium ſed ſæpe naufragium parit: non juxta ſuam naturam, ſed juxta ſententiam eorum, qui illo malè utuntur De libello repudii.* Therefore to avoid this, they who are in this ſtate, ought to humble themſelves, and ſeek to be reconciled to God, as well as mutually with themſelves. And for that end, beſides the prayers with their families, they ought either jointly or ſeverally in prayer to confeſſe theſe ſins, and humble themſelves daily to God, as they happen to be daily or uſuall offences.

The Lord hath been witneſſe between thee and the wife.] This is, he is witneſſe of that covenant which paſſed betwixt them; becauſe it was made in Gods ſight, and preſence of the Church; there they plight their troth each to other, which was made and confirmed by the invocation of his name.

Doctrine. The Lord he is witneſſe betwixt every man and his wife, of that covenant which paſſed betwixt them in his preſence, and before his Church, when they firſt came together, which as the Prophet affirmeth here, ſo is it confirmed by that, Prov. 2. 17. called Gods covenant, not onely becauſe he is the firſt authour of it, but becauſe they were both bound to him rather then to themſelves; and they are as it were in recognizance in heaven to keep themſelves faithfull one to another. The caſe ſeemeth to ſtand thus: Two parties ſtand bound to a third, who tooke of them their ſeverall bonds for the performance of conditions mutually.

Reaſon 1. Becauſe it is made by his authority in his preſence, his name being called upon, and by his ſubſtitute and deputy, to whom the promiſe of fidelity is firſt made by them, and received of him, in Gods ſtead before it is mutually made one to another.

Reaſon 2. Becauſe he ſeeth all things in every place, good or evill, more in the place of his feet, nay of his preſence and face, as the Congregation is, ſpecially when he is called to witneſſe.

Uſe 1. To teach men to be wary how they come to the making, & how they do make this covenant, that they do it reverently and religiouſly, that they be perſons fit and free to make it; not to make a covenant which is preſently void, by ſome former contract, and ſo utterly unlawfull, and call God to witneſſe unlawfull things. It is enough, and too much, for men to abuſe the Church and Congregation ſo: for how vile and ſhameleſſe a thing is that accounted? much more to abuſe God himſelfe. As *Athanaſius* in another caſe, but ſomewhat like: * If in Pagan Judicatories we may not call an earthly King to atteſt, as being greater both then them that ſummon, and then them that judge, why ſhall we raſhly require the increated God to be witneſſe to creatures, ſo

* *Si in Paganorum judiciis regem terreſtrem teſtem citare fas non eſt, utpote majorem & iis qui citant, & iis qui judicant. Cur Deum increatum ad res creatas invocamus, ſcientes ut Deus ab hominibus contemnatur.* Athanaſius.

cauſing

cauſing God to be deſpiſed of men: ſo in this. For what is this elſe, but as much as in them is to bring him into contempt, as he that will witneſſe ſuch unlawfull things, or elſe to provoke him by ſome extraordinary, and fearefull judgement to renounce witneſſe-bearing to ſuch deceitfull covenants? And though men may imagine, if there be ſome precontracts before, or ſome other thing which may make this unlawfull; That yet they can cover it well enough: either they have agreed not to challenge it one of another, or there was no witneſſes. Yet let them know there is now a witneſſe who knowes the former well enough, and he that in truth will be their Judge, and both witneſſe, and accuſer, and Judge. And though it be not lawfull for earthly Judges to doe ſo; yet is it for him. And ſuch ſhall know that he will not be mocked and abuſed, doe it to the King, or Captaine, or any man of account, and ſee whether he will beare it at thy hands.

Uſe 2.

To teach thoſe who are in this ſtate, and have made this covenant, to remember who was by when it was made, in whoſe preſence, and who was witneſſe of it, and to whom indeed the covenant was made as a feoffie in truſt for both parties. It was the Lord that was preſent, and made to him for them: that as parents ſuffer not joinctures to be made to their daughters which is drowned with the marriage, but to themſelves, or ſome third perſon which will looke to the performance of it, if his daughter would remit it; ſo in this with God, who certainely will exact it at the hands of both of them each to other; and will not faile the truſt he hath taken upon him. If it were but for his preſence onely and becauſe he was by, it ſhould ſtrike a reverence and a care to keep it, as that Math.14.9. *Herod* for the oath ſake, and them that ſate at meate with him, performed what was promiſed; ſo more of this, he for his inferiours, they for their ſuperior, and Lord; hee for them who onely would condemne his raſhneſſe, but could not puniſh his unfaithfulneſſe and promiſe breaking: they for him who can doe both, and will doe both. Men will not breake their faith given but in table talke, if they doe, it will be a ſhame to them, though it be but in ſmall things. What a ſhame is it then to falſifie that faith that is given in the preſence of God and his Church? Therefore let every one remember their covenant, and the duties of them, and doe them; he is witneſſe, Judge, and revenger.

Laban tooke an oath of Iacob for his daughters. Gen.31.

The wife of thy youth] She whom thou haſt had from thy youth, then taking of her, and haſt had the comforts and helpes by her ever ſince.

Doctrine.

It is fit and convenient when a man is purpoſed to marry, and is in ſome good ſort provided for outwards things, having either trade or treaſure, either poſſeſſions or a profeſſion, that wil adminiſter neceſſities, not to paſſe his youth before he take himſelfe a wife

wife, Prov. 5.18. *Let thy fountaine be bleſſed, and rejoyce with the wife of thy youth.*

The wife of thy youth, againſt whom thou haſt tranſgreſſed] Now that ſhe is old, the heate of thy love is cooled, her beauty being decayed, or her portion ſpent, or ſuch like; now thou haſt caſt her off, and ſet her by, and taken another, which ought not to be, but thy love ſhould be continuall.

The wife muſt be beloved, not onely when ſhe is young and beautifull, not while her friends and favor laſts, &c. but alwaies while ſhe lives. Pro. 5.19. *Let her be as the loving Hinde and pleaſant Roe: let her breaſts ſatisfie thee at all times, and delight in her love continually.* *Doctrine.*

Yet is ſhe thy companion] This amplifies their injury and indignity done to the wife, ſeeing ſhe was by Gods ordinance and his owne covenant admitted into the participation of houſhould matters and government, made his yoake-fellow, and his wife, and helper; and by theſe two rights and titles remained ſo ſtill.

The wife is her husbands companion, one that by right hath part in his government and houſhold affaires, and who ought to take the care & government with him, put her ſhoulder under it, and beare it with him: This is from her creation, God making her an helper, Gen. 2.18. *Alſo the Lord God ſaid, it is not good that the man ſhould be himſelfe alone, I will make him an helper meet for him.* First, to beare him children: Secondly, to keep his body chaſt. 1 Cor.7.2. Thirdly, to tend his perſon in ſickeneſſe, and in health. Fourthly, in governing his houſe, children, and family. Hence is that Gen. 3.12. *To be with me*; ſome read to be my companion, and fellow to helpe me; ſhe that thou gave me to be *adjutrix*, ſhe is *inſidiatrix*: yet noting what ſhe ſhould be. Hence it is that the ſpirit of God in the commendations of a vertuous woman ſets down ſo many properties of a good huſwife, and one that takes care of the government and houſhold affaires. Prov. 31.11.13.15.21.23.27. *The heart of her husband truſteth in her, and he ſhall have no need of the ſpoyle. She ſeeketh woolle and flax, and laboureth chearefully with her hands. And ſhe riſeth while it is yet night, and giveth the portion to her houſhold, and the ordinary to her maids; ſhe feareth not the ſnow for her family: for all her family is clothed with ſcarlet; her husband is knowne in the gates, when he ſiteth with the Elders of the land. She overſeeth the wayes of her houſhold, and eateth not the bread of idleneſſe.* Hence is the practice of *Rebeckah*, Geneſ. 27. 46. And of *Abigail*, 1 Sam.25. *Doctrine.*

Becauſe ſhe is partaker of the honour with him, in being above the reſt; commanding, and being ſerved by them, then reaſon ſhe ſhould carry *yoke*, and the burden with him, and care with him; if ſhe command with him, ſeeing ſhe rules and raignes with him; for *Reaſon 1.*

for this government is an *Ariſtocracie*.

Reaſon 2. Becauſe his cares and troubles are increaſed by her and hers. Virginity is oftentimes troubleſome for a man to wreſtle with his infirmities, and paſſion, and in health, and ſickeneſſe. Which though they be remedied by marriage, yet that brings him into as many, though happily not ſo preſſing, for he that is in his virginity, and finds theſe, and thinkes altogether to free himſelfe from them by marriage, is like him that walkes in a brake of bryars, or a thicket of thornes, and ſome thorns ſticking in his graments, if he turne himſelfe about to avoid one, he catcheth, and is catched by another. So here.

Chryſoſt. de virginit. 52. *fine.*

Reaſon 3. Becauſe he hath endowed her with all his goods, both *bona animæ, corporis & fortunæ*, that ſhe hath right to them all as himſelfe. And wherfore all this, but to take care with him? beaſts have fodder, ſervants meate and drinke for their labour and care, ſhe the right of all for his endeavours.

Vſe. It reproves the neglect of theſe duties, and bindes all wives in Gods feare to performe them.

Yet is ſhe thy companion, and thy wife. Though the men had taken other women into their beds, and adjoyned them to them, and ſo indeed commit adultery, which breakes the marriage knot, yet becauſe by a lawfull Judge and Magiſtrate, no divorce is made; the Prophet tells him ſhe is his wife.

Doctrine. When adultery is committed, and manifeſtly knowne to be ſo, either by the man or woman; yet neither may the nocent not innocent party put one another away, but they are ſtill man and wife, till the cauſe be lawfully heard of a lawfull Magiſtrate, judged and determined. That riſeth hence that God ſaith ſhe is his wife. Further, *Abraham* with conſent of *Sarah*, tooke *Hagar*, who can excuſe him of adultery? yet was *Sarah* his wife ſtill, elſe ſhould the ſeed in whom all the nations of the earth was bleſſed and the firſt, be an adulterous ſeed, Gen. 16. So after her death of *Keturah* and his Concubines, Gen. 25. So of *David* when he married *Bathſhebah*, though it is moſt probable he had no wife, yet he had Concubines, then afterwards, as 2 Sam. 16. 21. ſheweth, yet ſtill was ſhe his wife, and ſo accounted to his dying day; ſo of others might be ſaid. Beſides, though Chriſt hath allowed it to the innocent party, that he or ſhe may commence the action, and being judged, put the other away: yet no where hath he comanded it, that he ſhould put her away, which if ſhe had ceaſed to be a wife, he would. Math. 19. 9. Againe, onely he that joyned them can ſeparate them, and make them not man and wife, which is God only: that he did by the Miniſter, this by the Miniſter and Magiſtrate, Math. 19. 6. *Hierom* reports of *Fabiola*, that without the judgement of the Church, or Magiſtrate, ſhe put away her husband, being a vitious and an adulterous man, and full of all filthy

filthy luſts. But though hee writ not the reſt, yet others report, that ſhe was made to doe publique pennance, not that ſhe made a divorce, but that ſhe did it of her ſelfe without the iudgement of the Church.

Becauſe as private and clandeſtine and ſecret marriages are not allowable for manifold inconveniences to all, ſo privy and ſecret divorces are not allowable, becauſe they will be as prejudiciall to the good of many. *Reaſon 1.*

Becauſe they are man and wife till a juſt cauſe be juſtly known to the contrary, that cannot be in private, but before a competent Judge, God allowing none to be accounted adulterers, but ſuch as are lawfully convicted of it, which is not betwixt themſelves, but before a lawfull Magiſtrate, or Judge; for by no right can a man be both a party and the Judge. *Reaſon 2.*

Becauſe if the adultery be not knowne to the innocent, then they are ſtill man and wife, though there be great preſumption of it. And why not if knowne? It never a whit breakes the bond more knowne, then unknowne, unleſſe it be proved, and judged, and determined. *Reaſon 3.*

Becauſe it is a puniſhment of a fault committed, none may puniſh, but a lawfull Judge. *Reaſon 4.*

To reprove thoſe who thinke it to be in the power of the innocent man or woman to make the divorce after once juſt cauſe is knowne, of themſelves, without the authority of the lawfull Judge. As if man might deſtroy that which God hath joyned. A woman cannot releaſe her joyncture in prejudice of her ſelfe, nor a man take it from her, if ſhe were willing to the prejudice of her eſtate, unleſſe it be done before a lawfull Judge. How then this, that is ſuch a prejudice to her and many others? A recognizance made in the Court of Chancery cannot be releaſed but by the conſent of the ſame Court. And when a recognizance is made to God, can man releaſe it without his conſent? *Uſe 1.*

It reproveth thoſe who as unſoundly, as boldly, deliver that after adultery is committed, ſpecially if it be known, ſo long as they live together afterwards, they live as adulterers. Can man and wife be adulterers? I would thinke not by the meere act of knowing one another; nay ſure, not now the Prophet ſaith they are man and wife ſtill. Neither is there any place in the Scripture that bindeth the innocent party to put away the nocent, but gives him liberty if he will; and if he be not bound to it, it is no adultery if he doe it not, but live ſtill with her. But adultery hath broken the bond of marriage? I know it well, yet not ſo but the innocent party may if he will repaire it and knit it againe; ſpecially if ſhe repent, both charity and piety requires, but if not, why he may not, if he will, I know not. As in the matter of offence from a man when he repents, he is not onely bound to doe it, as Luke 17. 3. 4. *Uſe 2.*

But

but if he doe it, without repentance, in private injuries, not prejudiciall to the common good, I thinke he is not reproveable. So in this. And though it were horrible for a man to beare ſuch an indignity from his wife, if ſhe ſhall continue in it, to bring the judgement of God upon him and his houſe; yet if he paſſe it over once or twice upon hope, he is not an adulterer, though he go in unto her: for they are ſtill man and wife.

Uſe 3. To inſtruct married parties, that notwithſtanding a fault be committed, yet they remaine man and wife, and it is in their power to repaire the breach, the one by repentance, and the other by pardoning: and better a great deale it ſhould be ſo, then the divorce ſued out, to make up the breach privately, rather then bring it publicke. That which the Scripture commends in *Ioſeph*, Mat. 1. may by proportion inſtruct men not to traduce their wives ſo ſoone as they have offended, but ſeeke to reclaime them privately. Men that have taken a wound in ſome ſecret and uncomely part, will aſſay to cure it privately, before they goe to a Phyſitian: They ſhould do ſo in this. If any man, ſaith one, have an unſound tooth, how putrified ſoever it be, will not forthwith ſend for a tooth-drawer to have it pulled out: neither if his hand be ulcerated and wounded, will he forthwith call for a Chyrurgian to cut it off; but he will rather uſe all meanes poſſible, and aſſay every thing to cure it, and keep it ſtill. Reaſon, becauſe no man hates his owne fleſh; why not then the ſame to his wife, which is his owne fleſh?

VERS. XV.

And did not he make one? yet had he abundance of ſpirit: and wherefore one? becauſe he ſought a godly ſeed: therefore keep your ſelves in your ſpirit, and let none treſpaſſe againſt the wife of his youth.

AND did not he make one? Thus is it to be read, and not, *Hath not one done it?* being referred to God. And ſo S. *Hierom* upon this place. And *Chryſoſt. de libell. repud.* The ſumme and meaning is; Hath not God made man and woman, and ordained by his perpetuall and inviolable decree, that they ſhall be one fleſh, even they two, and no more, that mankinde might be increaſed of them joyned together by a perpetuall knot of matrimony. And this ſet downe briefly by the Prophet, hath our Saviour Chriſt ſet downe largely, and explained, Matth. 19. 4. 5. 6.

Yet had he abundance of Spirit.] This is added for amplification of the former: As if he had ſaid, this did not God at the firſt, becauſe

becauſe he wanted ſpirit to make more women for one man: for he had abundance, to make as many women as he would, or he had remainder of the Spirit. As ſome taking that the Prophet alludeth to, Gen. 2. 7. *The Lord God alſo made the man of the duſt of the ground, and breathed in his face breath of life, and the man was a living ſoule* And after making woman of his rib, he breathed into her breath of life, as it was the remainder of the Spirit; and though he had abundance more, becauſe he had denied, that they two ſhould be one, and not moe.

Becauſe he ſought a godly ſeed.] Here is another amplification of it, from one ſpeciall end of marriage, which is the propagation of the Church, and to have a religious and holy poſterity, ſuch as might worſhip the true God, which will not come from the other, but rather increaſe the Synagogue of Satan, and make a profane ſeed: for taking to them the daughters of a ſtrange God, muſt needs have a corrupt ſeed, they following the mothers; and if of their owne, yet to doe a thing ſo contrary to Gods commandment, muſt needs bring a curſe and a profaneneſſe upon them; and an adulterous ſeed prove an idolatrous brood, and it being the fruit of their perfidy and unfaithfulneſſe, can have no bleſſing from God.

In this verſe the Prophet condemneth Poligamy from Gods ordinance, as a thing againſt it, becauſe he was the authour of marriage; which he made but to be of two, and ordained they two ſhould be one, and but they two; and ſo hence we have a doctrine which is the deſcription of marriage.

Doctrine. Marriage is a lawfull conjunction of one man and one woman, that they two may be one fleſh. There are many ſorts of conjunctions, but what conjunction this is, that which followes expreſſeth. But that marriage is a lawfull conjunction, & of two thus to be made one, is manifeſt, as here, ſo Gen. 2. 24. *He ſhall cleave to his wife*, which is meant of a carnall conjunction and copulation, whereby they are, as it were, incarnated one to another. That as *Eve* was fleſh really of the fleſh of *Adam*, ſo ſhe was given to him by marriage, that ſhe might againe be one and the ſame fleſh with him, by a holy conjunction of their bodies. Hence followes it in the ſame place, *They ſhall be one fleſh.* And this Chapter explaines Mat h. 19. 5. For having repeated the inſtitution, he addes for concluſion, and for further confirmation verſ. 6. *Wherefore they are no more twaine, but one fleſh.* Now when we ſpeake of a conjunction, we underſtand not that onely which is after the conſummation of the marriage, carnall copulation, and knowledge one of another, as it is cõmonly taken: for without that, though it never follow, there may be marriage, & this matrimoniall conjunction, as we commonly receive the marriage to have been betwixt *Mary* and *Ioſeph*: but alſo that voluntary and free covenant which

is paſſed betwixt them, by which the man hath power over the body of the woman: and ſo *è contra*, he is become her head, and ſhe ſubject to him, as the body to the head, as the Apoſtle ſpeaks, 1 Cor. 7.

Reaſon 1. Becauſe God would have a holy ſeed, and the propagation of his Church; which that it might be, he requires a conjunction, and a lawfull one, and but of theſe two. For howſoever it was increaſed by other conjunctions of one with many, yet that was Gods indulgence to them, and his over-ruling providence, which brings light out of darkneſſe, and makes good of evill.

Reaſon 2. Becauſe he, who by the holy Ghoſt, in a reall union, is united to the Lord, is made one ſpirit with him, 1 Cor. 6. 17. Therefore by a reall conjunction of man with his wife, they are made one with another, one fleſh.

Reaſon 3. Becauſe he that committed adultery, is become one fleſh with a harlot, 1 Cor. 6. 16. And ſo as much as in him is, hath cut off himſelf from his wife, & is no longer one fleſh with her: Then by a carnal, corporal & holy conjunction, he is one, and they one fleſh.

Uſe 1. This ſerves for that end the Prophet ſpeaketh it, it condemnes Polygamie: for if marriage be a conjunction of two, how can it be of moe? *Adam* and *Eve* were but two, and God ſaid, they ſhould be one fleſh. And his ſon, which came from the boſome of the Father, ſaith, *They two ſhall be one.* The reaſon that ſome give, to excuſe at leaſt, if not make lawful the Polygamy of the Fathers, for the multiplying and increaſing of mankinde, might here have better taken place, ſeeing whole mankinde was to be derived from them, and the earth to be repleniſhed from them: and ſeeing to them was the commandment given, Gen. 1. 28. *Be fruitfull, and multiply, and repleniſh the earth.* If God did not permit it to them, it muſt needs be apparant, that it was not from the beginning, but hath ſince crept into the world by the corruption of man. But of this afterwards.

Zanc. de operibus Dei p. 659. b.

Uſe 2. This condemnes all divorces, which are not done and made for adultery, but for other vain and ſlight cauſes, ſuch as for the hardneſſe of the peoples hearts, and which in compaſſion to the weakneſſe of the women, *Moſes* permitted to the Jewes: for when God hath ſaid, they ſhall be one, they make them two, as if his law were not perpetuall. And when as Chriſt hath ſaid, Thoſe whom God hath joyned, may no man ſever, they take upon them to ſever and diſſolve themſelves, at their pleaſure. The decrees of the Medes and Perſians were not to be broken, no not by the Kings themſelves, much leſſe could any ſubject do it. But theſe decrees are far ſurer. But ſuch men are groſſely impudent, as take upon them to diſſolve, if not to give her a bill of divorce, & ſo put her away; yet many ſend them home to their friends, and ſeparate themſelves from them, and live very reproachfully.

This

This condemneth all adultery, & all adulterers, as they who doe divide that which God hath joyned, more neere then any bond of nature can make: for it is to be preferred before that which is betwixt children and parents, when as both of them muſt forſake father and mother, and cleave one to another; yea, their owne children, that they may remaine one. For ſeeing God hath made him one with his wife by his owne conſent, and he joyning himſelfe to a harlot, maketh himſelfe one body with her, as the Apoſtle. Now one body cannot be two bodies; therefore an adulterer cannot be one body with an harlot, and at the ſame time one body with his wife; but joyning to her, he doth, what is in him, cut himſelfe off from this, and ſo they are no longer one, but two. And ſo as he dealeth injuriouſly with her, taking from her that is hers: for he is not his owne, ſhe having power over his body, as he of hers, 1 Cor. 7. 4. So he dealeth impiouſly againſt God, who hath joyned them, and ſaid they ſhall be one. If he offend that puts away his wife for no juſt cauſe, what is doth that cuts himſelf from her by ſuch an impious courſe? And the more, when God gave her him to keep his body in holineſſe and honour, having no neceſſity to it. For as he that caſts away his ſhip in the haven, is more inexcuſable then he that doth it in the maine ſea: ſo he that doth caſt away himſelfe upon a harlot, being in marriage eſtate. *Chryſoſtome* making the compariſon betwixt theft and adultery, ſaith: * *It is an heynous thing to be a theefe, but not ſo heynous as to be an adulterer. The theefe, though his excuſe be but a ſorry one, yet may pretend he is forced by poverty; but the adulterer having no neceſſity, onely through his owne madneſſe ruſheth into the gulfe of ſinne.* Verſ. 3.

* *Gravis quidem res fur, ſed non tam gravis quam adulter. Ille enim etſi frigidam, cauſam habet, tamen ex pauperie neceſſitatem pretendere poteſt; hic vero nulla ipſum cogente neceſſitate per dementiam ſola in peccati voragimen corruit.* Chryſoſt. Hom. 10. ad pop. Antioch.

Yet had he abundance of ſpirit.] He could have made more women for one man, for it had been as eaſie for him to have created more ſoules and breathed them into more bodyes, as he did but one, and gave her to *Adam*. Inſinuating that the ſpirit or ſoule of the woman, as of the man, was created immediately of nothing, and not made of the ſubſtance of the man, as her body was. And from this I would gather this generall.

Doctrine

The ſouls of men are not propagated with the ſeede and ſubſtance of the body, from the ſouls of their parents, as their bodies from their ſeede, but they are created of God, of nothing, and joyned to the body. So much this inſinuates. And that Gen. 2. 23. he ſaith not ſoule of my ſoule, but bone of my bone, and fleſh of my fleſh, apparantly that he knew it not, if it were that her ſoule was propagated from his ſoule, as the body was. If it had beene ſo, and he had knowne it certainely, it had been more fit to have

expreſſed the conjunction of marriage to have ſaid, this is now fleſh of my fleſh, and ſoule of my ſoule; then as he did. To this we adde Eccleſ. 12. 7. *Duſt returnes to the earth as it was, and the ſpirit returnes to God that gave it.* And Iſaiah 42. 5. and 57. 16. *The ſoules which I have made,* Zach. 12. 1. *The Lord formeth the ſpirit of man within him.* Heb. 12. 9. God is the *father of ſpirits.* Where the Apoſtle maketh the oppoſition, not denying God to be the Author of our bodies, as of the ſoules, but that by the parents, this immediately, elſe ſhould there be no oppoſition.

Reaſon 1. Becauſe *Adams* ſoule was not made of the ſubſtance of his body, or whereof his body was made, but of nothing, therefore *Eves*: for though it is not ſaid of her that he breathed into her the breath of life, as of *Adam*; Therefore ſaith *Tertullian* and ſome others, ſhe had both from him. But *Auguſt. in* 10. *lib. ſup Geneſ.* ſaith, that this concludeth the contray: for if God had created her ſoule after another manner, then *Adams*, the Scripture would not have been ſilent in it, no more then it is in the new manner of the creation of her body. Therefore that which was ſpoken of the man, muſt be underſtood of the woman; and if of her, then of others, for there is no new manner of creation of man.

Reaſon 2. Becauſe if it were propagated, it muſt either receive matter from the body or ſoule of the parents; not from the body, becauſe they differ in nature, that corporall, this ſpirituall: not from the ſoule, for then ſhould it be ſubject to mutation and change, to augmentation and diminution, and ſo to corruption; but the ſoule is immortall and not ſubject to corruption, as no ſpirit is.

Vſe 1 This ſerves to confute their opinion, who thinke that the ſoule is propagated, and not created, comes from God by the parents, and not from the power of God immediately. It would be too too tedious, & not ſo profitable to make anſwer to all the reaſons they bring, which are of a contrary opinion; yet not to paſſe over ſome common ones which are toſſed up and downe of the common ſort of men, who have entered into this queſtion. It is an uſuall objection with them that which troubled St. *Auguſt. in lib.* 10. *ſup. Geneſ.* That if God doe now create ſoules, how ſhould that be true, that in the ſeventh day he reſted from all his workes, *i.* the workes of creation, as it is generally taken; how then ſhould he create ſouls? To anſwer, I demand whether that Chriſt his ſoule was propagated from his Mother, or created? If they ſay it was propagated, they muſt needs ſay it was tainted with ſinne originall: If they ſay it was created, which the learned affirme, S. *Auguſt.* and others, becauſe it could not be tainted with ſinne, then have they anſwered for us, that ſoules are now created. And the meaning of God ceaſing from his worke, is that which the learned give, that after the ſixt day he created no new kinde

of

of creatures or things, though he doe ſtill make particulars of kindes.

Secondly, they ſay, man begets a man, and the mother brings forth a man of body and ſoule like themſelves. But admit this, they beget and bring forth onely one part, and not the whole, then they beget and bring forth not like themſelves.

In anſwer, and demand, did not God make *Eve* of *Adam*? It will not be denyed; yet did he make but her body, and created her ſoule? And if that ſpeech be true, why not this? though but the body onely is propagated.

Againe, I demand, brought not *Mary* forth our Saviour Chriſt a true and perfect man, and like her? It is granted; yet was his ſoule created of God, and not propagated, confeſſed of all. Then ſo in this. And the reaſon is given, becauſe in the body which is traduced and propagated from the parents, by vertue of the ſeed, there are qualities and conditions found by which it is made capable of a reaſonable ſoule, and ſo becauſe of that, the ſoule it ſelfe is ſaid to be propagated from the parents. And thus the ſchoole probably diſputeth.

Thirdly, they ſay, if God create all ſoules, then his which is begotten by adultery, and ſo is the author of ſinne, or elſe a coworker, or a worker with the adulterers.

I anſwer firſt, a difference is to be put betwixt the action and the evill of it: God who workes in the action, is free from the evill: as in the betraying of Chriſt and murdering, all move in him and worke by him, but the evill is of themſelves.

Secondly, it is anſwered by ſome, that there muſt be put a difference, betwixt the action of an adulterer, and his will. The action ſimply and of it ſelfe is not evill, but of things indifferent, or naturally good; the will is evill. God workes in the action, but approves not his will. S. *Hierom*, and S. *Auguſt. Epiſt.* 28. *ad Auguſt.* ſet it out by this ſimilitude. The earth hath this goodneſſe from God in it ſelfe, that what ſeede ſoever men caſt into it, it keepes it and nouriſheth it, and it brings forth fruit, whether the ſeede be lawfully taken out of a mans owne ſtore and garner, or it be ſtollen; neither for thy theft or corruption refuſeth it to take, to nouriſh, and to returne with fruit. Yet will none for this accuſe the goodneſſe of the ground, nor God who hath made it fruitfull for this purpoſe: ſo God, who is goodneſſe it ſelfe, if any goe in unto a woman, whether lawfully, or unlawfully, doth not ceaſe according to his decree, and firſt ordering of things, to worke with a man in framing the birth, and creating the ſoule, yet approves he no more his adultery, then the others theft; but condemnes and will puniſh them both. Laſtly, by this reaſon a man may deny God to have any finger in the framing of the body, as that he ſhould not create the ſoule.

Fourthly, they ſay if ſoules be thus created, then how ſhould they be infected with originall ſinne? Is it becauſe it is joyned with the body? but how ſhould that be when as a corporall ſubſtance can have no power over a ſpirituall? and how ſhould God be free from ſinne, but be Author of it, when he joyneth a pure ſoule with a ſinnefull and corrupt body? To this I anſwer, firſt, for the firſt part. That in originall ſinne, two things are to be conſidered. Firſt, *Adams* diſobedience, as the head and roote of all others, imputed moſt juſtly to them, as to his members. The reaſon is, becauſe as *Adam* received his juſtice for them all, ſo did he his injuſtice and ſinne, being not a private man, but the head and fountaine of all mankind, in reſpect of both, where they are called not perſonall juſtice or injuſtice, but originall. The ſecond is the corruption of the whole nature and the propenſion and inclination of it to evill, which is the puniſhment of that diſobedience which from him to his whole poſterity. is by the juſt judgement of God derived and propagated. Now when we ſay that from the conjunction of ſoule and body, it is defiled and infected with both theſe, we meane not as when a piece of gold falls into the dirt or mire, or as wine that is put into a muſty caske is corrupted by them: But becauſe the firſt is imputed to the whole man this diſobedience of *Adam*, as if it were his owne, for as when he is made a member of Chriſt by the holy Ghoſt, the righteouſneſſe of Chriſt is imputed to him, and he is truely called a juſt man. So, ſo ſoone as he is made a man and the member of *Adam*, this is. And ſecondly, becauſe of the guilt of that diſobedience, the corruption of nature and the propenſion and inclination to evill which they uſually have called contagion, is by the juſt decree & ordination of God derived into the ſoule, he having ſo decreed from the beginning, that if *Adam* had ſtood & not ſinned, his whol juſtice ſhould have beene propagated to his poſterity, whence it is called originall juſtice. So he falling and all his poſterity ſinning in his loyns, the whole corruption of the nature of *Adam*, which followed that diſobedience, ſhould flow from him as from a fountaine into all men, that is, both into the body and ſoule. Whence it is called naturall corruption, and originall ſinne. Thus then is the ſoule infected, as the body, but yet not from the body by any phyſicall contraction or contagion, but by this courſe, and hath no need to be propagated, or elſe it cannot be infected by originall ſinne.

Now that God by this meanes is not the Author of ſinne, or the pollution of the ſoule, becauſe he hath joyned it to the body, is manifeſt, becauſe he never infuſed any evill either into the body or ſoule, for he tempts no man, James 1. Againe, God hath decreed before all time and ſo would performe, to joyne the ſoule and body together, as well if *Adam* ſtood, as if he fell. Now what reaſon

reaſon was there that ſinne comming betweene, or God foreſeeing it, ſhould hinder his decree, becauſe of it. This decree being moſt holy and juſt, he therefore in joyning theſe together, hath done that which he moſt holily, juſtly, and wiſely decreed. And that corruption followed upon this, is not from the conjunction, for then it would have beene, though *Adam* had not fallen, but by the default of man, who is in this thing to be blamed. not God: And ſo neither the propagation of originall ſinne, neither any juſt imputation that can be laid upon God, can overthrow the creation of the ſoules, or eſtabliſh the propagation of them.

This may teach us the excellency of the ſoule above the body, the matter and the maker oftentimes commends a thing and makes it more excellent. So of theſe. The body is made but of the ſlime of the earth, or the ſlime of man, and that by the inſtrument of man, and is but ſtill duſt and aſhes; the ſoule is made immediately of God, and though of nothing, yet is made a matter more excellent then the matter of the heavens, in nature not inferiour to the Angels. And this ought to ſtir up in every man a more ſpecial care for the ſoule, then the body; for the health, happineſſe, and felicity of the one, more then of the other. Not as many who beſtow more care upon their dogges and horſes and other beaſts, then upon their ſoules, and yet they would not be accounted dogges and beaſts: But their bodyes they onely ſeeke to pamper, and ſtarve their ſoules, and ſuffer them to periſh: for that they care, and this they neglect: they are like unto thoſe who having a ruinous houſe, regard it not, and onely ſeeke to themſelves goodly orchards: or thoſe who are conſumed by a diſeaſe, neglect the care of their health, and make them apparell of cloth of gold and ſilver, and ſuch like. Or like a ſick woman who neglects the means of her recovery, and onely labours and endeavours to have waiting maides, Jewels and other ornaments. How fooliſh are all and every one of theſe, in every ſober mans judgement? Then what wiſedome is it for men not to regard the ſoule, labouring with ſinne, and to prepare themſelves with all endeavour ſtately houſes, great Lordſhips, many troopes of ſervants, dainty fare, and fine apparell for the backe and belly. As if this, not that, were more excellent; as if the body, not the ſoule were of ſo excellent a nature, as if man had begotten that, not this. But ſeeing it is contrary, our care ſhould be contrary, as *Iaakob* laid his right hand upon the younger, but his left upon the elder, ſo our beſt care and the ſtrength of our thoughts ſhould be for the ſoule, younger as much as it is, then the body; they ſhould but be left hand thoughts for the body, *vide Bern ſerm. 6. de advent. dm. 2. d. 2.*

Vſe 2.

Ambroſe.

Chryſoſtome

To inſtruct parents to take more care for the ſoules of their children then uſually they doe, ſeeing they are thus created, and ſo

Vſe 3.

ſo in a more ſpeciall manner Gods. The little care they take for it, and the great care for the body, tells us, that they believe this is theirs, and not that. And as men care more for their owne then for other mens, and many a man beſtowes more coſt and care upon a houſe of his owne erecting, then of one of his fathers providing: ſo in this. But the contrary ſhould be, that they ſhould principally care for this, and for that, but in reſpect of this. God having to duſt and aſhes joyned ſo excellent and immortall a ſoule, put in ſuch an earthly tabernacle ſo excellent a Prince. Though they ought to have care to keep that in reparation and tenantable, yet their ſpeciall care ſhould be for this; for the diet, the cloathing, the adorning and the beautifying of it, with good graces and vertues; whereas contrary the care of parents now is, onely for the bodies of theirs, how they may cloath them with ſcarlet, with pleaſures, and hang them with rich ornaments of gold upon their apparell, 2 Sam. 1. 24. to ſet them out with Lawnes and Cambrickes, and deck them with all the vanities ſpoken of, Iſaiah 3. as if they would provoke God to plague both body and ſoule. But is it any marvell, when moſt parents care onely for their owne bodies, and not for their ſoules? How ſhould they care for the ſoules of their children, ſeeing charity ever begins at home? To them the Prophet ſpeaketh, at leaſt by way of alluſion, as it is applyed by ſome of the learned, Haggai 1.2.4. *They ſay it is not yet time to looke to Gods houſe and his worke*: that when they are old, they are afraid to be young Saints, they or theirs; they let Gods houſe lye waſte, and his field grow over with weeds, the ſoules of themſelves and their children. If they would conſider their wayes in their hearts, they ſhould finde God plagues us for this ſinne, as for others, verſe 6. 7. If any man ſhould hang thy houſe, and adorne it with cloath of gold, and hanging of Arras, and ſhould compell thee to ſit naked in aſhes, wouldſt thou take it well? thou wouldſt not. Now not another, but thou thy ſelfe adorneſt the houſe of thy ſoule with gold and pearles, and ſuffers thy ſoule to ſit in filthineſſe and corruption: ſo of thy children. How ſhall God take it at thy hands? Knoweſt thou not that the Prince of the Citie ought to be magnifically deckt? *Chryſoſt de diverſis hom.* 70. Let every man then remit off his care for the one, and increaſe it for the other. And let it not be true in this, that the Kings work and the Church worke, is moſt negligently looked to. But as *Kiſh, Sauls* father, ceaſed caring for the Aſſes, and cared for *Saul*, who muſt be King; ſo for the ſoule, ſeeke to have it nouriſhed, and decked, and adorned.

And wherefore one? Becauſe he ſought a godly ſeed.] The end of marriage noted, and the reaſon why ſtill God appoints but one for one, and hath not allowed Bygamy, or Polygamy, but condemnes it. Of which then firſt.

Polygamy

Doctrine.

Polygamy is ſimply wicked, impious and unlawfull; that is, for a man to have two or moe wives, or one woman two or moe husbands. The learned make two kinds of Polygamy; firſt, when a man hath two wives, but ſucceſſively, one after the death of the other; touching which now there is no controverſie, neither ever was it ſinne in the Court of Conſcience, how heretically ſoever *Tertullian* after his fall, diſputeth againſt it, or how hotly ſoever *Hierom* oppoſeth it, under the name of Bygamy, againſt *Iovinian* and others. Secondly, when one man hath two or many wives, and *è contra*, of which is here ſpoken and condemned. Further, it is condemned by the Scripture, Gen. 2. 24. *Cleave to his wife*, not wives. *Hier* they one fleſh, one cannot be ſo with many. And if any except that two is not there expreſſed, he may finde it, Matth. 19. 5. Further, verſ. 9. And if he that puts her away, may not doe it, what he that keeps her? If adultery in the one, how not in the other? Prov. 5. 18. 19. None of which can be, if many wives be taken, 1 Cor. 7. 2. *To avoid fornication, let every man have his wife, and let every woman have her owne husband.* His wife, ſaith the Apoſtle, not wives; and her owne or proper husband, not ſuch an one as is common to her and another, Epheſ. 5. 25. Chriſt had and hath but one Church. So *Ierome* reaſoneth againſt *Iovinian*, inveighing againſt *Lamech* the firſt Polygamiſt, who as he ſaith, had divided one rib into two.

Reaſons againſt this, beſides that the Spirit of God hath here ſet downe, we adde theſe:

Firſt, no man may take that which is anothers, and give it to another, without the knowledge and conſent of him that is owner of it. Now the man hath not power over his owne body, but his wife, 1 Cor. 7. 4. And if it may be ſuppoſed ſhe may remit her right, beſides that ſhe hath no power to it, for God gave it her but for herſelfe, and not to tranſlate it whither ſhe will. In God himſelfe remaines the full right, who will not remit it if ſhe will.

Secondly, they muſt not defraud one another of their company, fellowſhip, and due benevolence, 1 Cor. 7. But this they muſt needs doe if they have many. So we may ſee it, Gen. 30. 15.

Thirdly, becauſe the love betwixt them ought to be in the higheſt degree, being one fleſh, and one bone. In reſpect of her, he ought to love none elſe. Now friendſhip and love in the higheſt degree, ſaith S. *Auguſtine*, by the light of reaſon, cannot be betwixt many: for the more it is extended to many, there muſt needs be remiſſion of it towards every one. And in Polygamy it is manifeſt, that for the love of one the reſt are contemned, and made as hand-maids to her, and ſhe onely ruleth.

Fourthly, becauſe heathen men by the light of nature have condemned it, though ſome of them did practiſe it, as *Laban*, Gen. 31. 50. If thou ſhalt vex my daughters, or ſhalt take wives beſides my daugh-

daughters: there is no man with us, behold, God is witneſſe between thee and me. Alſo the Roman Emperours, *Dioclesian* and *Maximian* decreed, that none under the power of the Romanes, ſhould have two wives, ſeeing that in the edict of the Pretor, ſuch a man is to be accounted infamous. Divers ſuch lawes there are: ſo that *Arcadius* and *Honorius* would not permit the Jewes their Polygamy; onely *Socrates* reporteth in his *Eccleſ. hiſt. lib.* 4. 31. that *Valentinian* having *Severa*, married *Iuſtina*. And to cover his filthineſſe, made an Act that it might be lawfull for a man to have two wives; but that law was rejected and condemned afterwards, and that very ſhortly.

Socrat. hiſt. lib 4. *cap.* 26. *edit. Chriſtopher. p.*672.

Vſe 1. This being a truth, ſerves to confute all of the contrary minde, as ſometime was that Apoſtata *Bernard Ochin*, who hath written certaine dialogues, and laboured to eſtabliſh this againſt the word of God. Infinite it were to trouble you with all, yet ſome: The greateſt is the examples of many of the holy Fathers, as recorded in the Scripture, who had many wives, and are no where reproved. I anſwer; Firſt, it followes not, Their reproofe is not ſet downe, therefore it was not: for ſeeing the Prophet *Malachy* reproves it, why may it not be ſuppoſed others did ſo? Beſides, many things were done, that we never finde reproved, which argues not the lawfulneſſe of them. The inceſt of *Iacob* and *Lot*, *Davids* judgement againſt *Mephiboſheth* and with *Siba*, and ſuch like. Thirdly, if it were not, yet we live by precept, not example. Fourthly, the multitude, nor the greatneſſe of offenders will excuſe, neither can antiquity preſcribe againſt the word of God. But as for the Fathers, it is anſwered by the learned: Firſt, that God remitted his law to them, which appeares, ſay they, becauſe he neither reproved it by his Prophets, neither did he at the publiſhing of the Law, expreſſely condemne it, as he did ſome others, as inceſt, Levit. 19. before they thinke *Iacobs* marriage of two ſiſters was lawfull, therefore he remitted his law: yet ſo, as they were not without all ſinne in it. For ſinne they conſider either as an aberration or turning aſide from the perfect rule of God, and ſo they ſinned: or elſe that which offends God, ſo that it provokes him to puniſh, and in this ſenſe they ſinned not, God thus remitting the Law. Others excuſe the Fathers becauſe they did it, and God ſo permitted for the increaſe of the Church, and not for any filthy & unclean luſt to ſatisfie it: which was true in ſome, though it hold not in others. As *Solomon* and ſome others who cannot be excuſed of incontinencie. Some excuſe, from ſome probable ignorance, that either they knew not the Law, or they thought not of it, and ſo, though not no ſinne, yet a leſſe ſinne. Some, the ſucceeding ages by their predeceſſors, that though their examples make not ſinne to be no ſinne, yet to be ſmaller ſinnes to offend by their example, who were otherwiſe good and holy men, then when any thing

thing is done with a wavering conſcience, and men are boldly, the firſt that doe it, for they are to be judged to ſinne by error of judgement, then perverſity of affection. Finally, it is probable, that God did winke at that in this people and their progenitours, for the propagation of his people, and to give paſſage to the fulfilling of his promiſe of the increaſing of them; and though God uſed that fact of the fathers well, yet will it not follow that they ſinned not, when they turned aſide from the word of God, but if they ſinned in it, and ſo perſevered, and dyed impenitent, what ſhall we thinke became of them? It is probable they never repented, either becauſe they thought they ſinned not, or elſe becauſe they well diſcerned not their ſinne; and yet might be pardoned it, and were. It is true, to have Gods mercy for pardon requires repentance, yet is it not neceſſary that every man ſhould expreſſely repent himſelfe of every particular ſinne. How many things are done, which are not rightly done? yet not done wickedly by us, but in a conſcience not well informed, and ſo knew it not to be ſinne? And how many which are forgotten that they were done? and yet by a mans generall humiliation for all his ſinnes, and craving pardon of unknowne ſinnes, Pſal. 19. pardon is obtained: And thoſe fathers often in their lives confeſſing themſelves miſerable ſinners, and humbling themſelves, no doubt that repentance, and faith in Chriſt to come, did ſave them.

But 2 Sam. 12. 8. *David* had his maſters wives. It is anſwered by ſome that he did, becauſe God remitted his law to him. But others, it is never read that he took any one of them to wife, neither is it ſaid ſo, but though the phraſe, into thy boſome, is commonly underſtood of marriages, yet it ſignifies there onely power and authority: that is, I have given thee all thy maſters goods, and have not excepted his wives, that thou maiſt have them under thy power as other things, *Tremelius* thus *ædes & perſonas etiam intimas & chariſſimas, eorum qui prius tui erant domini, ſubjeci tibi.*

But Deut. 25. 5. the brother was to take the wife of his elder brother deceaſed. It is anſwered by moſt that it was an extraordinary example, and a ſpeciall thing, but no generall rule: for elſe inceſt might be proved by it, if it were generall. Others anſwer, that it muſt be taken and underſtood, if he have not a wife before. And ſo much they thinke thoſe words carry, if brethren dwell together. And a reaſon of it is, becauſe it is not like that God would have a man to neglect his owne ſeed, and his owne wife to raiſe up ſeed to others, but onely he would have his brother ſubſtituted in his place.

I omit many more of no great weight, though of ſome ſhew, againſt all which the truth will ſtand and prevaile.

To perſwade the men of our age againſt it, for howſoever the forefathers eſcaped with it, God either for the increaſe of the *Vſe 2.*

Church

Church or by reaſon of their ignorance and rudeneſſe, winked at it: yet as in another caſe. Acts 17.30. *The time of this ignorance God regarded not, but now he admoniſheth all men every where to repent.* So may we ſay in this, ſpecially ſeeing Chriſt by himſelfe and by others his Apoſtles, hath declared us the law of the creation, and brought it to the firſt inſtitution, he being as Revel. 1. Alpha and Omega: and as *Hierom* applies it to this when he found all things at his comming brought to Omega, to an extremity and height, he reduced them to Alpha, to that which was in the beginning. And if it were then granted to be no ſinne, yet will it be now. They who excuſe the fathers, make as of man, ſo of the world, foure ages: the childhood of it, the youth, the mans eſtate, and the old age. Now many things are fitting for children and may be tolerated in them, which may not be in men of riper yeares: as S. *Auguſt* ſaith, in old time for men to goe with garments having long ſleeves and skirts, it was an argument of ſoftneſſe and wantonneſſe. But now if they ſhould weare them with either, they ſhould be noted. They ſay againe, that that was the time of darkeneſſe, ours of the light; for though they were light in reſpect of the Gentiles, they are darkeneſſe in comparíſon of us. Now many things are tolerable in darkeneſſe, which may not be borne withall in the light. Then in this, as in many other things, we muſt not ſtudy what was done or borne withall, but what is lawfull for us to doe: and walke not in this, and many other things, as others have done, but as God hath ſpoken.

Now wee may adde to the former words, and collect out of them, that when it is ſaid, *Did not he make one*, who is the Author of marriage.

Doctrine. The firſt inſtituter of marriage is God, the Author of the conjunction that is betwixt man & wife, as at the firſt, ſo now, is God, and he alone. Manifeſt, as here. So Gen. 2.22. *And the rib which the Lord had taken from the man, made he a woman, and brought her to the man.* Hence that Prov. 2.17. It is called the *Covenant of God*, called ſo properly becauſe he is the Author of it. Hence, Math. 19.6. *whom God hath joyned together.*

Reaſon 1. Becauſe the breach of this ordinance either in man or woman, by his law is death; when either hath broken, he ordained that the nocent party ſhould dye, yea hee that abuſed a woman but betrothed, it was death, Deut. 22.22.23. Now God for no ordinance of man ever ordained death.

Reaſon 2. Becauſe though parents & friends, and parties themſelves, take care to provide matches, after their humors, ſome one, ſome another, yet is it not in the power of them all, or any, to make liking or knit hearts, but only the Lord. To this ſome apply that, Mat. 19.6. whom God hath coupled, he working ſecretly and leading their hearts one to another. Hence that Pro. 19.14. *Houſe & riches are the inhe-*

inheritance of the fathers, but a prudent wife commeth of the Lord: and 18:22. *he that findeth a wife, findeth a good thing, and receiveth favour of the Lord.*

This teacheth us, that this is (as the Apoſtle) an honourable eſtate, having ſuch an honourable Author, as the God of Gods. And it notes unto us the ſpirit of Antichriſt in the Popes and Church of Rome; yea, the ſpirit of Satan teaching ſuch doctrine of divells. *Innocent* ſaith, it is to live in the fleſh, and calleth it *Bed pleaſure*, and uncleanneſſe; when he would condemne Miniſters marriage by it: ſo *Siricius* and others, have ſpoken moſt wickedly and deſpitefully of it; allowing ſimple fornication before it, in their Prieſts. *Vſe.*

And wherefore one? becauſe he ſought a godly ſeede.] The end of marriage in the holy intent of God, to have a holy ſeede, the Church and religion propagated and increaſed. The meaning is not, as if holineſſe and ſanctification came by nature, which is onely of grace, for of ſuch holineſſe he doth not ſpeake, but the word is the ſeed of God: that is, that their children might be the ſonnes and daughters of the true God, and pure religion, for it is here, as the contrary was before, Verſe 11. The daughters of a ſtrange God, ſuch as profeſſed the worſhip not of the true God. The meaning of this is manifeſt by that which we have in Ezra 9. 1.2. the holy ſeed matched with the people of the land; namely they who profeſſe true religion, and the true God, with thoſe who falſifie both. Alſo 1 Cor. 7.14. where holineſſe is nothing but to be within the Covenant and profeſſors of the true God and religion. God then ordained marriage for the procreation of Children, and that holy ones, the propagation of the Church, and the increaſe of ſuch as ſhould truely worſhip him.

The end of marriage, the moſt proper and excellent end of it, is the procreation of children, for the propagation of Gods Church and Gods worſhip. That it is an end, is here affirmed; that it is the moſt proper and excellent, I manifeſt, becauſe it was the end of it before the fall in mans perfection, though ſinne had never come, yet this end was ordained of God, as Gen. 1.28. propagation of mankind, but ſpecially the Church: Nay, by that is onely meant the Church, ſeeing they were in their perfection, and if then they had given themſelves to propagation, or had continued in their firſt eſtate, they had brought forth ſtill holy men, in their perfect image, who ſhould have beene the ſeed of God. *Lombard* hath a ſpeech, * *After mans fall marriage is a remedy, which before the fall was onely an office.* The whole is true, but it is not the whole truth; for it is now *officium*, as well as then, to procreate children and propagate the Church; now that this is the end, that ſhewes: that he prohibiteth and reproveth ſo often unequall matches with infidells, becauſe though that may encreaſe mankind, *Doctrine.*

* *Poſt lapſum hominis conjugium remedium eſt quod ante lapſum duntaxat officium fuit.* Lombard.

kind, yet not the Church: for that will ſpread rather idolatry then the true worſhip. Deut. 7.3.4. and Ezra 9.1.2. Hence it is that amongſt the people of God, that virginity was a griefe and barrenneſſe, a ſhame and ſo taken and accounted: becauſe they could not increaſe the Church: for the firſt, ſee Judges 11.37.40. for the ſecond, ſee Luke 1.25. Hence the Apoſtle forbiddeth to take into the Church young widdowes, for the ſervice of the Church, but will have them marrie for the increaſe of the Church. 1 Tim.5.14.

Reaſon 1. Becauſe this to bring forth children, to increaſe his Church, and true worſhippers, moſt procures that which is and ought to be the maine end of all; that is, the glory of God. For not every one that brings forth children doth this, but the contrary: as the Heathen and Infidels, who bring them forth for idolatry and diſhonour of God. This being to the contrary, is a principall end.

Reaſon 2. Becauſe this is the duty enjoyned them from God, to bring up their children in his true worſhip, Eph 6.4. Now the end of conjunction for procreation, ought to be the ſame that their end of education muſt be, of bearing and bringing forth, which is of bringing up.

Vſe 1. To reprove many who when they ſeeke a wife or a husband, never thinke of this. I ſay not, they intend not procreation of children, and increaſing of the world, as they ſay, but not the increaſe of Gods Church and a religious ſeede, that ſhould further and ſet forward the true worſhip of God. Certaine it is many of them take barrenneſſe for a croſſe, and a reproach unto them, but it is onely becauſe they have not little ones to ſolace themſelves withall, when they are young, or to leave their wealth to, when they are of yeares, but never to propagate by them the Church, and true worſhip of God. It may be in our times they leave not unto them falſe worſhip, but that is onely thankes to the ſtate, not them; who if the ſtate did ſo beare it, would as well leave the one as the other to them. And that I may not ſlander them, I prove this from their choyſe, and from their uſe of their marriage eſtate. The firſt is apparent that they chooſe onely for beauty, though they be the daughters of men; or for riches, for portion or perſon, & never reſpect religion, nay if there be the other to be had, though their religion be ſuſpected, and it be either none or corrupted; they will not forbeare ſuch marriages, though they joyn themſelves to the daughters of a ſtrange God, at the beſt but the daughters of men, never ſeaſoned nor yet inclinable to the truth and true worſhip. In the law he that would not marry his deceaſed brothers wife, but another, manifeſted that he never intended to raiſe up ſeede to his brother: So in this. He or ſhe that matcheth not with the daughters of God, ſhew they never intend this.

Againe,

Againe, in the uſe of marriages; many men and women, though they deſire ſome children, not many; and thoſe they have, they may happily give them civill breeding and education, and bring them up in knowledge of humane things, arts and ſciences, and ſuch like, but no inſtruction of religion. That which S. *Auguſt.* complaines of to God as touching his father, may many juſtly complaine of their parents. *Non ſatageret idem pater, qualis creſcerem tibi, aut quam caſtus, dummodo eſſem diſertus.* So they have little care for piety and religion, to informe them and inſtruct them that way, but that they might as he ſaith, *ut diſcerem ſermonem facere, quam optimum & perſuadere dicendo.* To be either an eloquent Divine, or an abſolute Lawyer, or a fortunate Merchant, or ſuch like. *Confeſſ. 2. 3. 3.*

That ſeeing there are three ſpeciall ends of marriage; Procreation of children, and increaſe of the Church. Secondly, helps and comforts of this life. Thirdly, a remedy againſt incontinency, though all muſt be aimed at, yet principally this. The other a man may well have, and have a lawfull marriage, but without this it can be nothing ſo holy a marriage, ſeeing it wanteth the principall and the moſt holieſt end, which was the end of it even in mans innocency, when he was without ſinne. Therefore ought every one principally to aime at this, and indeed to have it; and therefore ought they to chuſe ſo, or give conſent that this may follow; not with thoſe who have a falſe religion, or no religon, becauſe it hardly will be that the Church ſhould be increaſed by them; for children will ever follow the worſe part, though it be the weaker: for a little ſtrength drawes downward, it muſt be a great ſtrength that muſt pull upward. Corruption is downeward and with the tyde: Religion is upward and againſt it. And having a fit match, children ought to be deſired of them, and to account it their honour. Pſal. 128. 3. Not for coſt or paines avoid it, or feare it; and having them to give all care and diligence for their education, to bring them up in the feare and inſtruction of the Lord, to inſtruct them in knowledge of God and his true worſhip, and to edifie them by example. For, *parentum exempla docere poſſunt, magis quam vox.* St. *Hierom.* That when they are gone, they may praiſe them, as *Auguſtine* did his mother, *Majore ſolicitudine me parturiebat ſpiritu, quam carne pepererat. Confeſſ. 5. 9.* Their care was more to bring them up religiouſly, then their paines was to bring them into the world: they loved their ſoules better then their bodies; and they deſired more that they might be Gods ſons and daughters, then theirs: by which they ſhall increaſe their glory, for they who beget many to righteouſneſſe, ſhall ſhine as the ſtarres for ever. Dan. 12. 3. And they who ſhall increaſe Gods Church here, he ſhall increaſe their glory, as they his worſhip. *Vſe 2.*

Then are not they bound who have the gift of continency not *Vſe 3.*

to marry, for though marriage be a remedy, yet is it not onely, nor principally, for both this is an end and more principall. They who can preſerve their chaſtity in virginity, may deſire it, but not abſolutely, but in reſpect of ſome troubles, and incumbrances, which for the moſt part accompany marriage, yet they may marry, for this end, which is the more excellent: I doe not ſay they are bound to marry for this end, becauſe marriage is of thoſe things which are indifferent, as *Bernard* ſpeakes of virginity; It is not commanded, but adviſed, and onely they who cannot containe, are commanded to marry; yet as there is more neceſſity in marrying for that end, ſo there is more religion in this end. In that a man principally reſpects himſelfe; in this God, the increaſe of the Church, and the inlarging of the kingdome of Chriſt, that which Saint *Auguſtine* ſpeaketh *de bono conjugali Cap.* 15. may be applyed here, *Juſtus quando cupit diſſolvi & eſſe cum Chriſto, tamen ſumit alimentum non cupiditate vivendi, ſed officio conſulendi, ut maneat, quod neceſſarium eſt propter alios. Sic miſteri ſæminis in re nuptiarum officioſum fuit ſanctis non libidinoſum. Quid enim ſit cibus ad ſalutem hominis, hoc eſt concubitus ad ſalutem humani generis.* And ſo ſpecially for the Church and increaſe of Gods Kingdome: for though he can make children of ſtones, yet hath he ordained this meanes: Therefore little reaſon and leſſe religion hath the Church of Rome to preferre virginity before holy marriage; for beſides that may be ſaid to them, it were better they would approve virginity by their deeds, then praiſe it by their words. And as *Hierom ad furiam*; why doth the tongue found out chaſtity, and the whole body ſhew forth uncleanneſſe? Or as *Epiphanius* of the *Origeniſts*: You refuſe marriage, but not luſt. It is not holineſſe but hypocriſie that is in honour amongſt you. Beſides this, virginity is never ſave onely in ſome reſpect better then marriage, but marriage is oftentimes abſolutely better then virginity, and by no reaſon more then this; becauſe this may increaſe the Church, and bring forth ſonnes and daughters to God, not that. Neither is it againſt this, that ſome object, that Chriſt ſaith, That after this life there is no marrying at all, and that, 1 Cor. 7. 38. *He that giveth her to marriage doth well, but he that giveth her not to marriage, doth better.* For the firſt, it is not againſt us, ſeeing we ſpeake of the ſtate of this life onely; after which, as there ſhall be no marriages, ſo no vowes of virginity. And as for S. *Paul*, *Better* with him, is as much, as fit, or more commodious. For if it were ſimply better, it were never lawfull to do otherwiſe, which he alloweth. Therefore he thus ſpake, not for the nature of the thing, but in reſpect of circumſtances, as you may ſee, verſe 26. 28. 32. 35. Finally, if virginity be the more holy, why have they made marriage a ſacrament rather then it? Sure, if it were more holy, it ſhould rather be a ſacrament, then marriage.

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Therefore keep your ſelves in your ſpirit.] The dehortation of the Prophet from this vice, and the better that they may doe it, and not tranſgreſſe, he perſwades them to labour for ſober mindes, and chaſte affections: from thence riſeth this ſinning againſt their wives, which would eaſily be avoided, if their minds were ſober and chaſte.

Doctrine. The way for a man to keep himſelfe from actuall and outward ſinne, and the practiſe of it, is to labour to keep his heart pure, and to take heed to that. On the contrary, if he neglect his heart, he ſhall be ſure to be corrupt in the outward man, and to fall into outward ſinnes againſt God and man. He may happily in ſome ſiniſter reſpect, and by ſome circumſtances of time, place, or perſon, for want of opportunity, ability, and meanes, refraine them; but thoſe things befalling him, he will eaſily fall into that. So much this exhortation ſheweth. So much alſo that ſheweth, Prov. 4. 23. 24. 25. ***Keep thine heart with all diligence: for thereout commeth life.*** Put away from thee a froward mouth, and put wicked lips farre from thee. Let thine eyes behold the right, and let thine eye lids direct the way before thee. Matth. 15. 19. Out of the heart proceed evill thoughts, adulteries, &c. and Jam. 1. 13. 14. 1 Pet. 2. 11. 12.

Reaſon 1. Becauſe the heart and ſpirit is the fountaine of actions, whence they all ſpring: the other parts are but the chanels, and it is a flowing fountaine, not a ſtanding water, which ever ſends out ſuch water as it hath: if then the fountaine be clean and ſweet, ſo will the chanels be; and *è contra.*

Reaſon 2. Becauſe it is the commander of the whole man, the whole life. Now ſuch as the Commander, ſuch is the Subject; ſuch as the Captaine, ſuch are the Souldiers. Much more here: for the conjunction is neerer, and when they are ſubject to it, as the weapon is to him that uſeth it, Rom. 6. 13. So that it commanding any thing, that they all doe more then the Centurions ſervants, Luke 7.

Queſt. Rom. 7. 25. Then the fleſh, and outward parts, follow not the minde and the heart.

Anſw. There is no oppoſition there betwixt the inward and outward, the heart and the body, but betwixt the part regenerate and the unregenerate: for by fleſh it is uſuall with the Apoſtle not to underſtand the body, but the unregenerate part, as in that place, Gal. 5. 17. not any oppoſition betwixt ſoule and body, but the fight of the unregenerate with the regenerate: and verſ. 24. not the crucifying of the body, but of the unregenerate part: For the heart and inward parts, as farre as they are unregenerate, are fleſh alſo, and underſtood under the outward by the Apoſtle.

Vſe 1. Then may a man certainly judge a man to have a corrupt heart, when hee hath a polluted outward man, life

and converſation. *Vide* Malach. 1. 8. Doctrine 1. Uſe 2.

Uſe 2. To reprove ſuch as judge men to have corrupt hearts for the care and uprightneſſe of their lives. *Vide ibid ex* Uſe 1.

Uſe 3. To teach men, who deſire any outward holineſſe, or to be free from externall corruption or pollution, to looke well to the heart, to keep ſinne, or to kill it within: for this is the beſt and the firſt to purge the heart, and the other will be ſo.

And let none tranſgreſſe.] The dehortation from the evill, and the outward practice of it. Of the particular hath been ſpoken in the former verſes: yet ſomwhat hence. It may be that ſome may think this ſpeech hangs that way, that it may ſeem to favour free-will, to call upon them to abſtaine from evill, which if it were not in their power, it were in vaine thus to ſpeake to them. I anſwer: this is no more then other precepts and exhortations in the word, which doe but teach us what we ought to do, not what we are able, which is but to make us aſſay, and when we finde not power, then to ſeeke it elſewhere. In the law of workes, God ſaith to us, Do what I command thee: In the law of faith wee ſay to God; What thou commandeſt us, inable us to doe. God therefore thus ſpeakes to man, to make him ſpeake againe to him, commanding that he may require and obtaine to doe, ſeeing, Phil. 2. 13. *It is God which worketh in you both the will and the deed, even of his good pleaſure. Bernard* in the audience of ſome, commending the grace of God, as that which he acknowledged in God did prevent him, and he found did make him to profit, and he hoped would perfect it in him, giving all to grace, and taking nothing to himſelfe. One replied, what then haſt thou done, or what reward can thou looke for, if God worke all? To whom he anſwered, What counſell then doeſt thou give me, or how wouldſt thou adviſe me? Give glory, ſaith he, to God, who hath prevented thee, excited thee, and begun this good in thee, and for that is to come, live worthily, that thou mayeſt approve thy ſelfe not unthankfull for thoſe thou haſt received, and fit to receive more. *Bernard* replies, You give good counſell, but that is, but if you could make me able to obey and doe it. For it is not ſo eaſie a thing to doe, as to know what ought to be done, for theſe are divers things to lead a blinde man, and to give ſtrength to the weary. * For whoſoever is a teacher, whatſoever he teacheth, cannot beſtow goodneſſe. Two things are needfull to me, to be taught, and to be helpt: thou being a man doeſt well inſtruct my ignorance, but the ſpirit helps our infirmities,

Lege operũ dicit Deus fac quod in eo, lege fides ſcitur Deo, da quod jubes. Aug. de ſpirit. & lit.

Bernard de gratia & lib. Arbit. initio.

* *Nec quivis doctor ſtatim & dator erit boni, quodcunque docuerit. Duo mihi ſunt neceſſaria, doceri & juvari. Tu quidem homo velle conſulis ignorantiæ, ſed (ſi verum ſentit Apoſtolus) ſpiritus adjuvat infirmitatem noſtram Rom. 8. Imo vero qui mihi per os tuum miniſtrat conſilium, ipſe mihi neceſſe eſt miniſtrat per ſpiritum tuum adjutorium quo valeam implere quod conſulis. Ecce enim ex ejus munere velle adjacet mihi, perficere autem non invenio, niſi qui dedit velle, det & perficere pro bona voluntate.*

ties, Rom. 8. yea, he that gave me counſell by thy mouth, muſt alſo ſend me helpe by his owne ſpirit, that I may be able to doe what thou adviſeſt: by his grace I am willing, but cannot performe, unleſſe he that wrought the will, doe alſo worke the deed of his good pleaſure. And when to this he replied, * Where then are our rewards? or where is our hope? He anſwereth with that, Tit. 3. 5. Not by the workes of righteouſneſſe which we had done, but according to his mercy he ſaved us, by the waſhing of the new birth, and the renewing of the holy Ghoſt. Hence I gather, and upon this inferre, that God that calls upon us by his word to do, muſt give us alſo power to do: then therefore he calleth, becauſe he would have us cry to him for helpe. And as S. *Auguſtine*: O man! acknowledge in every precept, what ſtrength thou ſhouldeſt have; in every reproofe, what ſtrength by thy own fault thou wanteſt; in every prayer, whence thou mayeſt have what thou wanteſt.

* *Vbi ergo ſunt merita noſtra? aut ubi eſt ſpes noſtra?*

* *O homo in præceptione cognoſce quid debeas habere, in correptione tua te vitio non habere: in oratione unde accipias quid vis habere.* De corrept. & gratia, c. 3.

The hands muſt be purged as well as the heart: the outward man as the inward.

Doctrine.

VERS. XVI.

If thou hateſt her, put her away, ſaith the Lord God of Iſrael, yet he covereth the injury under his garment, ſaith the Lord of hoſtes: therefore keep your ſelves in your ſpirit, and tranſgreſſe not.

I hate putting away, ſaith the Lord God of Iſrael.] In this verſe the Prophet proceeded to the third maine ſinne here reproved in this people, Divorces; not ſimply condemning divorce, as if in no caſe it were lawfull, but for every vaine cauſe, and light diſlike, when they hated or diſliked them, for that to put them away, is that he reproves. In the verſe we obſerve two things: Firſt, the reproofe of this ſinne: ſecondly, an admonition generall, including the particular. In the firſt, which is the ſinne, we obſerve the amplifications of it, which is firſt from Gods hatred: Secondly, from an effect of thoſe husbands, who uſed and practiſed divorces, that they made the law of God a covert, to cover with it that violent injury and indignity they did to their wives, as men cover the body, and defaults of it with their garment.

If thou hateſt her, put her away.] Some thinke this dependeth upon the former, as an objection made by this people in their own defence,

defence, againſt the former accuſation, as unjuſtly caſt upon them, becauſe they had not committed Polygamy, ſeeing they had put away their firſt wives, and that according to the Law, Deut. 24. The Prophet anſwereth, the Lord hates putting away, and will not indure that they ſhould make his Law a cover for their iniquity. Some, as S. *Hierom*, underſtand them as words of the Prieſt and people in their owne defence, pretending the law of God for that they did; but moſt take them as Gods words, ſhewing his diſlike of their dealing. And if the words be read thus, as our vulgar tranſlation hath them: then they think them ſpoken by an Irony, which they manifeſt, as they ſuppoſe by the words following, by which they take a judgement to be threatned. And they thinke it is manifeſt by the like, Eccleſ. 11.9. but ſeeing the words in the originall will not beare the reading, neither the ſecond ſentence will carry the ſenſe they would have of them. They muſt be thus read: ***For I hate putting away***; or, *putting away is an hatred unto me.*] It is a thing that I am ſo far from approving and liking, that I utterly hate and abhor, whatſoever *Moſes* for the hardneſſe of your hearts did grant unto you, and ſo remitted the judiciall law, that it proceeded not againſt you to death, as adulterers, when you had put them away for ſlight cauſes, and married others; yet that hath not excuſed it before me, but that it is ſtill a ſin, and odious unto me. It is that which my ſoule abhorreth.

Saith the Lord God of Iſrael.] This he addeth for confirmation of the former. That the Lord God of Iſrael doth affirme and teſtifie this; who hath before profeſſed himſelfe Author of the conjunction betwixt them, and witneſſe of that covenant: And doth profeſſe himſelfe protector of the whole Nation of the Iſraelites; and therefore with what indignation muſt he needs behold their dealing with their wives? and how can he ſuffer that indignity, they are offered to be put away, and others taken in their places, ſpecially when they are ſtrangers and infidells?

Yet he covereth the injury under his garment] The ſecond amplification, becauſe they pretended law for that they did, covering it by that, as the body with a garment, which maketh him to abhorre it the more, to pretend his law for them when it is cleane againſt them, and all that was, was but a permiſſion by *Moſes* in his care and compaſſion of the women who were abuſed by them.

To the former ſentence ſome adde, [***for***] being a particle which hath the force not of a cauſe, but oftentimes of an affirmation; and to this, [***becauſe***] ſhewing that therefore he hated it the more, becauſe they thus covered it.

Saith the Lord of hoſtes.]He that is able and can command all the hoſtes of heaven and earth, to revenge the injuries and indignities done

done to his people and daughters.

Therefore keepe your ſelves in your ſpirits.] The admonition ſuch as we have had before: that is, ſeeing you know what the Lord hates, and what he loves and likes, look well to your ſelves, and your owne hearts, take heed of tranſgreſſing and dealing perfidiouſly with your wives.

Divorce, that is, for a man to put away his wife for any cauſe ſave onely for the cauſe of adultery, and for adultery, is utterly unlawfull and forbidden of God; a thing that doth diſlike and diſpleaſe him: ſo the Prophet affirmeth here. This our Saviour the oracle of his father more faithfull in the houſe then *Moſes*, doth ſhew and teach, Mat. 5.32. Mat. 19.9. It hath his force, *I ſay unto you*, that is, many aſſigne other cauſes, but I this one, onely adultery. To this we may adde that the Apoſtle allowes not a man to put away his wife for infidelity, 1 Cor. 7.12.13. onely if the infidell will depart and make a deſertion, he ſets then the beleever at liberty, but elſe he allowes him not to put her away. And if not for Idolatry, then not for other cauſes of farre leſſe weight. *Doctrine.*

Becauſe as Chriſt himſelfe giveth the reaſon, the bond betwixt them is greater, then that which is betwixt parents and children. Mar. 19.5. for it was before that, for *Adam* and *Eue* were man and wife before they were parents; and they were man and wife, that they might be parents. And againe, the bond is greater, becauſe the good is more publique, for this, for the propagation of mankinde, that onely for the good of the parents. Now then if the bond be greater, and that is not to be broken for any cauſe, then not this. If that, rather then this, then not this for ſmall and frivolous cauſes; but onely for that which he who bound the knot, hath allowed the diſſolution of it. *Reaſon 1.*

Becauſe this were for man to take upon him to ſever that which God hath joyned, when it is done not for ſuch a cauſe as he hath allowed it to be for: for when it is for ſuch a cauſe, then is it God and not man that hath diſſolved it. *Reaſon 2.*

To reprove all thoſe who allow and contend for many other cauſes that divorces may be made, beſides adultery; which opinion of theirs they would eſtabliſh firſt from the law. Deut. 24.1. When a man taketh a wife and marrieth her, if ſo be ſhe finde no favour in his eyes, becauſe he hath ſpyed ſome filthineſſe in her, then let him write her a bill of divorcement, and put it in her hand, and ſend her out of his houſe. To which I anſwer, and oppoſe, Math. 19. ſo that if it were lawfull then, yet not now: neither doe I herein make Chriſt contrary to the decrees of God by *Moſes*: but we muſt underſtand that that law in Deuteronomy was a civill and judiciall law: And Chriſt he meddles not with civill or judiciall courſes, but morrall things. For they who governe common *Vſe 1.*

common wealths, propound this end unto themſelves, that if two evills, or two inconveniences happen and meete, they admit the leſſe, leſt they fall into the greater. As in ſome Cities they have admitted ſtewes and harlots, to avoide, as they ſay, greater evills, which the law of God will not ſuffer in his common wealth. And ſo to this purpoſe of marriage, when unhappy, unfit, and unequall marriages are made, the one of theſe two inconveniences ſeemed to be neceſſarily; that they who hated their wives, would either perpetually afflict and vex them, and at length kill them, or they muſt have liberty to put them away. This latter was thought more tolerable, therefore it was allowed in that common wealth, but ſo allowed as if God by it would make them keepe their wives, and uſe them better. For firſt, God would have him make a bill of divorce, by that to affect ſo hard & cruell a husband, & to drive him to conſider what an unfit & unworthy a thing it was for him to put away one he had enjoyed ſo long; for we uſe to weigh more thoſe things we write, then thoſe we ſpeake. Secondly, that if he put her away, he was not allowed atall to take her againe, and therefore to make him not to doe it, but adviſedly, when happily upon ſecond thoughts hewould not doe it. Thirdly, if he gave her a bill of divorce, it muſt expreſſe the cauſe why he did it, clearing her that it was not for adultery, and accuſing himſelfe that it was for ſome other ſlight cauſe, which he ought and would, if there had been any love in him at all, have covered. All which ſheweth, that God did it for their infirmities, and would have reſtrained them from it by this meanes; and that he granted unto them was onely judiciall, that is ſo much as might free them from the hand of the Magiſtrate, that they were not puniſhable by him, but not that which made it no ſinne againſt the law morrall; and before him, they were onely freed in *foro civili, non conſcientiæ*. It is like to our law of uſury which frees men from puniſhment of the law if they take not above ſuch a ſumme, but frees them not from ſin before God, providing for the good of the borrower, both that they might borrow, and when they did, not be too much oppreſſed; but ſo, he that lends is an uſurer, and ſo a thiefe before God: So in this. For the Lord as a wiſe law-giver, in his judiciall lawes, permitted in a civill reſpect ſome things evill in themſelves, for the avoiding of a greater miſchiefe; not to allow or juſtifie the ſame from the guilt of ſinne, as before him in the court of conſcience, but to exempt the ſame from civil puniſhment in the external court before the Magiſtrate: ſuch is this we ſpeake of. Hence it is that we read not in the Scripture of any man of note for piety and holineſſe which ever uſed this, or ever gave any wife a bill of divorce. For whereas *Abraham* put away *Hagar* and *Iſmael*, it is not againſt this, for as he did it by the counſell of the wife, ſo by the commandement of God, Gen. 21.12. And none that were godly

The permiſſion argues no ſimple lawfulneſſe.

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uſing, or practiſing it once, though they were ſubject to the ſame inconveniences that others were, and ſo ſhewes that they held it not ſimply, and in conſcience lawfull.

Againe, they ſay that 1 Cor. 7. the Apoſtle allowes divorce for another cauſe. It is anſwered, that the Apoſtle ſpeaketh not of a divorce, but of a diſertion, not of putting away the wife for any fault of hers, but when ſhe forſakes the husband, for the faith and piety that is in him, and ſo *è contra*, for the Apoſtle onely ſaith, if the unbeleeving depart, let him depart. But allowes not the beleever in any ſort to put away the unbeleever, nay, commands him to live with her, if ſhe will abide with him. And ſo onely enjoyneth him to ſuffer a diſertion, not to make a divorce. And ſo this eſtabliſheth no other cauſe.

Againe, they ſay, if for adultery, then much more for crimes greater then it, and ſo there are more cauſes of divorce. This will be anſwered out of the former: for if the Apoſtle allow not for infidelity, then not for greater; for that is ſure farre greater; and if their reaſon were good, then would this follow: infidelity is a greater ſinne then adultery, therefore ought a man to be put to death for that, becauſes for this he owes to dye by Gods law. Againe, adultery doth not make the divorce, becauſe of the greatneſſe of the ſin, but becauſe of the oppoſition of it to marriage, it is far more contrary to it. The reaſon is, becauſe in marriage man and wife ought to be one fleſh. Now adultery is that which doth divide them, and make not one, but two. And ſo doth neither infidelity, blaſphemy, idolatry, neither any ſuch ſin. For theſe and the like ſins are more repugnant to God, and ſeparate men from him more then adultery, but it is more oppoſite to Matrimony; which is manifeſt, becauſe amongſt infidells, idolaters and blaſphemers, marriage is good and lawfull, though not holy.

Other things they object, as coldneſſe and inability of ſome incurable diſeaſe, if the one goe about to kill or poyſon the other, if the civill lawes allow it. But they are anſwered, that ſome of theſe may hinder a marriage it be not, not breake it when it is. In others the Magiſtrate is to be looked to for helpe. The lawes of Magiſtrates cauſing divorce for other things, if they be capitall they ought put them to death, and ſo end the controverſie. If criminall, of leſſe force, their law is againſt the law of God, and not tolerable.

To reprove and condemne all thoſe, who practiſe contrary, who though the law allow not other divorces, but for adultery, yet they upon diſlike they take at their wives, or liking of others, make nothing to ſend them home to their friends, and live ſeparated from them, and onely for their luſts ſake, beare more indignity and diſcontent from a harlot in a yeare, then they had from their

Vſe 2.

their lawfull wives in many yeares before, hearkening to ſuch bad counſellors, as *Memucan* was to the King *Ahaſhuerosh*, Eſter 16.19. perſwading him to put away *Vaſhti* for one diſobedience, and for ſome miſcarriage to ſend her away, and take another in her place; forgetting as S. *Auguſt.* ſpeaketh to *Pollitius*, that they are Chriſtians, and therefore that they ought to be prone and inclinable to mercy and indulgence, and not be ſo hard and cruell, not remembring the example of Chriſt who pardoned the adultreſſe. Joh.8. ſhewing how full of love and compaſſion husbands ſhould be towards their penitent wives, if in adultery, much more in leſſe things, and offences: but theſe are like thoſe who *Auguſt.* ſpeakes of, who becauſe of their bitterneſſe to their wives, that they might doe it with leſſe reproofe, have razed out that Chapter, or that ſtory at leaſt out of it, ſo they could be content to raze this out; but heaven and earth ſhall paſſe when this ſhall ſtand; and they who feare not to offend againſt it, ſhall feele the weight of Gods anger hereafter; for his anger and hatred will be puniſhment and judgement.

Vſe 3. Not as the Diſciples inferred upon it. Mat. 19.10. ***If the matter be ſo between man and wife, it is not good to marry.*** For they are well and with good reaſon, checked by him, ſeeing verſe 11. 12. as he ſaid unto them, ***All men cannot receive this thing, ſave they to whom it is given, for there are ſome chaſte who were ſo born of their mothers belly: and there be ſome chaſte which be made chaſte by men: and there be ſome chaſte which have made themſelves chaſte for the kingdome of heaven. He that is able to receive this, let him receive it.*** For to ſome who cannot abſtaine, marriage is as neceſſary as meat, drinke, and ſleepe, as *Luther* ſaid ſometimes; foolliſhly cavelled at by our Papiſts. That is then not the uſe of it, but this; for men to be wary how they chuſe, and women how they are perſwaded, or give conſent, ſeeing it is a knot not to be broken againe for any diſlike, or diſcontents whatſoever, ſave onely in the matter of adultery. If it were a matter as common bargaines be, that a man might loſe his earneſt, if it were with ſome hazard of his honeſty and good report: Or if they were taken, as ſome men take prentices, upon likIng; or buy horſes to loſe ſo much, if they diſlike and return them; or if *Solons* law were in force, that he who did put away his wife ſhould give her dower and portion with her againe, it were the leſſe to be thought of; but when it is ſo diſſoluble, not to be looſed or broken, but perpetuall, it requires a great care, when it is ſtronger and firmer then the bond betwixt parents and children: Therefore ſhould the man take heed how he chuſeth, for beauty, for profit, and great portion; and not for wiſedome, and vertue, though the other things be not in the like proportion. What is more profitable then the Bee, ſaith Saint *Chryſoſt. in Pſal.* 50. yet hath it a ſting? What fairer then a Peacocke?

cocke, but the comelineſſe onely is in the feathers, not the fruit. So many with their great portions, and great beauty, have often their ſtings, and are not fit helpes; that a man had better buy a wife, then be bought to her, ſpecially when there is no parting. And better to have had the contemptible Ant, as he ſpeaketh, which is the miſtriſſe of wiſedome, the meaner and the more huſwifely, who may ſoone be worth her portion in good comfort and contentment; ſo the woman how ſhe is wonne, or perſwaded for the perſon or riches, or kindred of a man, becauſe he is able to cloath her in fine apparell, to decke her with gold and pearle, and many ſuch things, having no wiſedome to governe or inſtruct her, or to bring up his children in the inſtruction of the Lord, no love but luſt, for ſeeing the knot is perpetuall, and no choyce allowed againe, ſhe may buy all that deare enough. Therefore it is good to be adviſed in their choyce, leſt repentance ſhould come too late, and be bought too deare, and yet make no amends, for they cannot be free. If the law of polygamy were in force, that a man might have two wives, the one hated, the other beloved, or this of divorce, he might put her away at his pleaſure upon diſlike, and ſo *è contra*, the matter were ſmall, and men might be as careleſſe of this as of the other things; but when as he hath made one for one, and made the bond ſo inviolable, that there is no parting till one be the others Executor: ſeeing things are thus, it is not good not to marry, but to be carefull how he or ſhe marrieth. *Chryſoſtome* perſwading men to be carefull of their ſoules, reaſoneth thus: *Omnia nobis duplicia Deus dedit, duos oculos, duas aures, duas manus duos pedes, ſi igitur horum alterum ladatur per alterum neceſſitatem conſolamur: animam verò unam dedit nobis, ſi hanc perdiderimus, quanam vivemus. Vide Chryſoſt ho. 12. ad pop. Ant.* So God hath allowed us two friends, or two ſervants, or two houſes, or two coates, one may ſupply the want of the other; but one wife, and her for life, and the tearme of a mans dayes: how ought he to uſe her well and chuſe her carefully? and ſo of a woman.

I hate putting away] Thus he firſt condemnes this ſinne, becauſe it is againſt his will and minde, that he diſlikes and hates it, and by this diſſwades from it; not that we muſt conceive there is any ſuch paſſion in God, or affection, but theſe things are as *Auguſt.* ſpeaketh of anger: ſo of this. * It is not any perturbation of his minde, but the judgement by which he inflict puniſhment upon ſin. And ſo in the whole he diſſwades from this, becauſe elſe Gods judgements and puniſhments will come upon them, howſoever they eſcape mens. Now this is not proper to this, but common to others, whence we have a generall doctrine.

Non eſt perturbatio animi ejus ſed judicium, quo irrogatur pœna peccato. Aug.

Doctrine.

Men ought to avoyde and eſchew unjuſt divorces, and every other ſinne for feare of the judgements of God and his hatred

and puniſhments, which thing is manifeſt in the law, when as every prohibition is not without a threat and a judgement. Hence that Deuter. 28. 15. And in the particulars through the whole law whereſoever God forbids any ſinne, uſually there is a judgement joyned with it. The ſpirit ſpeaketh not ſo in vaine, but that he would have men to avoyd them for thoſe. The point is proved. Gen. 17.14. Exod. 22.22.23.24. Iſay 1.20. Rom. 6.23. *Solomon* often threatneth adulterers with ſhame and poverty and diſeaſe, to reſtraine them from it. And S. *Paul* with the judgements to come in the life to come. Hebr. 13.

Reaſon 1. Becauſe of their corruptions, who as they love not righteouſneſſe, nor deſire or hunger after it for righteouſneſſe ſake, and in conſcience, which makes God give them promiſes and propound rewards unto them to make them obey. So they hate not ſinne, neither flye it, becauſe it is ſin, but as children do Bees, not becauſe they are Bees, but becauſe they have a ſting; ſo they ſin becauſe it is hurtfull, therefore hath the Lord propounded theſe; not as deſirous of their puniſhment, but to have them not to offend, as Princes adde penalties to their lawes.

Reaſon 2. Becauſe as the malice of Sathan hath feared men, from doing well, for feare of harmes, loſſes and diſgraces, which they ſhall finde in the world and others before them, which hath made God ballance them with his promiſes; So his comming tells them that unrighteouſneſſe hath many pleaſures, profits, preferments, and ſhewes, then many that have riſen that way and by ſuch meanes; therefore God ſhewes them then the ſower of it, that for all ſuch things all muſt come to his judgements.

Reaſon 3. Becauſe by them they may ſubdue and tame their fleſh and the corruption of it, and make ſubject to the ſpirit, which alwaies of it ſelfe rebelleth againſt the ſpirit, and often ruleth over it to lead it to ſinne and diſobedience.

Vſe 1. If feare of judgements be a meanes to reſtraine men from ſin, it tells us that many men are voide even of this ſervile feare, *Vide* Mal. 1.6. firſt effect of ſervile feare. Uſe 1.

Vſe 2. To teach every man who would keepe himſelfe from it, to endeavour and labour for this feare.

Saith the Lord God of Iſrael.] This for confirmation, not the Prophet, but the Lord the maſter, and not the Miniſter ſpeakes this which is thus ſet out to ſhew the care he had of that people, that he had taken the protection and defence of them. Now this people being a type of the Church, as well as the Church, it may teach us this.

Doctrine. God is the protectour and defender of his Church and children, hee that doth keepe, preſerve, and defend it. *Vide* Revelation 2. 1. *Chriſt walketh in the middeſt of the golden Candleſticke.*

Yet

Yet he covereth the injury under his garment.] The ampli ying of their ſin, that they pretended the law of God as a cover of it, that it might be no ſinne unto them.

It is a thing which makes their ſinnes the greater, who pretend the law for a cover of their ſinne and iniquities, of cruelty or oppreſſion, unfaithfulneſſe, or whatſoever other corruption; ſuch was theſe mens dealing, ſuch was that of *Iezabell*, 1 Kings 21.13. & of them, Joh.19.7. the Jewes anſwered him, ***we have a law, and by our law he ought to dye,*** becauſe he made himſelfe the ſonne of God. And James 2.8.9. *Doctrine.*

Becauſe the law was given either for a light and lanthorne to keepe men they ſhould not ſinne or tranſgreſſe, or after a gloſſe to let them ſee their ſinnes, James 1. Or as a Cocke to *Peter*. Now to pervert it to the contrary, is to abuſe the law, and ſo to adde to their former ſin this ſecond, and to increaſe both. To make that which is good, cauſe of ſinne. *Reaſon 1.*

Becauſe this argues that the ſinne is not in infirmity, but obſtinacy, when men any wayes defend and excuſe it, more when they excuſe it by that which doth accuſe it, and buſie their heads to wreſt it to bolſter out their ſinne, when they do as *Hierom*, *Oceano*, of ſome, who ***non voluntatem legi, ſed legem jungunt voluntati:*** frame the law to their wills, and not their wills and wayes to the law. *Reaſon 2.*

To condemne and convince of greater ſinne all ſuch ſinners as doe not ſimply ſinne, but would ſinne with warrant from that which is the onely oppoſite to all ſinne whatſoever, and make this as ſome men doe Chriſts ſufferings, the pack-horſe of all their ſinne: ſo this the patron and defence: firſt, here are condemned all heretiques, who doe not onely erre, but defend it with colour of the Scripture: for never any heretique hath beene, who did not pretend the Word for their hereſies. The Scriptures they oftentimes contemne, becauſe they finde them little to favour them: yet uſe they them as Merchants doe their Counters, ſometime they ſtand with them for hundreds and thouſands, and ſometime for cyphers; when the letter helpes, they urge with full mouth; but when the ſpirit hurts and croſſeth them, they appeale to others, and either Fathers or Councels, or the Pope muſt impoſe a ſenſe upon them, not draw it out of them, and ſo have no error, but either by the letter or the inforced ſenſe they will maintain: as by theſe words, ***he that takes not up his croſſe and followeth me:*** certain Monkes made them croſſes of wood, and carried upon their ſhoulders. *Caſſianus Coll.* 8. *Cap.* 3. By thoſe words, *Here are two ſwords*, the Popes temporall and ſpirituall juriſdiction *Uſe 1*

Make them as *Aug.* of the Donat. *Accipientes ergo perverſo corde Scripturas non eas faciunt obeſſe nobis ſed ſibi.* Conr. lit. par. l. 2. c. 1. *Non periclitor docere ipſas quoque ſcript. ſic eſſe ex Dei voluntate diſpoſitas, ut hæreticis materiam ſubminiſtrat cum legam oportere hæreſes eſſe quæ ſine Scripturis eſſe non poſſunt.* Tertull. præſcript. adverſ. hæret.

riſdiction. By thoſe, *The Lord made two great lights, the Sunne the greater:* therefore the Pope is greater then the Emperour. By thoſe, *They that walke in the fleſh cannot pleaſe God. Innocent* condemned marriages, and ſtabliſhed ſingle life, and many ſuch things. Like unto theſe are many other, who ſearch the Scripture, for no other purpoſes, but to ſee if they can finde any thing in it, which will defend them in their ſinne. Therefore we ſhall finde a voluptuous man, who hath no knowledge in the Scripture, for to further his ſalvation, hath that to uphold uncleanneſſe, Acts 15. 29. words without ſenſe. The wanton for her painting, *That oyle makes a cheerfull countenance.* The drunkard, that *Wine was given to make the heart cheerfull.* The covetous, that *he who provides not for his owne, is worſe then an Infidell.* The Uſurer hath his diſtinctions of biting and multiplying uſurie, of lending to the poore and ſtranger, and to rich and brother, of putting money into the banke, and ſuch like.

Affectum locutum eſt & non intellectum. Bernar. ſup. Cirat. ſer. 87. A.

Vſe 2.

To teach every man to take heed how he goes about to cover any ſinne he hath committed, by the word of God: for as he cannot doe it without injuring of the Word, which is moſt pure and holy, ſo that injury will by the Word redound to God himſelfe, who hath given and written that Word: for if it favour any ſin, he muſt needs doe the ſame, when He and his Word are one. Now it would be monſtrous impietie, that any one ſhould make God the patron of his ſinne. As if a man ſhould make the Prince the cauſe of his treaſon, it were without excuſe and hope of pardon. But this is done when the Word is made a covert, and ſo a mans ſinne is increaſed, as *Adams* was, who accuſed both *Eve* and God; *The woman thou gaveſt me,* the word thou gaveſt me. But to avoid this, we muſt endevour to read the word without prejudice, or being fore-poſſeſſed with opinion. Many men make the Scriptures favour their errors, becauſe they read them with reſolute mindes to hold that they have, and ſo ſeeke but to confirme themſelves out of that they read, and apply it to their errors, and not their mindes to it; and ſometimes ſticke upon the letter, and ſometime make it ſpeake that it never thought; knowing not that it is like to a fertile field, which bringeth forth many things which noriſh the life of man, without any ſeething or roaſting by the heat of the fire. Some things that are hurtfull unleſſe they be boyled. Some things unboyled offend not, and yet having felt the heat of the fire, are more wholeſome. Some, that are in their kindes profitable for beaſts, though not for men: So the Scripture hath ſome things literally underſtood, which profit and help; as, *Heare O Iſrael, &c.* Others, unleſſe they be mitigated by the heat of the ſpirituall fire, and be ſpiritually underſtood, hurt more then profit, as that, *Sell thy coat, and buy a ſword; If he ſtrike thee on the right cheeke, turne to him the left; Take up his croſſe,*

croſſe, and follow me, and ſuch like. Therefore at all times it is not good to take the words, but labour for the ſence, ſpecially not in thoſe places where they ſeeme to favour any thing condemned in plaine words in another: for there, ſaith *Auguſtine*, is certainly a figure.

VERS. XVII.

Yee have wearied the Lord with your words: yet ye ſay, Wherein have we wearied him? When yee ſay, Every one that doth evill is good in the ſight of the Lord, and he delighteth in them. Or where is the God of judgement?

YE *have wearied the Lord with your words.*] The Prophet proceedeth now unto the laſt ſin reproved in this Chapter, which was in this people; the former was touching men, this is concerning God: the former diſhoneſty and unfaithfulneſſe towards men, this impietie againſt God. Before he accuſed them, as ſome ſpeake, of felony, now of treaſon: before for their deeds, now for their words and ſpeeches, contumeliouſly uttered againſt God; denying the providence of God both over the good and bad, not providing for the one, and not puniſhing the other. It is thought that the Jewes being now returned out of Babylon from their captivity, and ſaw both the Babylonians, and divers other Nations and people, to abound with wealth, eaſe and glory, though they ſerved their Idols, and themſelves the onely worſhippers of the true God, to be in want and poverty, they thought and ſpake, that God he regarded not them that worſhipped him, but the wicked were good in his ſight, and he delighted in them. Or at leaſt if it be not ſo, where is God that judgeth uprightly?

Yee have wearied the Lord with your words.] Some thinke the wearineſſe here ſpoken of, is a fainting which commeth from too much ſtriving and labouring, whence commeth a remitting of the care and indevour which he tooke before time. And ſo the meaning they would have to be; You ſay the Lord, who is mercifull, and aboundeth with mercy, and hath been ever conſtant in it, and prone to it; he is now wearyed in deſcending and providing for, and in doing good unto thoſe that ſerve him. And ſo it ſhould not be a wearineſſe impoſed upon him, but one that is imputed unto him. And ſo onely in opinion it ſhould be ſo, and not in truth; but how this will agree with the Prophets anſwer to their demand, I cannot ſee, neither can it poſſibly: for then he would have ſaid, In that ye ſay, the Lord hath no care, or hath caſt

of the reſpect of his; but he ſpeaketh otherwiſe. The meaning is, then you have grieved and vexed the Lord with your ſpeeches and reproaches and blaſphemies againſt him. It is ſpoken after the manner of men; becauſe they are ſo, with the ſpeeches of others, like that, Iſaiah. 43.24. *Thou haſt wearied me with thine iniquities.*

Yet ye ſay wherein &c.] Their anſwer for themſelves putting him to his proofe, and to make good that he had ſpoken, and ſhew wherein elſe would they not confeſſe their faults.

When ye ſay.] Though not in his hearing who was able and would reproove them; but amongſt the ignorant people in companies, where they came, ſtill inculcating and repeating ſuch things, and ſo to make them caſt off all feare of God, and care of honeſty and piety.

He that doth evill.] Not the good nor the righteous is reſpected of God, but the wicked; for they flouriſh and proſper, and he is good in his ſight, that is approved of God.

From men they proceed to approach to God and to impeach, and diſgrace him, and caſt reproaches upon him: and being unfaithfull, injurious, and unjuſt to men, they are irreligious towards God.

Doctrine. They who are unfaithfull and unjuſt towards men, will be irreligious towards God: ſuch as have no care of honeſty, will have no care of piety, not of charity, not of religion, and *è contra.* So much this inſinuates: and that 1 John 4.20. *If any man ſay I love God and hate his brother, he is a lyer; for how can he that loveth not his brother, whom he hath ſeen, love God whom he hath not ſeen?* And James 1.27. *Pure religion, and undefiled before God, even the father, is this, to viſite the fatherleſſe, and widowes in their adverſity, and to keepe himſelfe unſpotted of the world.* Tit. 2. 12. Matth. 25. 42. Not that men ſhall not be condemned for irreligion, but that this is manifeſt to others, and ſhewes that there can be no religion.

Reaſon 1. Becauſe men they ſee, and converſe withall daily, and ſo not with God. Now if they have no care of the preſent, what is expected towards the abſent; not of viſible, none of the inviſible: As 1 John 4.20.

Reaſon 2. Becauſe care of religion proceedeth from the love of God, which makes Chriſt, Math. 22. 27. include the whole firſt table, which is concerning God and religion, under the title of love. Now there can be no love of God, but where there is love to man: for that 1 John 4. 20. Men love not the perſon, if not the picture: love to man is naturall, to God ſpirituall; that as naturall men, this as ſpirituall and regenerate. If any be unnaturall, is it not like he will and muſt needs be irreligious?

Uſe 1. To teach us not to wonder, as many men doe, that there is ſo much impiety and prophaneneſſe in our age, ſo little or no care of

of the Lords day, little or no love of the word, zeale for Gods glory, care of his worſhip, hatred of idolatry, and ſuch like, but *è contra*, much and great prophaning of the Lords day, &c. Wee are in the age wherein charity is growne cold, and iniquity hath gotten the upper hand. It is true which *Auguſt* ſaith, *Enchi* 1. *ad Laur.* 117. *Regnat carnalis cupiditas ubi non eſt Dei charitas* And it will be as true if *ubi*, be placed before *regnat*, for there can be never any true and conſtant love to religion, where there is not true love to God; that cannot be, unleſſe men be ſanctified and regenerated. Now ſanctification, is as ſome ſay of hearts eaſe, that growes not in every mans garden, leſſe is it in every mans houſe; ſo not ſanctification, it is in few mens hearts, and manifeſt not to be there where there is injuſtice & diſhoneſty, no love of God: & would we marvaile to ſee men performe no duties to thoſe they are knowne not to love? Love and affection being the ground of all duty, if not, why this? Nay rather ſeeing the wickednesſe, injuſtice and oppreſſion of the time is ſuch, we ſhould rather wonder there is any religion at all, then that there is no more, that there is any love to the truth, &c. then ſo little.

To teach us what to judge of many men who ſeeme religious, who will ſit at *Gamaliels* feet, have Chriſt to teach in their ſtreets and Churches, he ſhall eat at their tables and houſes, and yet they are workers of iniquity, live in ſome one groſſe ſinne or another, of injuſtice and oppreſſion, deceit or unfaithfulneſſe, and uncleanneſſe; yea, after they have beene convinced by the word, remaine ſtill in them; know them to be but hypocrites, they may talke of religion, but they have no truth of it, they may have the ſhew of goodlineſſe, but not the power of it: They honor the word & Miniſters onely, as *Saul* would have *Samuel* to accompany him, for his owne honor before the people, or ſome other ſiniſter reſpect. It is not a ſure conſequent a man is carefull of the duties of the ſecond table, and therefore religious, becauſe hitherto by nature he hath beene ſo; & there are ſome civil hypocrites as well as religious hypocrites; but the cõtrary cõſequent is good: And oftentimes the iſſue of things proves not to be good; for though they hold out a while in ſuch profeſſion, yet at length they fall away, either when ſome trouble comes for it, that they may enjoy their lives and liberties, and ſo their ſinnes. And ſo as *Iuſt. Martyr Apol. Ret. Chriſtian*, made his reaſon, that they were not as they were accuſed voluptuous, intemperate, and ſuch like, becauſe they ſo willingly embraced death for their profeſſions ſake; for then they would have renounced that, and deceived Princes to have enjoyed theſe: So on the contray. Or elſe they after twice or thrice ſtanding, are deprived of all that, as *Sampſon* was of his ſtrength by *Dalilah*. *Vſe 2.*

To teach every man that would either preſerve himſelfe from irreligion, or approve that to others, that he ſeemeth to have, to keepe *Vſe 3.*

keepe himſelfe from, or to put from him all injuſtice, diſhoneſty, & unfaithfulneſſe towards men: For elſe this will abandon religion out of his heart, and devour up all true profeſſion, as *Pharaohs* leane kine devoured his fat; & this wil make men judge, as wel they may, and with warrant, that there is no truth of religion in all that ſhew. I deny not but a man may have the truth of religion, and ſhould have wrong done him if he be otherwiſe judged of, and yet lye in ſome ſinne againſt the ſecond table; either becauſe he knew it not, or the ſtrength of the temptation hath blinded him, or the blow he had by it, hath for a while ſtammered him, as did *David*. But if they be once convinced of it and wakened as *David*; If *Nathan* have reproved them plainely, yet not ſo particular, yet ſo as they knew they were the men, if they hold on in that ſinne, it will ſoon make them irreligious; for it will make them out of love with the word and Miniſtery; and then he that judgeth ſhall have his ſentence ſealed up by God: And Chriſt ſhall make it good with that Luke 13.27. *I tell you I know ye not, whence ye are, depart from me all ye workers of iniquity.*

Ye have wearied the Lord with your words.] Their words were againſt God, they ſpake wickedly, and blaſphemy againſt him.

Doctrine. To blaſpheme God, to ſpeake impiouſly of him, of his providence, power, government, and ſuch like, is a fearefull ſinne, James 2.7.

Vſe 1. If this be ſuch a ſinne, and God have an action againſt this people for it, how juſtly may he? nay, hath he taken a controverſie againſt us and our City, when our words are ſtill againſt him; for how is every place defiled with blaſphemies and oathes, the ſtreets and houſes, tavernes, and mens private families, ſhops, and offices, who is free from it, neither maſter, nor ſervant, husband, nor wife, parents, nor children, old nor young, buyer, nor ſeller, magiſtrate, nor ſubject? If the law for blaſphemers were in force, that they ſhould be ſtoned, what a cry would be in our City? more then when the firſt borne was ſlaine in Egypt, for old and young ſhould be taken away; but if onely the guiltleſſe muſt caſt ſtones at them, ſcarce one of twenty would be found to accuſe or execute others. This ſinne begunne in a ſwaggerer, a ſtabber, and if it had continued there, it had beene well; but to ceaſe upon a civill City, and civill people, that there ſhould be as many oathes ſworne within a ſmall compaſſe in it, as in a great band of ſuch deſperate ruffians, it is moſt fearefull; and if God devour them with the ſword for ſuch blaſphemies, why not us with the plague? I ſay nothing of other blaſphemies, of accuſing the providence, power, and government of God.

Vſe 2. To teach us to reſiſt and reforme this vice, every man in himſelfe, and in his, and labour to feare the great and fearefull name of God, and uſe it with reverence, and ſpeak of him, and his providence

dence and workes with all humility, and honour. Give him as much honour as to our garments which are more pretious then others; for how is it not moſt abſurd that a man having one garment more excellent then others, cannot indure it continually to be abuſed, and yet raſhly and upon every occaſion abuſe the name of God? Let us not thinke thoſe excuſes of neceſſity, and we cannot be beleeved, will goe for currant before God, or he provoked me; for ſo the firſt blaſphemer could have ſaid for himſelfe. But as no man will drinke poyſon willingly, or upon any neceſſity, ſo ſhould he not take an oath. *De probo dicturo dicimus, os tuum ablue & ita commemora: nunc verò nomen ſuper omne nomen venerandum, in omni terrâ admirabile quod audientes Dæmones horrent, temeravie circumferemus. O conſuetudinem! Chryſoſt. ho. 26. ad pop. Ant.* And to make a more ſpeedy reformation, write upon the walls of thy houſe, and of thy heart that ſame flying booke: Zac. 5.2.3. And thinke this is flying to judgement; and ſo fly thou as faſt from thine oathes: And as the Egyptians thruſt Iſrael out of Egypt, becauſe for them the firſt borne of the King and peaſant was ſlaine: ſo doe with your oathes.

Ye have wearied the Lord with your words.] The Prophet ſaith not barely, your words are againſt the Lord: As Iſa. 3.8. but the Lord is wearied, and vexed with them; ſpeaking after the manner of men, who are vexed with things that diſpleaſe them; and ſo noting how greatly God was diſpleaſed with theſe ſinnes, how they offend him.

The blaſphemies, and other ſinnes of men doe marvelouſly offend, and vehemently diſpleaſe the Lord; which as it is affirmed here and the like, Iſaiah 43.24. So as many threates and menaces, ſo many judgements executed, ſometimes upon the whole world, ſometimes upon generall Cities, ſometimes upon particulars perſons; through the holy ſtory doth manifeſt no leſſe: becauſe when men doe lay about them, and ſmite and puniſh, it argues they are offended and diſpleaſed: hereto belongs theſe and the like, Pſal. 106.29. *Thus they provoked him to anger with their owne inventions, and the plague brake in upon them* Iſaiah 63.10. *but they rebelled, and vexed his holy ſpirit: therefore was he turned to be their enemy, and he fought againſt them.* Epheſ. 4.30. *Grieve not the holy ſpirit of God.* *Doctrina.* *Ira in deo non eſt affectio, ſed pœna in nos ea vocabulo nominatur.* Chryſoſt.

Becauſe it is the tranſgreſſion of his law, Joh. 3.4. Now he gave his law to have obedience, which is delightfull unto him, 1 Sam. 15.22. He takes pleaſure in obedience: then diſobedience and tranſgreſſion muſt needs diſpleaſe him. *Reaſon 1.*

Becauſe he is moſt holy, juſt, and good; yea, goodneſſe, juſtice, and holineſſe it ſelfe. Now as every man is more good, ſo is he leaſt ſuſpicious of evill in another; but when it is apparent, he is moſt diſpleaſed with it: for as things rejoyce and delight in their *Reaſon 2.*

their like: ſo are they diſtaſted and diſpleaſed with their unlike, and that which is ſo contrary to them. The more righteous the Judge is, the more he hates iniquity and ſinne; he is righteouſneſſe it ſelfe. The ſunne is the greateſt enemy to darkenes, becauſe it hath light of it ſelfe, and as it were, is light it ſelfe.

Reaſon 3. Becauſe it workes the deſtruction of the creature, which he loves, Jam. 1. 15. Now then loving his creature, he muſt needs diſlike and hates this: parents hate and diſlike thoſe creatures, men or beaſts, who worke the ruine of their children, the fruit of their bodies, and generally whatſoever a man loves, he hates that which worketh the ruine of it.

Vſe 1. For ſinnes paſt which a man hath commited, he muſt be grieved and diſpleaſed with himſelfe, that ever he committed any ſuch things, by which he hath grieved and vexed ſo holy and righteous a God. And this ought he to do, if either he have love to God, or to himſelfe. To God, becauſe where men love, they are loath to offend, and grieved when they have diſpleaſed them: ſo that it is a note of a graceleſſe child, one without any love to his father, that is never grieved when he ſees his father grieved and vexed with his leudneſſe, and evill carriage: he may be a child, but he is a prodigall ſonne, and ſhall never be accepted till he returne and ſhew himſelfe grieved, that he hath grieved him. True love ſeekes to pleaſe the beloved rather then it ſelfe, and is more grieved that it hath diſpleaſed ſuch one, then if it had offended it ſelfe. And whereas men are more diſpleaſed of the loſſe of their owne pleaſure, then to the diſpleaſure of God: how can it be but that ſelfe love is above Gods love? As (*Salvia* ſaith) whom a man is loatheſt to offend, he moſt loves, of himſelfe, or God: but where Gods love raigneth as it ought, there this diſlike and griefe will be: And if this ſhould not make them diſlike and grieve; yet if any man indeed love himſelfe, he will diſlike and grieve for them, becauſe if he doe it not voluntarily, he ſhall doe it by force and conſtraint; for if he judge not himſelfe, and ſo take revenge of himſelfe for his offending of God; the Lord will, and make him grieve, though oftentimes not as he ought, * (becauſe ſuch griefe in judgements is not alwaies true griefe) yet he ſhall grieve as he would not; for God will bring upon him that which will make him grieve, ſome judgement or other, to ſhew that as he loves them who love him, ſo will he grieve thoſe who grieve him; which if it be come upon them, they ſhall finde that true that a diſeaſe, is not ſo ſoone removed as it is eaſily prevented. So here. And that it will grieve them, as in diſeaſes; not the diſeaſe, but that they neglected the meanes by which they might have prevented it.

Semper in amore cautella eſt nemo meliùs diligit quam qui maximè veretur offendere. Sal. Ep.

As Salvia: *Qui ſatis aſſequunt non citò offenduntur: ſed hi nō facilè offendunt.*

As Chry. of man: *qui ſuerit ſuò vinculo bonus, nunquā erit profectò bonus: ſimulac enim vis pul. lacogitur: liber ipſe ad ingenium ſubito converſus iterum deſceſſet* So I of this griefe.

Vſe 2. For the time to come men ought to put away their ſinnes, and keepe themſelves from committing new ſinnes, or renewing the

the old; for it is that which is a griefe unto the Lord and his Spirit: and ſhould not men avoid the grieving of God? not words and workes which are againſt God, and doe diſpleaſe him? If ſinne were a thing which God regardeth not, and he were no waies affected or moved with it; to griefe or diſpleaſure, leſſe matter were to be made of it; it were no great matter though men ſatisfied themſelves and pleaſed themſelves, but being as it is ſo diſpleaſing to the Lord, & ſuch a grief unto him: It is not only to be ſorrowed for cõmitted, but carefully to be avoided. If he be a fooliſh ſon, that is an heavneſſe to his mother, Prov. 10. 1. What is he that is a grief to God his father? how fooliſh and wicked is he? One asked this queſtion to one about to ſinne: Tell me what thou thinkeſt; will he pardon thee or no? whatſoever thou anſwer it ſhall be againſt thy ſelfe: if thou thinke he will not pardon thee, what folly and deſperateneſſe is that to offend a mighty Prince without hope of pardon? if thou thinke he will; what ingratitude, and impiety is it to offend ſo gracious and good a God? ſo when thou art about to commit any evill, or doſt omit ſome good formerly practiſed, and as thou wouldeſt be thought to have done it of conſcience, and ſo it may be, though now aſleepe. Tell me, I ſay, what thinkeſt thou, doſt thou grieve and diſpleaſe God, or is it liking to him? Anſwer what thou wilt, thou ſhalt not avoyde, but be taken: If thou ſay or thinke it doth not diſpleaſe him, thou thinkeſt wickedly, and ſhalt know it, Pſal. 50. 21. but if thou thinke it diſpleaſe him, what a deſperateneſſe is this to provoke ſuch a great God, ſo mighty a Prince? And though thy ſinnes bring thee in never ſo much pleaſure and profit for a time, never ſo much contentment and ſatisfaction, yet while God is diſpleaſed and offended, yea, grieved with it, thinke the end will be worſe for thee: For *doe they provoke me to anger*, ſaith God, *and not themſelves to the confuſion of their faces?* As if he ſaid, doe they imagine I will long beare my griefe, and goe mourning away, and not pay them home, and eaſe my ſelfe; yes, they ſhall finde that I have ſaid, Iſaiah 1. 24. *Therefore ſaith the Lord God of Hoſts, the mighty one of Iſrael, ah! I will eaſe me of mine adverſaries, and avenge me of mine enemies.* Therefore let men put away their iniquities, ceaſe of ſinning, and not grieve the Lord. Let no man imagine that this he will not part with, but yet doe ſomething which may pleaſe God: As prophane *Eſau* with his father; Gen. 28. 8. 9. for if they doe, it ſhall be with them as with him, though his father meant to bleſſe him, yet God would not have it ſo, though men and the worke bleſſe them, yet ſhall it not be ſo.

Ablatum erat à peccatoribus timor, nè poſſet eſſe cautela, And tanta animorum vel potius peccatorum caecitas fuit, ut cum abſque dubio nullus perire vellet, nullus tamen id ageret ne periret. Salvia.

As Cyprian de lapſis. *Plus ſuò delinquit, qui ſecundùm hominem Deũ egisans, evadere ſe putãt criminis credit, ſi non palam crimẽ admiſit ſuũ.*

For imitation, if God be grieved, at the ſinnes of others, then ought they to be ſo too. *vide* Mal. 1. 6. in properties of filiall feare: And if it doe grieve them indeed, then will they not uſe familiarity with thoſe, whoſe words and workes are bitter and ſharpe

Uſe 3.

ſharpe ſwords, grieving God, and grieving them; where there is a neceſſity of a mans calling, there to come when he ſhall heare and ſee ſuch thing is one thing; but where no ſuch things, he that can take pleaſure or delight in their companies, may feare he is not affected, or is benummed by preſent condition: if a little pleaſure, or profit of his owne make him indure much diſgrace to God.

When ye ſay, every one that doth evill in his ſight.] Their blaſphemy was ſpoken herein, that they ſaid God reſpected and loved the wicked.

Doctrine. For men to thinke, or ſpeake, that God loveth, and reſpecteth the wicked, maketh account of them, and approveth them; it is a wicked and blaſphemous thought and ſpeech againſt God. Such was this. And ſuch is that, Cap. 3. Such *David* confeſſed ceazed ſometime upon himſelfe, Pſal. 73.12.13. This is that which *Elihu* chargeth *Iob* withall, Job 34.9. *For he hath ſaid, it profiteth a man nothing that he ſhould walke with God.*

Reaſon 1. Becauſe this is to make God wicked; for no man but a wicked man, and one in that he is wicked, can, or will approve of the wicked, or wickedneſſe. Many men may in outward ſhew, and in hypocriſie, approve and ſhew liking of holineſſe and piety, when themſelves are not good; but no man can, or will approve of wickedneſſe, but he that is evill, and wicked; he therefore that ſaith, God favoureth the wicked, muſt needs chalenge him for wicked; but to ſay the righteous God is wicked, is blaſphemy, &c.

Reaſon 2. Becauſe he makes God to doe that which he accounts abominable in others, and hath pronounced a woe againſt them that ſhould doe it, which is to juſtifie the wicked. Iſai. 5.20. he muſt needs thinke wickedly, and ſpeake blaſphemouſly againſt God.

Queſt. How then ſhall we excuſe the Apoſtle from blaſphemy, affirming Rom. 4.5. *that God juſtifies the ungodly?*

Anſw. Well enough, becauſe the meaning is not, that he juſtifies him, ſo long, and while he is wicked, as if he accounted evill, good, and made his workes juſt, which were wicked; for this is againſt the law, and forbidden by him, and affirmed by him he never will doe it, Exod. 34.7. But they are called wicked, not becauſe they are ſuch, when he hath juſtified them, but becauſe they were ſuch before; for he pardons their ſinnes, and heales their infirmities, and gives them new hearts, and makes them juſt and righteous, and ſo is ſaid to juſtifie them: It may be ſhadowed to our capacity. A Phyſitian is ſaid to heale a man, not that he is ſicke when he hath healed him, but that he was ſicke when he begunne with him. So in this. But that is reproved, as blaſphemy in theſe, is, that they ſaid God loved the wicked when he was ſuch, and approved of him, being ſuch.

Vſe 1. To convince many of ſin, & of this blaſphemy, not in that onely

which

which oftentimes is heard from them, that they cenſure and condemne and caſt out of the favour of God, and make them to be hated of God, who indeed are in his love and bookes; as if he did condemne the righteous, and onely becauſe their lives and carriage is reproved by their piety and ſtudy of holineſſe, and condemne them as hated, becauſe they ſtrive to come moſt nigh God. To whom we may apply that of *Tertullian. Apol. adverſus gentes.* * *How much more would Anacharſis have noted theſe men of folly being unwiſe? yet taking upon them to cenſure the wiſe, then for men unskilfull in muſicke, to cenſure muſitians.* But this is not their expreſſed ſin here, though implyed; but when they make & affirm men to be in the favour of God, and approved of him, who are wicked and evill. How many confidently glory of themſelves that they love God, and are beloved of him, when ſome of them are like him, Deut. 29. 18.19. being knowne, and noted for wicked men, and yet boaſt of his love? what is this but blaſphemy, to ſay God juſtifieth and approveth the wicked? But if they be not apparently wicked, but civill hypocrites, and live in no groſſe ſinne of the ſecond table, but are voyde of the truth of any duty; but are without all goodneſſe, ſpecially in reſpect of the firſt, whereby they are wicked: (for if it be true, *ſatis eſt hoc mali nihil boni feciſſe*; then is he wicked that is not good) and for ſuch an hypocrite to flatter himſelfe, and boaſt of his love, to God, and God to him, makes him ſo much the more wicked; for he addeth to his former ſinnnes, this blaſphemy, chalenging God that he juſtifies the wicked ones, and that he approves, and likes of him, being wicked. Now as they are guilty of this, in reſpect of themſelves, ſo are they for others; for men that are their friends by whom they reape profit, from whom they have countenance, and of whom they are honoured and advanced, be what they will be, how wicked, or how ungodly ſoever; yet they tell them, and ſo flatter them, as the bleſſed and beloved men of God.

* *Quantò magis hos denotaſſet Anacharſis imprudentes de prudentibus judicantes, quâ im muſicos de muſicis.* Tertull. Apol. adverſus gentes.

To teach every man to take heed of this blaſpemy, to thinke or ſpeake thus wickedly of God, either in favour of himſelfe or others. If a man may not lye for Gods cauſe, he may not belye God for himſelfe, or in the behalfe of others; knowing himſelfe guilty of ſome groſſe ſinnes, adultery, covetuouſneſſe, ſwearing, and ſuch like, and lying in them; yet boaſt God reſpects and loves him, he is good in his ſight; like a bragging Courtier that boaſteth of the favour of his Prince, when he never had it, or is cleane caſt out of it, for it may coſt him ſetting on; but this ſurely ſhall. Or ſpeaking of others for ſiniſter reſpects; who if they doe but offend them, and deprive them of the hopes they have, and have ſettled upon them, will condemne them for moſt wicked men; and yet will for the preſent advance them, as the onely white ones of God; but it ſhould not be thus, ſeeing that is to blaſpheme and

Verſ. 2.

ſpeake wickedly of God: And if it be dangerous ſlandering a State, or a juſt Judge, ſaying he juſtifieth the wicked; how much more this? But if we muſt be judging, labour to judge righteous judgement, and account men beloved that are good, and them hated that are wicked.

He that doth evill, is good in Gods ſight.] So they judged from outward things, the eaſe, plenty, & proſperity which idolaters had, and for that accounted them happy and beloved of God; but the Prophet reproveth them, as meaſuring God by a falſe rule, themſelves hated, becauſe of their long croſſes, and others beloved becauſe of their long proſperity.

Doctrine As they are not to be accounted hated of God, who are under the croſſe, and in ſome long affliction; ſo are not they to be accounted beloved, and accepted of God, who are in proſperity, and in ſome long outward felicity: Manifeſt here, and that Eccleſ. 9.1. Pſal.73.1.1 Cor.1.26.

Reaſon 1. Becauſe theſe ſtates are common to both; and if there happen to be any propriety in them, proſperity & long impunity is proper to the wicked, and the croſſe to godly, as all times manifeſt to us: And if either argue love or hatred, or doe but looke that waies, it is proſperity; hatred and the croſſe rather argue love, Rev.3.19.

Reaſon 2. Becauſe God leſſe loves where outward things are, not in particular, but generally; the reaſon of which is, becauſe men elſe would thinke them beloved for their outward things; and by them to deſerve love, and ſo never acknowledge his love free; but that he loved them, becauſe he might better honour himſelfe by them: As St. *Auguſt.* gives the reaſon why he choſe not the wiſe Scribe, or Philoſopher, not the Senator, not the rich Merchant to be his Diſciples; becauſe they would ſay they were choſen for ſuch things. And therefore theſe argue rather not love.

Vſe 1. By the way, this will confute the Church of Rome, making a flouriſhing eſtate, a ſigne and true note of the Church; and ſo of the favour and love of God, for no Church without love; when it is manifeſt, the croſſe is *Comes Eccleſiæ*. And no ſociety hath had more afflictions then it; but if it had not, yet if it will not conclude that one man is beloved, and ſo two, &c. then not a multitude.

Vſe 2. This confutes the common judgement of moſt men, who meaſure the favour and love of God to themſelves, and others, by outward things, accounting him that is in poverty and miſery, accurſed and rejected; and he that is rich and full, to be the ſonne of God; and hence they blaſpheme God ſo uſually as they doe, both in reſpect of themſelves and others, when they account them beloved; their reaſon and ground is all upon this foundation, they have riches and wealth, and every thing ſucceeds well with them; Like the high Prieſts, who accounted the people accurſed,

becauſe

becauſe they knew not the law, and themſelves happy becauſe they knew, when they knew nothing as they ought to know; as theſe for knowledge, ſo they for riches: As among the Egyptians; he onely was accounted rich that had his heard full of white kine: So now he onely beloved that hath his purſe and treaſures full. How uſuall this manner of judging is, is too too apparent; but how fallacious and deceitfull it is, may be as apparent; like that of *Simonides*, who would have wealth better then wiſedome, becauſe the wiſe ſtood with cap in hand to the rich; ſo they the wealthy then the poore, becauſe they would have it to argue more favour, and ſo judge a man how wicked, at leaſt, how ungodly ſoever he be, if he have riches, and be in proſperity and plenty, and others hated; but theſe condemne the generation of Gods children as Pſalm. 73. yea, they judge and condemne God himſelfe, as if he loved the wicked.

To teach, us not to judge and meaſure the love of God by theſe outward things, to thinke of that, James 2.1. ***My brethren have not the faith of our Lord Ieſus Chriſt, in reſpect of perſons*** : for ſo much it will carry, though more. We have a proverbe which may confute theſe conceits, and better informe us; for uſually we ſay not, he is beloved of God that is rich, but he is rich that God loves, and ſo he is; for he is rich that a Prince loves, though he poſſeſſe him not with lands and livings; becauſe his love will ever adminiſter that which is neceſſary for his place and ſtate; but this is true, eſpecially if we underſtand it of ſuch a Prince as is not mutable in his minde, not mortall in his nature; he is rich that ſuch a Prince loves, which is onely God. But admit this; yet how ſhall a man know that God loves him, or how may a man judge who is beloued, if not by theſe outward things? I anſwer by another queſtion: how doe Courtiers know Princes love them, how children that their fathers love them as children? The firſt is not from common gifts which are Princes larges, they caſt at all adventure, but their ſpeciall places of honor and dignities. The ſecond not that they have meate and drinke, apparell, and ſuch things neceſſary, common to them, and ſervants; but that they have inheritances and portions provided for them. So not theſe outward things common, nor common graces, knowledge, utterance, &c. but particular graces, faith, hope, ſanctification, and ſuch like; he that is rich in theſe, is beloved of God. Vſe 3.

Or where is the God of judgement?] Their blaſphemy conſiſted on two parts: one that God ſhould favour the wicked and reprobate. Another that if that be denyed, it will follow that God did not judge and governe things upon earth; for if he did, then would it not goe ſo well with ſuch wicked. They deny not here by this interrogation, that there is a God of judgement, but from the proſperity of the wicked, that he ſhewes himſelfe careleſſe and

remiſſe in his governement, and ſo in this thing calling it into queſtion.

Doctrine. For men to deny or doubt of the providence of God, becauſe of the proſperity of the wicked and their impunity, and for the affliction of the godly, and their ſufferings, and troubles, is a wicked and blaſphemous thing; for ſuch are theſe reproved. This made *David* pray ſo earneſtly for Gods jugements upon the wicked, that it might appeare that his providence was over the earth, Pſalm. 58. *per totum.* Inſinuating elſe that they would from their proſperity deny his providence: He noteth of himſelfe, that from this proſperity he was tainted & infected with this, had not the waters of the ſanctuary cured him, Pſal. 73.17. And ſhewes directly, that others ſeeing it by reaſon of the infirmity of the fleſh, and aſtoniſhed at the greatneſſe of their proſperity, and their owne miſery, called into queſtion the providence and adminiſtration of God, Verſe 11. Example of this is in *Gideon*, Judges 6.12. 13. *Then the Angell of the Lord appeared unto him, and ſaid unto him, the Lord is with thee, thou valiant man. To whom Gideon anſwered, ah, my Lord! if the Lord be with us, why then is all this come upon us? and where be all his miracles which our fathers told us of, and ſaid did not the Lord bring us out of Egypt? but now the Lord hath forſaken us, and delivered us into the hand of the Midianites.*

Reaſon 1. Becauſe they ſee not how they can eſcape the former, elſe to accuſe God as a favourer of the wicked, and one that loves not the good; if they ſhould acknowledge his providence, ſeeing they meaſure his love by outward things: Therefore they fall into this, to deny his providence and particular diſpoſition of things.

Reaſon 2. Becauſe as S. *Peter* ſpeaketh, they are blinde, or blinded with ſome paſſion, and cannot ſee a farre off, either to call to minde the judgements of God, by which they may ſee what he hath done, that he regardeth, or to ſee the time to come, that he will doe it; but onely looking to the preſent view, are thus deceiued and erre.

Vſe 1. To teach us when we heare many men wrangling and jangling againſt the providence of God, and denying his adminiſtration and governement of things here below, even from this ground, that thoſe who walke uprightly are under the winde, and they who contemne God, deſpiſe, or at leaſt neglect his worſhip, live in Atheiſme. or irreligion, and prophaneſſe, yet they flouriſh, and have all things in abundance, as heart could deſire; for if he did, how would he not remedy this, and rectifie this confuſion? Such quarrelling, as this is but the old ſophyſtry of Satan, and the old corruption of man, which hath beene a thouſand times confuted in every age, and place, ſince it was firſt invented, which might have ſtopped the mouth of all iniquity in this caſe, were not Satan wonderfull malicious, and the nature of man marveylous weake,

not

not able to looke to things paſt, or foreſee things to come.

Vſe 2.

To teach us to take heed of any ſuch corruption as this is, to deny, or queſtion about the providence of God, when we looke abroad, and conſider things, and finde things thus diſpoſed of, which ſeemes ſo contrary to the courſe of the world; and to ſtay us, we muſt conſider two things: The firſt is, that howſoever other arguments and reaſons of Gods divine providence and mercy towards all and particular men, is to be ſeene and is manifeſt of all, both in their lives paſt, and preſent, in all places; yet are not the examples of his judgement alwaies to be ſeene, but to be expected in their due time, ſuch as are reſerved for time to come; ſo that though a man may judge by the time paſt and preſent, and finde nothing, nor no part of mans life without apparent proofes of the power, wiſedome, and mercy of God, becauſe he ſtill makes his ſun to ſhine, and his raine to fall on good and bad; yet that part of providence which is in judgements, is to be expected in a fit time, but it is the future and time to come: And that he will manifeſt unto every one that he certainely doth governe. This advice is given, Pſa. 37. 1.2. 9.10.35. 36. And that Job 27. from 7. to 14. and verſ. 30. Therefore muſt we with *David* goe into Gods Sanctuary, and conſider not the beginnings nor the preſent ſtate, but the ends of theſe men, which will manifeſtly prove his providence, Gods dealing with them and his owne; like to Princes with their Hawke and Partridge, or their ſtates being like the Partridge, and the other as the Hawke. The ſecond is, the time preſent, that this divers dealing of God with them, argues his providence, becauſe it is the way to ſalvation for the one, and to deſtruction for the other. As it argues the skill of the Phyſitian and his wiſedome, having to deale with two patients; one deſperately ſicke, and he cares not for his health; the other ſo ſick as he may be recovered, he uſeth divers dyets and manner of uſage: So God deales with his.

THE THIRD CHAPTER OF THE PROPHET *MALACHY.*

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſpeedily come to his Temple: even the meſſenger of the Covenant whom ye deſire: behold, he ſhall come, ſaith the Lord of hoſts.

2 But who may abide the day of his comming? and who ſhall endure, when he appeareth? for he is like purging fire, and like fullers ſope.

3 And he ſhall ſit down to trie and fine the ſilver: he ſhall even fine the ſons of Levi, and purifie them as gold and ſilver, that they may bring offerings unto the Lord in righteouſnes.

4 Then ſhall the offerings of Juda and Jeruſalem be acceptable unto the Lord, as in old time, and in the yeers afore.

5 And I will come neer to you to judgement, and I will be a ſwift witneſſe againſt the ſoothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keep backe the hirelings wages, and vex the widow and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſts.

6 For I am the Lord: I change not, and ye ſons of Jacob are not conſumed.

7 From the daies of your fathers, yee are gone away from mine ordinances, and have not kept them: returne unto me, and I will returne unto you, ſaith the Lord of hoſts: but ye ſaid, wherein ſhall we returne?

8 Will a man ſpoyle his gods? yet have ye ſpoyled me: but ye ſay, Wherein have we ſpoyled thee? In tithes and offerings.

9 Ye are curſed with a curſe: for ye have ſpoyled me, even this whole nation.

10 Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and proove me now herewith, ſaith the Lord of hoſts, if I will not open the windows of heaven unto you, and powre you out a bleſſing without meaſure.

11 And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruit of your ground, neither ſhall your vine be barren in the field, ſaith the Lord of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a pleaſant land, ſaith the Lord of hoſts.

13 Your words have been ſtout againſt me, ſaith the Lord: yet ye ſay, What have we ſpoken againſt thee?

14 Ye have ſaid, It is in vaine to ſerve God: and what profit is it that we have kept his commandement, and that we walked humbly before the Lord of hoſts?

15 Therefore we count the proud bleſſed: even they that worke wickedneſſe are ſet up, and they that tempt God, yea, they are delivered.

16 Then ſpake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought upon his Name.

17 And they ſhall be to me, ſaith the Lord of hoſts, in that day that I ſhall do this, for a flocke, and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall you returne, and diſcerne between the righteous and the wicked: between him that ſerveth God, and him that ſerveth him not.

VERS

VERSE I.

Behold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſpeedily come to his Temple: even the meſſenger of the Covenant whom ye deſire: behold, he ſhall come, ſaith the Lord of hoſts.

IN this Chapter are two things laid down: one an anſwer to the blaſphemies reproved, verſ 17. of the former, which is contained in the 6. firſt verſes. The other, an expoſtulation or conteſtation with them, of their prophaneſſe, obſtinacy and other impiety, *ad finem*. For the firſt. The ſum of it is thus. Hitherto hath God ſo ſhewed himſelfe a moſt equall and upright Judge, that yet before he manifeſted himſelfe a moſt mercifull father, and never yet condemned and puniſhed any people, or any Nation with deſtruction, baniſhment, or other puniſhment, but he firſt by his Prophets or by other means, endeavoured to draw them to repentance and their duty, from their madneſſe and corruptions. And ſo it comes to paſſe, that either truly repenting and deſiring the mercy of God, they obtaine pardon, or remaining obſtinate and impenitent, they are moſt juſtly puniſhed. Now this ancient manner of ſhewing his judgements, either privately or publiquely, God commands here to be expected: for he ſaith he is about a moſt excellent worke, whereby he will make manifeſt to godly and ſound hearted men, the greatneſſe of his mercy, and will give proofe of the ſeverity of his judgements to the wicked, and thoſe who are obſtinate in their ſin. The manner how this is expreſſed unto us, is, by a Propheſie of two perſons to come; the one of *Iohn Baptiſt*, the forerunner, calling men to repentance, and ſhewing Gods purpoſe both touching the godly and the reprobate: The other of the Ruler and Saviour of the world, the Judge of quicke and dead, whoſe admirable power is manifeſted both waies, both in ſaving of the good

good and faithfull, and in judgeing and puniſhing the wicked. The Propheſie is then of two perſons, and of their duties. The firſt is *Iohn Baptiſt*, the ſon of *Zacharias*, who was and did ſhew ſalvation a comming, and teach men the meanes how they might obtaine it, who for the ſimilitude of his minde, manners, ſtudies, and whole life, was called another *Elias*; for to underſtand this as the *Hebrewes* did of an heavenly Angel, is marvelouſly abſurd, ſeeing our Saviour Chriſt in the Goſpel, hath manifeſtly affirmed, that it was *Iohn*. Math. 11. 10. who was ſent not by the councell of man, neither came by his owne ambition; but by the authority of God he undertooke this duty.

Behold.] Signifieth a certaine and a moſt famous and publique thing. And ſpeaking of this he uſeth the preſent tenſe; he noteth the certainty of it, that is as ſure as if it were already done, and as ſure as if it were beheld with their eies. But there is in this thing a difference betwixt the Prophet and the Evangeliſt, one giving it to Chriſt, the other unto the Father; divers reconcile them diverſly, but that which ſeemeth moſt plaine and true is this: That ſome works are proper to the perſons, to every one in their eſſentiall proprieties; as to beget, be begotten, and proceed; and theſe are not communicable, but ſome are externall and common, and ſometimes are given to one perſon, ſometimes to another, to manifeſt the unity of eſſence in the trinity of perſons. As Iſaiah 6.1. I ſaw the Lord ſitting on a throne. Some thinke, St. *Baſil* and others, that it was the Father who appeared in that viſion. Yet John, 12. 41. It is given to the ſonne. And Acts, 28. 25. Saint *Paul* giveth it unto the ſpirit. So that which is ſpoken of the holy Ghoſt, 2. Pet. 7. 21. is affirmed of the Father. Heb. 1. 1. now like to theſe is this. The ſending of *Iohn* being common to both, is by the Prophet given to the Son, and by the Evangeliſt to God, or by Chriſt in the Evangeliſt, to ſhew that he was one in nature with the Father, and another in perſon. Now Angel heere is a name noting an office or miniſtery, and not an eſſence or nature. *Cyrillus*

He ſhall prepare the way before me.] The effect of his office and miniſtery, to make ready for Chriſt: that is, by preaching faith and repentance, he might fit men ready to receive Chriſt whom he preached, not to come but declared and pointed at him being preſent, and already come. And ſo he differed from all the former Prophets. In which ſtate he denied himſelfe to be a Prophet. Iohn, 1.

And the Lord whom ye ſeek.] The next Propheſie is of Chriſt himſelfe, and the Lord whoſe comming and perſon is deſcribed in this verſe, his power, verſe the ſecond, and the effects of that power in reſpect of the godly and elect, verſes third and fourth, and of the wicked and reprobate, verſes five and ſix.

Firſt

Firſt of the comming of Chriſt, which is deſcribed to us, firſt when he ſhould come, ſpeedily or immediately; that is, when John had once entered his office and begun to preach, Chriſt ſhould come preaching alſo repentance and the Goſpell, and ſo he did. Marke, 1.

Secondly the place where he ſhould come; that is, the Temple. By which what ſhould be meant; divers men have divers conceits. Saint *Cyril* underſtands the wombe of the virgin. Saint *Auguſt* and *Theod.* the humanity and fleſh of Chriſt; becauſe of that, *deſtroy this Temple.* Iohn 2. but neither of theſe can be, ſeeing, John muſt firſt be ſent to preach, which was not till Chriſt was thirty yeares of age: for his ſending was not his birth, but his office, or for it. So Chriſts ſending was not his incarnation, but his office; for then is he ſaid to come, when he began to preach, worke miracles, and execute his function. So John 1.26,27. and Math. 3.11. By Temple then we underſtand literally the Temple at Jeruſalem, and in it the Church; for in it Chriſt ought to be, to teach, to do, and execute his calling and function, by the decree of God. And there to build himſelfe that ſpirituall Temple, which is made of living ſtones. And this ſoune gather from the propoſition *El ad*, which ſignifies not onely the place, but notes the cauſe and end as well, and ſo it is both to the Temple and for it; noting the ſpirituall Temple to the materiall Temple, and for the ſpirituall, that the type, this the truth.

Now the perſon of Chriſt is deſcribed. Firſt he is called the Lord, that is King and governour of his Church, of whom is that. Pſal. 110.1. Which Lord the Prophet affirmeth that they deſired, Jewes all of them, ſome in one reſpect, and ſome in another deſired him: ſome as an earthly King, and deliverer, and ſome as a ſpirituall King, and the true Meſſias, who ſhould be their redeemer and ſaviour, from ſinne and the wrath of God, Luke 2. 25. 38.

Even the meſſenger of the Covenant.] The ſecond deſcription of his perſon, that he is the meſſenger or Angell ſo called, becauſe he was to reveale his Fathers will to his people, and to be their Prophet to teach them what God requireth of them. Called the Angel of the Covenant, partly becauſe he was promiſed, and God did ſo Covenant with them to be their Prophet, Deut. 18. 15, 16. and Rom. 15.8. and partly as ſome thinke, becauſe he it is that makes the Covenant, betwixt God and his people, being mediator of it; and partly becauſe he is the meſſenger of the new law, the new teſtament, wherein heavenly bleſſings are promiſed unto us. So St. *Auguſt. de civit. Dei.* 18, 35.

Behold he ſhall come.] The concluſion for confirmation of the former to eſtabliſh the certainty of it. 1. At the time appointed he ſhall certainly come; ſo God hath decreed it, and the mouth of

of the Lord hath ſpoken it. Some underſtand theſe words of his ſecond comming, as the others of the firſt. As *Auguſt.* and *Theodoret.* But *Cyril* and *Rupert* otherwiſe, as we; and the third and fourth verſes prove it, becauſe thoſe things are exerciſes of the Church upon earth.

In the Propheſie we firſt obſerve what toucheth the forerunner. That he is ſent, and the end of his ſending.

I ſend.] Math. 11.10. It is ſaid God the Father ſendeth, noting the unity of eſſence.

Doctrine 1. Chriſt is God equall to the Father and coeternall with him. Revel. 2.8. firſt and laſt.

Doctrine 2. Chriſt he ſendeth Miniſters and appoints them over particular charges, as Paſtors, Re. 2.1.

My meſſenger or Angel.] *Iohn* is the meſſenger of Chriſt, one by whom he would make his will known, and the ſpirituall and heavenly verity manifeſt unto his people, which is not peculiar to *Iohn*, but that which is given unto all the Miniſters of God, and ſo teacheth us a generall thing.

Doctrine. The Miniſters of God are his meſſengers and Angels to receive from him and reveale to, and teach his people his will and pleaſure; thoſe by whom he will convey unto them the knowledge of his divine Myſteries; which is not to be underſtood excluſively, as if they ſhould have no knowledge of it by any other means; But this is the principall means by which he hath ordained thus to manifeſt it; Hence is this name of Angel or meſſenger ſo uſually given unto them. And that of Embaſſadours. 2. Cor. 5.20. And that of any Interpreter. Iob, 33.23. And that they bring is called the Lords meſſage. Haggai, 1.13. Hence that, Math. 29.19. *go ye and teach.* Luke, 16.29. *Abraham* ſaid unto him, *they have Moſes and the Prophets; let them hear them.*

Reaſon 1. Becauſe of mans infirmity, therefore he ſpeakes not himſelfe, neither ſendeth by an Angel, which is one by nature, knowing the naturall feare of a man, that he is able to indure neither. As that ſheweth. Deuter. 5. 25, 26. *Now therefore why ſhould we die? For this great fire will conſume us: if we heare the voice of the Lord our God any more, we ſhall die. For what fleſh was there ever that heard the voice of the living God ſpeaking out of the midſt of the fire as we have, and lived?* Luke 1.11, 12. *There appeared unto him and Angel of the Lord, ſtanding at the right ſide of the Altar of incenſe: And when Zacharias ſaw him, he was troubled. and fear fell upon him.* As alſo his ſuperſtition who would leave attending the meſſage and worſhip the meſſenger. As Revelat. 22. 8. But willing to have the meſſage rather regarded, ſends it in earthen veſſells.

Reaſon 2. Becauſe they might know better and more firly, to deliver and apply this word, both with more compaſſion, and with other affections, ſeeing they are partakers of the like infirmities, and ſo better know

know the infirmities of men. It is the reaſon the Apoſtle giveth, why the Prieſthood was taken from men, to be for men in things appertaining to God. Heb.5.1, 2. Which is that the Apoſtle ſaid. 1.Cor. 9.20. *Vnto the Iewes I become as a Iew, that I may win the Iewes: to them that are under the Law, as though I were under the Law, that I may win them that are under the Law.* Which was, ſaith *Auguſtine*; * *In compaſſion pitying them, not in diſſimulation to deceive them.* He became as a ſicke man himſelfe, to tend the ſicke, not feigning that he had a fever, but with ſuch a tender and condoling heart, as he would be tended with, if himſelfe were ſicke.

* *Compaſſione miſericordiæ non ſimulatione fallaciæ. ſit enim tanquam agrotus qui miniſtrat agroto; non cum ſe febrem habere mentitur, ſed cum animo condolentis, quemadmodum ſibi miniſtrare vellet, ſi ipſe ægrotaret, & ſic ipſe aliis ægrotantibus miniſtrando compatitur: Auguſt. Epiſt. Hiorom Epiſt 9.*

To confute thoſe who thinke any ſufficient for the Miniſtery, to be Gods Meſſenger. *Vide* Cap.2.verſe 7. doc.1.uſe 1. *Vſe 1.*

To reprove all ignorant Miniſters, and to admonith men to take heed how they take this calling. *Vide ibid.* verſe 6. and 4. *Vſe 2.*

To confute thoſe who thinke there is no neceſſity to heare Gods Miniſters. *Vide ibid.* doc.2.uſe 1. *Vſe 3.*

To teach men, to make conſcience to heare the Miniſters. *Vide ibid.* *Vſe 4.*

And he ſhall prepare the way before me.] Here is *Iohns* office, alluding to an harbindger before a Prince, whoſe duty it is, to prepare the way for his Prince: remove all lets and impediments, that he may paſſe more eaſily and more freely. So ought *Iohn* according to that, Luke 3.4.5. And it is all one with that. Luke 1. 17. *To make ready a people for the Lord.* To whom he would come. *Iohns* preaching then is the preparing of a people: and Chriſt comes when men have entertained that.

Men who would receive Chriſt, muſt entertaine his word by his Miniſters, and be firſt prepared by it: and then will he come. Luke 1.76. and Rev.3.20. *If any heare my voice.* *Doctrine*

He ſhall prepare the way] *Iohn* prepares the way for Chriſt, by preaching repentance, and bringing men to the ſight and acknowledgement of their ſins: which is manifeſt by his preaching. Matth. 3.2,3, 7,8.

As Chriſt comes to none, but ſuch as have received the word: So to none, but to ſuch who have ſo received it, that by it, they are brought to the ſight and feeling of their ſins, and to ſee and acknowledge their fearefull condition, and damnable eſtate, by reaſon of their ſins. Therefore it is, that one ſpeaking of this, of *Iohns* comming, and preparing, ſaith it is like, as when the ſicke is admoniſhed, of the comming of the Phyſitian, that he knowing and feeling his diſeaſe, might reverently receive him, and ſubmit himſelfe to him. So in this. And to this end, belongs *Doctrine.*

that

that. Matth. 11.28. *Come unto me, all ye that are weary and laden, and I will eaſe you.* As alſo when he ſendeth his Apoſtles abroad. Matth. 10.6, 7. *But goe rather to the loſt ſheep of the houſe of Iſrael. And as ye go, preach, ſaying, the kingdome of Heaven is at hand.* Luke 1.76, 77. *And thou babe ſhalt be called the Prophet of the moſt high: for thou ſhalt go before the face of the Lord to prepare his waies. And to give knowledge of ſalvation unto his people by the remiſſion of their ſins.*

And the Lord whom ye ſeek.] The ſecond Propheſie touching Chriſt the Lord; In this verſe he Prophecieth of his perſon and comming; and he is firſt called the Lord, that is King and Governour of the Church.

Doctrine. Chriſt is the Lord and King, and the Governour of his Church; the government of it is his peculiar and proper.

Whom ye ſeek, whom ye deſire.] Chriſt was deſired, and ſought for of the Jewes, two waies; as they were diverſly affected, ſome were meer naturall men: they ſought for him as a temporall deliverer: others had faith, and they ſought for him as he was a ſpirituall deliverer. It is like in all circumſtances, he meaneth here, the faithfull ſeeking of him, and their deſire, who deſired his comming.

Doctrine The fathers in the old teſtament ſought for, and deſired the comming of Chriſt. There is a double comming of his; one in the fleſh, another to judgement; one in humility, another in honour; one as a ſervant, another as a King; to be judged and to judge; of the firſt and the baſe comming, is it here ſpoken. This Chriſt ſheweth in *Abraham*, being the father of the Church, and and ſo hath the more weight, for he deſiring of it, they muſt needs. John 8.56. *Your father Abraham rejoyced to ſee my day.* And more generally. Luke 10.24. *I tell you many Prophets, and Kings deſired to ſee the things that ye ſee.* And 2.25. Old *Simeon waited for the conſolation of Iſrael.*

Reaſon 1. Becauſe they had ſo many promiſes of his comming every where, in the law, and the Prophets; which believing, they could not but expect and deſire. Faith breeds hope, and hope is a patient abiding, for the thing hoped for. Rom. 8.25. Now that a man hopes for, that he deſires.

Reaſon 2. Becauſe they had ſo many Propheſies and promiſes of his ſufferings, to free them from the wrath of God, and to bring them happineſſe; Now that they well knew, it could not be as he was God: which is impatible and incorruptible, therefore he muſt be man, which made them deſire, that this might be.

Uſe 1. This condemns the *Anabaptiſts*, who thinke the faithfull people before Chriſt, did only taſte of the ſweetneſſe of Gods temporall bleſſings, without any hope of eternall happineſſe; for if they had a deſire and a ſeeking after Chriſt and his comming, they muſt

muſt needs have more then temporall things, they looked after: when the Prophets did ſo often and ſo fully, ſpeake of his outward baſeries and ſufferings. As Iſaiah 53. By whom they would not looke for outward things, ſo many as were enlightened; like unto the *Anabaptiſt*, is the *Catechiſme* of *Trent*, *In explicatione ſymboli*, making a difference betwixt Church and Synagogue: they ſay, that Synagogue is therefore applied to the people, that were under the law, becauſe like bruit beaſts, (which moſt properly are ſaid, to be congregated and gathered together) they reſpected, intended, and ſought nothing, but only outward, ſenſible, earthly, and tranſitory things; Who, if they ſought for Chriſt, and deſired him, and waited for ſalvation by him, muſt needs waite for more.

To teach us, that now we have the injoying of that, they hoped for, and deſired, we ſhould as much joy, and rejoyce in it, as they deſired it: It is that which Chriſt ſpecially reproved in the Jewes. John 8. 56. That they were ſo unlike *Abraham*, he rejoycing and deſiring him being abſent, but they contemned him being preſent. As if he expected, that if they were the children of *Abraham*, they ſhould have more rejoyced in his preſence, and in him being come, then he could deſire the day and comming. And ſo ought we to do. Seing Chriſt ſaith, Luke 10.23.24. *Bleſſed are the eies, which ſee that ye ſee: for I tell you, that many Prophets and Kings have deſired to ſee thoſe things that you ſee, and have not ſeen them: and to heare thoſe things which ye heare, and have not heard them.* It is that which if we ſee indeed by faith, makes us happy; For though we cannot ſee him now bodily, or heare him perſonally, as they who lived in ſame age, yet we may both hear and ſee him in the preaching of the Goſpel, face to face. As 2. Cor. 3. 18. And ſo ought to rejoyce in him. Not as Chriſt ſaith of the Jewes touching *Iohn*, John 5. 35. *They rejoyced for a ſeaſon in his light*: but more conſtanly, & if we have faith, ſo we will. S. *Auguſt de doctr. Chriſti* 1. 38. ſaith, * *This is the difference betwixt things temporall, and eternall; that which is temporall is more affected before it is enjoyed, but when we have it, we grow weary of it, becauſe it ſatisfies not the ſoule. But that which is eternall, is more loved when we once enjoy it, then while we look for it.*

Vſe 2.

* *Inter temporalia atque aterna hoc intereſt, quod temporale aliquid plus diligitur, antequam habeatur, vileſcit autem cum advenerit, non enim ſatiat, animum. Æternum autem ardentius diligitur adeptum, quam deſideratum. Auguſt. de doct. Chriſti* 1. 38.

To teach us, if they deſired ſo greatly his firſt comming, we ought more his ſecond comming; ſeeing that was but, as *Bernard*, *in infirmitate, ut juſtificet*, in weakneſſe, to juſtifie us. This ſhall be *in gloria, ut glorificet*; In glory, to Crowne us. The ſpirit of God, Revelat. 22. 17. Uſeth a borrowed ſpeech from a Virgin eſpouſed

Vſe 3.

deſiring the day of marriage, that as ſhe deſireth it much more then her eſpouſalls, though that ſhe did; ſo ought they, and as ſhe deſireth his perſon, though in infirmity and baſeneſſe, but more when he is in glory, and comes to endow her; yea, poſſeſſe her of infinite riches, poſſeſſions, and glory; So it ſhould be in a ſoule eſpouſed to Chriſt. If they deſired him as a ſervant, and we ought to rejoyce in him, while he was in the ſhape of a ſervant; how ought we to deſire him as a King? If his ſtanding at bar, where he was condemned as a Malefactor: how his comming in the clouds, when he ſhall ſit upon a glorious Throne, and come in the glory of his Father?

Shall ſpeedily come.] The time immediately after *Iohn* begun his office; And this was fulfilled, Marke 1.14. 15. which ſerves to the proofe. As that this is the *Meſſias*, whom the Prophets foretold of; So to prove the truth of the Propheſies, and that the old and new Teſtament anſwer one another, as the two Cherubins looked face to face: And that as one ſaith. * *The old Teſtament was as a curtaine cloſe drawne, within which, divine myſteries were hid, which in the new Teſtament were expoſed to ſo open view.*

* *Teſtimentum vetus erat velum quodam cortina, in quâ divina miſteria tegebantur, quæ fuerunt in novo Teſtamento reſeverata.*

Sall come] The comming here is not his birth, no more then of *Iohn*, nor his bodily comming, but the execution of his Miniſterie, comming, preaching, working miracles, inſtituting, and celebrating Sacraments, or other duties of his calling: which though it might give us juſt occaſion, to ſpeake of his propheticall office: which alſo may be obſerved, when he is called Angel or Meſſenger; Yet hence may we obſerve, that the Miniſterie is not ſo baſe a thing, as it is commonly eſteemed. *Vide.* Mala. 2 4.

Vnto his Temple.] They who literally underſtand theſe words, do by them, prove Chriſt to be the true eternall God of Iſrael, one with the Father; for that Temple was conſecrated but to one God of Iſrael: and the Prophet here appropriates it to Chriſt.

Even the Meſſenger of the Covenant.] Chriſt called the Meſſenger, becauſe he declares unto us the will of his Father, is the Prophet of the Church, and to it.

Doctrine Chriſt is the principall Prophet of the Church, to reveale his Fathers will unto them. Rev. 3. 14.

Of the Covenant.] Chriſt is ſo called, becauſe God covenanted with the Fathers, or promiſed them, he would give him them to be their Prophet.

Doctrine Chriſt was promiſed to the forefathers; God did covenant with them, to ſend him in the fullneſſe of time, to be their Prophet and Saviour. So much is affirmed here. And is alſo proved by Gen. 2. 23. For ſo the Apoſtle takes it to be ſpoken of Chriſt, and his Church. Ephe. 5. 30, 31, 32. Alſo that Gen. 3. 15. Now from hence till this time, it was ſtill propheſied of the continuall

Oracles

Oracles of the Prophets. As Deuter. 18. 18. Iſaiah, 9. 6. This is that generally affirmed. Rom. 1. 1, 2.

Becauſe he loved them, therefore he promiſed him unto them. For there is the ſame reaſon of the promiſe, which is of the performance: but this came from love. John 3. 16. *Reaſon* 1.

Becauſe in his love, he deſired to ſave them: and there being no other meanes but Chriſt. Acts, 4. 12. He promiſed him, that as we are ſaved by the performance, and the vertue of that is paſt, ſo they might be ſaved by the promiſe, and the vertue of that which was to come. *Reaſon* 2.

To teach the excellency and worthineſſe of the Goſpel; and the myſteries of ſalvation, by Chriſt; ſeeing it was promiſed ſo long time before, by God himſelfe: and the promiſe ſo often iterated, and repeated to the Fathers. Things that Princes promiſe, are not ſmall or of little worth, but of great value: but that which they promiſe ſo long before, and which they ſo often renew to ſeverall men, muſt needs be great, and excellent: when they are known to be Princes of great Magnificence, and Glory. So of this. And as by that God would kindle in them, a marvelous deſire, and an earneſt deſire, to have it effected, and accompliſhed, ſo would he in us a due eſtimation, and love unto it, being now accompliſhed: for being God hath provided better for us, then for them: as Heb. 11. 40. We ought the more to love, believe, and eſteem of it. If *Moſes* accounted but of the ſight of the promiſed Land a farre off, and rejoyced in it; They who enjoyed it, were much more bound to rejoyce, in ſuch a performed mercy of God If the Fathers, Hebr. 11. 13. When they ſaw the promiſes, but as marriners upon the ſea, within the kenning of the land, & the ſight of wiſhed for Cities, which they never came to, much more we who do enjoy them performed; leaſt if we delight not in the knowledge, and live in the faith of them, we ſee them not. Luke 17. 22. *Uſe* 1.

If God in his love, promiſed them Chriſt, and it was love that he did promiſe it, much more is it love he hath performed it to us. Seeing that is more love which is in deed, then in words. Therefore ought we, if they, to love him: and the more, nay if they were bound in words, we in deed: and if a bare profeſſion, acknowledgement, or beliefe, would have ſufficed them, it would not us, but we muſt love him indeed: which is to keep his commandements, and give him obedience: and if as *Chryſo.* the Jewes obeyed in the candle light, how much more we, in the ſunne light? So if they for the promiſes, we more for the performance. If Courtiers give all attendance for to riſe, more, when they are riſen. *Uſe* 2.

Behold he ſhall come.] This is to be underſtood, of the firſt comming in the fleſh, and infirmity, not his comming in Glory. And

ſo ſome take this, to note his comming in the fleſh ; ſo his humanity.

Doctrine. Chriſt came into the world and became man, tooke unto him not the nature of Angels, but of the ſeede of man. Heb. 2.16.

He ſhall come, ſaith the Lord.] In this comming is noted the execution of his office it ſelfe ; and this, ſaith the Prophet, the Lord ſaid : as noting unto us, that Chriſt did not take this office to himſelfe, but he was ſent of God, and called to it of his father.

Doctrine Chriſt did not take this calling unto him, to be the Angell and Prophet of his Church, but he was called to it, and appointed by God. So here : For ſeeing God, ſaith he, ſhall come ; it argues, that he ſends him, and therein the promiſe appeareth. Hence that Deut. 18.18. *I will raiſe them up a Prophet.* Iſai. 61.1. *The ſpirit of the Lord is upon me, and hath annointed me to preach, &c.* John 20. 21. *As the father hath ſent me, ſo ſend I you.* John 5.37. *The father himſelfe hath ſent me.*

Reaſon 1. Becauſe it is an honor to be but Gods Embaſſadour, under Chriſt, and from him; more to be immediately. Now the reaſon for the Prieſthood will hold in this. Heb.5.4. No man may take it ambitiouſly to himſelfe, but he muſt be called and ſent.

Reaſon 2. Becauſe all might underſtand and know, that it was Gods work, and his buſineſſe that he did, therefore he ſent him ; he doth his worke. John 4.34. and that argues, God ſent him, John 5.36.

Reaſon 3. Becauſe he onely knew the will of God, and was able to manifeſt it ; therefore God ſent him as the chiefe, John 1.18. *No man hath ſeene God at any time : the onely begotten ſonne, which is in the boſome of the father, he hath declared him.*

Vſe 1. This commends unto us the ſpeciall love of God, and his goodneſſe to mankind, who ſent his owne Sonne from his boſome to be our Prophet, to teach us his will and the knowledge of himſelfe, being that which could not be had any other waies, neither by any other meanes, and being that alſo which was of that neceſſity, that there is no ſalvation without it. John 17. 3. If it could have beene had by any other meanes, or if it had not ſuch a conſequent as the ſalvation of man, it had nothing ſo apppeared the goodneſſe and love of God ; but ſeeing neither the one could be, and the other is, it much commends and ſets forth his love : And ſo ought we to account of it, and to rejoyce much in the incarnation of Chriſt, by which theſe mercies were conveyed unto us.

Vſe 2. To teach every man to heare and receive Chriſt, ſeeing he is ſent as a Prophet to teach us of the father. When I ſpeake of hearing him, I meane the hearing of him, by the meanes he hath appointed, by his delegates and ſubſtitutes, whom he hath appointed for that purpoſe, his Miniſters. Therefore ought he to be heard, both perſonally, and by what meanes ſoever he hath ſurrogated for himſelfe to ſpeake in his perſon : ſeeing God hath appointed

appointedhim and ſent him, As Matt. 17.5. *While he yet ſpoke, behold, a bright cloud ſhadowed them: And behold there came a voyce out of the cloud, ſaying, this is my beloved ſonne, in whom I am well pleaſed, heare him.* The commandement is direct, if we make conſcience of any command; we ought of this. It is not left arbitrary; and if it were, yet our owne good ſhould draw us to it; for by this we have the knowledge of God, and ſo of ſalvation. So that if there be any deſire of this, we will hearken to that. But it is not arbitrary; and beſides the neglect of it, is threatned with a very heavy wrath and judgement. As Acts 3.23. *For it ſhall be that every perſon which ſhall not heare that Prophet, ſhall be deſtroyed out of the people.*

VERS. II.

But who may abide the day of his comming? and who ſhall endure, when he appeareth? for he is like purging fire, and like fullers ſope.

IN this verſe, the Prophet goes forward to deſcribe Chriſt, and firſt from his power, which is ſet downe to us two wayes; one by way of interrogation, which carries with it a kinde of admiration; the other by two ſimilitudes. In ſome part is his power reſpecting the wicked, in ſome other reſpecting the godly; the firſt poſition reſpects the wicked.

Who may abide the day of his comming?] That is, which of the wicked. *i.* the day of Chriſts firſt comming how tolerable, acceptable, and delightfull ſoever it be to the godly, how weake and baſe ſoever in the outward ſhew, with what outward weakeneſſe and infirmity ſoever he come, yet will it be to the wicked full of trouble, terror and diſquietneſſe. Thus the Prophets and oracles of old did fortell it ſhould be, and this the Evangeliſts, and writers of the new Teſtament have ſhewed it to be, and that at his comming the wicked were marveilouſly troubled and diſquieted.

Who ſhall ſtand when he appeareth?] Or who ſhall ſtand *to behold him?*] This toucheth the godly: who can with his eyes behold ſuch a light and ſuch Majeſty? A metaphor borrowed from the ſunne, whoſe brightneſſe the eyes of men are not able to behold. *i.* the glory of the Sonne of God ſhall ſurpaſſe all underſtanding, and that goodneſſe which he ſheweth in becomming man, and converſing with them, for their converſion and ſalvation.

Who ſhall ſtand?] That is, ſaith one, who thinking of theſe

things, doth not faint as overcome with the admiration of it; ſo that as a man whoſe legges are not able to beare, he falls downe.

For he is like a purging fire] The firſt ſimilitude expreſſing the power of Chriſt drawne from fire; noting out unto his, how he worketh both with the godly and wicked; for as it is the nature of fire, not onely to ſeparate droſſe from the mettall, and joyne things which are of one nature together, ſo things that are good, it makes more pure and perfect, but things that are impure, it conſumes and turnes to nought: So Chriſt by his word deſtroyes the wicked and unbeleevers, and ſuch as reſiſt his will; but ſaves ſuch as are choſen, making them more and more pure and perfect.

And like fullers ſope.] Or like the fullers hearbe; an hearbe that fullers uſe, by which they purge and take out of garments, blots and ſpots of long continuance in them, and makes them bright and pure; as it is noted, Mark. 9.3. S. *Hierom*, in Jer.2.22. The fullers hearbe, as it is commonly ſeene in the Province of Paleſtine, growes in greene and moiſt places, and to waſh away ſpots, hath the ſame force that Nitre hath. Signifying, that God makes the ſoules of his by his grace, moſt pure and moſt holy, that their workes ſhine forth.

But who may abide the day of his comming?] By this ſome think is meant the trouble and deſtruction that fell upon the wicked at his nativity. Becauſe of that, Mat.2.3.& 21.10. But taking his comming to ſignifie here his office, and the execution of it, and ſo the preaching of his word, as in the former verſe. The meaning I will take to be this: None of the wicked ſhall be able to abide his preaching and miniſtery: but the preaching and the miniſtery of it is that, which will caſt them down and deſtroy them, wound them and kill them.

Doctrine. The preaching of the word by Chriſt and his Miniſters, none of the wicked are able to abide it and ſtand before it; but it will deſtroy them and caſt them downe, wound them to the heart, and bring them to eternall deſtruction: ſo the interrogation affirmes ſtrongly. Hence, Rev.2.12. a two edged ſword given unto him.

Who ſhall endure when he appeareth?]This ſentence divers of the Interpreters take to be but one with the former, & the ſame double for the admiration of the power of Chriſt, in ſuch weakneſſe able to confound and overturne whatſoever, or whoſoever ſtands againſt him. But others underſtand it, as a diſtinct ſentence, and read it ſomewhat otherwiſe: *Hierom* according to the Hebr. *Quis ſtabit ad videndum eum?* The *Septuagints*, *Quis ferre poterit ut aſpiciat eum? Simile à ſole & oculis.* Who that hath but his naturall and blinde eyes, is able to behold him, & underſtand the great myſteries of ſalvation he brings, and is hid under the vaile of his humanity?

nity? As if he ſaid, no naturall man by his owne underſtanding is able to ſee and conceive theſe things, they are hid from him, or too deepe for him. That which is gathered hence is this.

Doctrine No naturall man of himſelfe is able to behold Chriſt, and to know him and the myſteries of ſalvation brought by him, Revelat. 2.17.

For he is like a purging fire.] The firſt ſimilitude by which he ſetteth forth the power of Chriſt, comparing him to fire; and this is to ſhew his dealing with the wicked, to whom he is a conſuming fire, and ſo are they rather to be read; for neither doth the word ſignifie purging, neither yet ſeemes he to ſpeake of his purging power touching the godly, for that followeth in the third verſe. Therefore it is to be underſtood of his conſuming power, by which he confounds the wicked, and deſtroyes them. Now generally hence I obſerve.

For that it is uſuall with the Scripture ſpeaking of God and his power, his juſtice, mercy, tender regard of his, and ſuch like, to ſet them downe by ſuch things as are common and familiar and every day or uſually occurrent to the eyes and eares of men.

And like the fullers ſope.] The ſecond ſimilitude to ſhew his dealing with the godly, his owne, that he is like the fullers ſope, or the fullers hearbe; which as it hath a nature to purge and take ſpots out of garments, ſo it maketh them to have a luſter and glorious ſhew or colour, making them freſh and white, Marke 9.3. noting the effect of Chriſt in his, that he maketh them white and pure; for though it is true that this hearbe doth purge away blots, and ſo might note the purging away of corruptions from his, yet becauſe that is the next ſimilitude: I obſerve this here.

Doctrine Chriſt is to his, as the fullers ſope, or the hearbe of the fuller, making them pure and holy, giving them a luſter in their lives, in holineſſe and righteouſneſſe: And this is either perfectly, which is either in this life, by imputation of his holineſſe, putting on his garments upon them, as *Ionathan* did to *David* after their league; or elſe in the life to come by full perfection inherent, when they ſhall be like him in holineſſe and glory: Or it is partially and begunne in this life, whereas they are inlightned, as the Moone by the Sunne, yet have their ſpots their errors, ſo are they ſanctified, and put in a new hew, as the fuller doth a cloth, or garment, yet the old threeds appeare in them. Of this is it here ſpoken, and for this is he thus called, and to this tends that, 1 Corinthians 1.30. *But ye are of him in Chriſt Ieſus, who of God is made unto us wiſedome, and righteouſneſſe, and ſanctification, and redemption:* And Cap.6.11. *and ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Ieſus, and by the ſpirit of our God,* Heb.2.11. Epheſ.5.26.

VERS.

VERS. III.

And he ſhall ſit downe to try and fine the ſilver : he ſhall even fine the ſonnes of Levi, and purifie them as gold and ſilver, that they may bring offerings unto the Lord in righteouſneſſe.

AND he ſhall ſit downe to try.] He ſhall ſit downe to try and fine the ſilver. The third ſimilitude by which Chriſt is deſcribed, is, from the Goldſmith. The ſumme is that as he ſitting in his ſhoppe by his fornace, doth purge the droſſe and corruption from the ſilver, ſo will Chriſt purge corruption from thoſe which are his.

He ſhall ſit.] Noting the dilligence and conſtancy and care of Chriſt in this worke. 1 He ſhall not doe it lightly or curſorily, but ſeriouſly and dilligently, being marveylous attentive upon the worke, for then we ſit when we would doe any thing ſeriouſly, and with all care and endeavour. So Pſal. 1.1. and 50.20.

And fine the ſilver.] *Septuag. and fining as ſilver*, or as a man that fineth ſilver : for the Hebrewes often omit the note of ſimilitude; and the people, ſome thinke is compared to ſilver, becauſe they are ſo excellent in reſpect of others, which are but iron to them. Some becauſe ſilver hath this of it nature, that it is moſt mixed with other mettalls and mineralls, and by the fire is made moſt pure: ſo they by the vertue of Chriſts death.

And he ſhall purge the ſonnes of Levi.] The parties whom he ſhould purge; underſtanding not thoſe who were ſuch by nature, but ſuch as were ſpirituall Prieſts, ſuch as were true, and lawfull Prieſts, dedicated to the perpetuall and holy ſervice of God.

And purifie them as gold and ſilver.] Hee expreſſeth the ſame thing againe and againe, that it might be more certaine and firme, and to ſhew that their purity ſhould be very great; for theſe mettalls are of all others moſt accurately purged with the fire, leſt any ruſt or droſſe ſhould remaine with them.

That they may bring offerings.] Here is an effect of Chriſt purging of them, that their ſacrifices being polluted and corrupt before, ſhould now be pure and holy, and be made acceptable to the Lord. In theſe words are noted the purity of them: in the next the acceptableneſſe of them.

Doctrine. Chriſt is to his as a Goldſmith, or Goldfiner, he that purgeth and purifieth them from their droſſe of ſinne and corruption; which is as the former, perfectly in the life to come, when as all blots and every ſpot ſhall be removed, Epheſ. 5.27. or partially in this

this life, where as all is pardoned, ſo purged, but not whole ſinne; neither if it were, can he be perfectly free, becauſe living in an infected ayre, they cannot but draw in ſome corruption, which though it prevaile not to death, yet it will corrupt them ſtill, and infect them. But Chriſt he purgeth them; and hence is waſhing of us given unto him, Revel. 1.5. and cleanſing, 1 John 1.7. And the baptiſme of ſpirit and fire, Matth. 3.11. that as fire he takes away droſſe and ruſt. Hence he is ſaid to be *Ieſus*, Matth. 1.21. becauſe he *ſaves his people from their ſinnes*: not *à culpa* onely, and *à pœna*, but *à contagione*. Hence that Rom. 6. 3. we are partakers of his death, to make us to dye to ſinne, and ſinne to dye in us, Galat. 6. 14.

Becauſe he might make way for holineſſe and purity, for elſe the new man cannot be put on, unleſſe the old man be deſtroyed; men cannot be renued in the ſpirit of their mindes, unleſſe they caſt off the old man, and he be taken from them. As the Serpent cannot receive new ſtrength, unleſſe ſhe firſt put off her old skin or coate, paſſing and preſſed by the ſtraitneſſe of her denne or hole: So cannot we put on the new, unleſſe we put off the old, *Auguſt. de doct. Chriſti. lib. 2. cap. 16.* Therefore to make way for that, Chriſt firſt muſt purge us from ſinne. *Reaſon 1.*

Becauſe he might make us like him, he was made like us in all things, ſave in ſinne, this makes us unlike; this then will he take and purge from us, that we might be as he, without ſinne. *Reaſon 2.*

Becauſe we might ſerve him; he deſires to have ſervice from us, which cannot be, unleſſe he purge away ſinne, and deſtroy it in us; for elſe we ſhall ſerve it, and we cannot ſerve two maſters. Therefore hee deſtroyes this, that wee might not ſerve it, Rom. 6.6. And ſo might be free to ſerve him, Luke 1.74. *Reaſon 3.*

To try and fine the ſilver.] Droſſe is not eaſily ſeparated from mettall and ſilver, but with the violence and heat of the fire is it tryed and fined: inſinuating unto us by this, how hardly, and with what force ſin is ſeparated from us, how cloſe it ſticks by us, and with what a doe it is ſeparated.

The ſinnes and corruptions of Gods children ſit cloſe to them, and cleave faſt; are not to be ſeparated, but with much force and violence; As droſſe to ſilver. Heb. 12.1. To ſhew this, belong thoſe ſpeeches *of ſacrificing*, Galat. 5.24. *Of mortifying*. Collo. 3.5. *of cutting off, and pulling out the right hand and right eies*. Mat. 5. 29 30. proved alſo by that. Jer. 13.23. *Can the blacke Moore, change his skin? Or the Leopard his ſpots? Then may ye alſo do good, that are accuſtomed to do evill.* And Mich. 6.7. Men wil give any thing, rather then part with ſin. *Doctrine*

Becauſe it is naturall unto them, as to others, brought into the world with them. Now as the proverbe, That which is bred in the bone, will hardly out of the fleſh. And as naturall and hereditarie diſeaſes *Reaſon 1.*

diſeaſes ſticke the faſteſt, and moſt heard to be cured: ſo it is of ſinne.

Reaſon.3 Becauſe beſides nature, cuſtome, and continuance, in them is adjoyned; now, cuſtome is another nature, and things bound with ſuch a twofold cord, both ſo ſtrong, will hardly be ſeparated. Cuſtom oftentimes prevailes much, and *jura dedicit immutare naturæ*. Saint *Chryſoſt*. But when cuſtome and nature are joyned together, who or what ſhall alter them? No wonder ſo much preaching, and ſo little prevailing with men, to remove their ſins: and the Miniſterie ſo unacceptable. Mich.6.7. and Mal.2.6.

Vſe To teach every man not to looke to be ſeparated from his droſſe, and corruption, without violence: and that he muſt offer violence to them, to be rid of them.

The ſilver.] The Church and Gods people thus compared, in reſpect of their excellency, becauſe it and they are more excellent then any other ſociety.

Doctrine. The Church is the moſt excellent ſociety in the world. Rev. 2.1. *Golden candleſtickes*. The Churches of *Aſia* among other reaſons were ſaid to be *golden*, in regard of their excellency and dignity, which they have in Gods account: that as gold is the moſt pretious mettall, and much accounted of men, ſo is the Church much ſet by of God; It is dear unto him as the apple of his eie, Deut.32.10. Zach. 2.8. It is a Diamond among an heape of pebles, the members of the Church, are Jewells, as we have it afterwards, verſe 17.

Out of this place of fining and purging, ſome Papiſts, catching at ſhadowes, when they have no ſubſtance; would prove and eſtabliſh their purgatory, where a company of ſoules, are holden in with paper walls, and grievouſly tormented with painted fire; which poeticall fiction, and Papall fancy, as we deny, ſo cannot this place poſſibly induce us to believe it, ſeeing God himſelfe hath taught us no ſuch thing, neither in this place, nor in any other. For what if S. *Auguſt* and ſome others have applied this place to purgatory? for he was never reſolved, there was ſuch a place, but thought it credible and not impoſſible, there might be ſuch a place, but never once definitively determined of it. *Enchri. ad Laurent. 69.* beſides Epiſt. 54. Maced. p.2.* *There is no other place of amendement but in this life; for after this, every one ſhall have, what he merited here.* Now this place is apparently underſtood, of purging men from the ſin and corruption, and not from the puniſhment; And ſo cannot be underſtood of their purgatory, where only the puniſhment is ſatisfied for. Beſides the end of this purging is, that they may be fit to offer up lawfull ſacrifice to God, but in theirs the ſoules offer up no ſacrifices, ſay no Maſſes there. Beſides this purgation is onely by Chriſt, through the ſanctification of the holy Ghoſt, being the onely purgation that the

* *Morum corrigendorum nullus alibi eſt quam in hac vita locus: nam poſt hanc quiſq; id habebit, quod in hac ſibimet acquiſierit. Epiſt. Maced.54.p.2.*

Scripture

ſcripture acknowle dgeth, & therefore this cannot be an impeachment of that. Iohn 1.29. *Iohn ſeeth Ieſus comming unto him, and ſaith; Behold the Lambe of God, which taketh away the ſins of the world* Arguing a want and weakneſſe, in his paiment, if after it men muſt pay for it. But that there can be no ſuch thing, neither can any ſuch thing ſtand with the Juſtice of God, I prove thus: By a reaſon which *Tertul. de reſurrectione carnis*, and other of the Fathers uſe to prove the reſurrection of the body; For if in courſe of juſtice, it be neceſſary, that the body which hath been partaker with the ſoule, of all that hath been done, either in righteouſneſſe or ſin, be alſo partaker of the reward of either: and hereby there be inforced neceſſarily a reſurrection of the body, to be joyned with the ſoule, to be partaker thereof. We muſt from the ſame principle of juſtice conclude, that if there be a Purgatory, it ſhould be as well for the body as the ſoule: becauſe the body hath been partaker of thoſe pleaſures and delights, for which they tell us, that the ſoules pay deare in Purgatoy fire. But they deny any Purgatory for the body, therefore they cannot truly affirme there is any for the ſoule. For thus ſhall the judgements of God be juſt, (ſaith *Epiphanius in Ancorat.*) whilſt both participate, either puniſhment for ſin, or reward for vertue; which juſt judgement they greatly impeach, by laying upon the ſoule only, the puniſhment of thoſe ſins which have been committed by the whole man.

He ſhall even fine the ſons of Levi.] The parties whom he ſhould purge, and fine, his owne, called the ſons of *Levi*, becauſe they were, and are ſpirituall Prieſts.

All they who are Chriſts, are truely ſpirituall Prieſts. 1. Pet.2. 9. Revel.1 6. *Doctrine*

And purifie them as gold and ſilver.] Thus Gods people and his Church are compared, and reſembled, not to baſe, but to the moſt excellent and moſt pretious mettalls.

That they may bring offerings unto the Lord.] Here is the end, why they are purged, and purified by Chriſt; to offer up ſacrifices, pure ones, and ſuch as ſhould be acceptable. verſe 4. Now theſe offerings are Evangelicall, not Legall, their perſons, prayers, prayſes, almes, and ſuch like. *vide. Cap.*1.11. offering.

Offerings in righteouſneſſe.] Their ſacrifices ſhall be pure, oppoſite to the *ſacrifices of the Iewes which were corrupt and polluted.*

The works and worſhip of ſuch as are purged, are pure and holy. *vide Cap.*1.11. A pure offering. *Doctrine*

Offerings in righteouſnes.] Some of our Papiſts, underſtand this place, as that *Cap.*1.11. of the ſacrifice of the Maſſe, and the offering up of Chriſt in it.

But by theſe reall, and outward ſacrifices, are underſtood the ſpirituall ſacrifices of the Gentiles and Church under Chriſt.

Under the Goſpel Chriſtians are freed, from all outward and reall *Doctrine*

reall ſacrifices, to be offered immediately to God, and of them are onely required, ſpirituall ſacrifices. *vide Cap* 1.11.

VERS. IV.

Then ſhall the offerings of Iudah and Ieruſalem be acceptable unto the Lord, as in old time, and in the yeares afore.

Then ſhall the offerings of Iudah and Ieruſalem be acceptable.] In this verſe is noted, the acceptableneſſe of their ſacrifices: the ſumme is, that if ever any of the ſacrifices of old, offered by *Abel*, *Abraham*, and other of the Patriarkes, were acceptable, then undoubtedly theſe; thoſe being onely the figures and ſhadowes of the other.

Of Iudah and Ieruſalem.] By theſe is underſtood the whole Church, whereſoever, in Cities, or Countries; ſo that ſome particular, ſhould be figured by theſe, as by *Iudah*, the univerſal Church diſperſed; by *Ieruſalem*, the Metropolitane City, the Apoſtles ſea, and ſeat, that is *Rome*, is boldly affirmed, but barely proved by *Ribera*; for why this more then *Antioch*, where *Peter* firſt ſate; or *Ieruſalem* it ſelfe, where *Iames* was; or *Conſtantinople*, and other Cities, where other of the Apoſtles were? it is more then he can give us any reaſon for.

As in old time, in the yeares afore.] Shewing, that God is the ſame to his, and will receive as acceptably their ſacrifices, and offerings, as ever he did in former times.

As, in this place hath not the force of compariſon, or equality, but of indication or ſhewing; or, as ſome, of correſpondency, of the thing figured. *Sicut*, ſignifies *ſimilitudinem, non æqualitatem*: as Levit. 19. 18. Some would have it to have the force not of ſimilitude, but certainty. That, as they were acceptable to the Lord, and Scripture, which is truth hath ſaid it, ſo as certainly ſhall theſe ſacrifices be accepted.

Then] When they are pure, and their offerings pure; not elſe, though they be *Iudah*, and *Ieruſalem*, whatſoever their number, glory, and dignity is.

Doctrine. God accepts no mans prayers, and ſervice, moved by any outward things: as dignity of perſons, vertue, or place, or office; nor outward priviledges, if they want faith, and holineſſe. *vide Cap* 1.9.

Then ſhall they be acceptable.] When they are purged, and not before.

A mans prayer ſhall not be accepted, unleſſe he be purged, and clenſed, reconciled to God, and juſtified, and ſanctified. *& e contra, vide Cap.* 1. 10. *Doctrine*

As in old time and the yeares afore.] Here is amplified the former, the acceptation of their offerings, either by ſimilitude, as thoſe, ſo theſe, or the certainty ſet downe, that as certainly as they were received and were acceptable, ſo certainly ſhould theirs be.

It is as certaine a truth, that God will graciouſly, and favourably accept the offerings, prayers, almes, and other the ſpirituall ſervice, of thoſe under the Goſpel, as it is certaine he did graciouſly accept the offerings of *Abel*, *Abraham*, *Iacob*, the holy Patriarkes, and other of the forefathers: now this is certain, for it is apparently ſet down in the Scriptures, as Gen. 4. and 22. and ſuch: then the other, the 11. to the Heb. proves the one, and is applied, *Cap.* 12. 1. to prove the other manifeſtly unto us. For they are brought onely for a provocation to thoſe duties, but as an aſſurance of the like acceptation. To this purpoſe, for prayers, is that, Jam. 5. 16. 17. 18. *Doctrine*

Becauſe God, as he is ever one, and the ſame in himſelfe, ſo is he to all thoſe who are his, the like affected to them: as a father loves all his chidren, and will accept the ſervice of one, as of another, will heare the requeſt of the yongeſt as the eldeſt. *Reaſon* 1.

Becauſe they have the ſame thing, which made their prayers and workes pleaſing, and gave them boldneſſe to the throne of grace. Heb. 11. 6. Which is faith. *Reaſon* 2.

Becauſe they have the ſame ſpirit, helping their infirmities; Rom. 8. 26. And the ſame Mediator giving them favour in his eies, boldneſſe and entrance; Ephe. 3. 12. Yea and the ſpirit, in greater meaſure, and more abundance: and the Mediator more manifeſted unto them. *Reaſon* 3.

Then have we no need at all to pray, and invocate the Saints departed: that they would commend our prayers to God, and pray for us, when we are certaine our prayers may be heard as well as theirs. Upon this ground ſure it was that in all the Scriptures, we find not any thing touching this, no ſucceeding ages praying to their predeceſſors, not *Iacob* and the Patriarkes to *Abel* or *Abraham*, not the poſterity ever to them, not the people to their Prophets departed; not in the Goſpel ever found either Precept or Practice of it; nor in the Primitive and firſt Church, for divers hundred years after Chriſt. If *Bellar. l.* 1. *de ſancto. be. tit. C.* 20. give us it for a reaſon, why the Fathers before Chriſt, neither prayed in particular for the Church upon earth, neither were prayed to, becauſe they were abſent from God, and did not enjoy his ſight and preſence, but were in *Limbus*, and not in heaven. The ſame reaſon can we give them that for a long while after Chriſt there was none, becauſe it was doubted in the Church, whether the *Vſe* 1.

faithfull departed out of this world be immediately received into heaven, and enjoy the happy preſence of God, or whether they remaine and ſtay in *Abrahams* boſome, or ſome place of reſt, till the day of the reſurrection; yea, *Irenæus*, *Iuſt. Martyr*, *Tertullian* and others, thought that they abode in ſome part of hell, or in ſome hidden and inviſible place, ſequeſtred from the preſence of God til the ſecond comming of the ſon of man. Therefore muſt it follow that invocation is but an innovation. But to conclude, ſeeing they know not our wants, nor can take notice of our prayers, & heare us, neither can we have any certainety of it; if it were ſo, and are certaine from the word of God, that our prayers ſhall be heard as well as theirs; We have not need to pray to them, nor reaſon to induce us to it; we neither in this nor any other thing adore them, but as S. *Auguſt. de vera religione.* 55. *We honour them for imitation, but adore them not for religion.*

Vſe 2. This teacheth us the priviledge, thoſe who are reconciled, juſtified, purged, and ſanctified, have, above others, becauſe they may both have acceſſe to God, and have aſſurance to be heard.

Vſe 3. To encourage every one that is Gods, to doe ſervice unto him, to bring offerings and offer up their prayers, being aſſured beforehand that they ſhall be accepted; not onely heard, but graciouſly heard; not onely received, but favourably received: therefore ought they to come with confidence and boldneſſe unto the throne of grace. And if at any time they be fainting, and doubting whether they ſhall be accepted or no, let them call to mind how God hath received others and their offerings, and apply this unto it, and ſo ſtrengthen and encourage themſelves with aſſurance to be graciouſly accepted; ſeeing they know God is the ſame now that before; he that is not onely as a father, like affected to his children, but that which a father is not able to doe, that to one as to another, to the youngeſt, as to the eldeſt, to the children of the Church of the Gentiles, as it were his ſecond wife, as of the Jewes, his firſt wife. Provided, they have the ſame faith, the ſame ſpirit, the ſame mediator, when they come unto him, which others have had, who have beene graciouſly accepted, then ſhall they be certainely received: If they object that they are not ſo worthy as others, have not ſuch ſtrength of faith, ſuch greatneſſe of grace, and ſuch like: I anſwer, firſt this ſmells of infirmity and pride, that as they thought to be heard for their much babling, ſo theſe for their great worthineſſe. And ſecondly, that children, who ſeeke any thing from their father, and hope to receive as others have done, doe not looke upon their worthineſſe, but the naturalneſſe of their fathers love.

VERS.

VERS. V.

And I will come neere to you to judgement, and I will be a ſwift witneſſe againſt the ſooth-ſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, and vex the Widow and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſts.

AND *I will come neere unto you in judgement.*] The Prophet having ſpoken of the effect of Chriſts power touching the godly and faithfull; and in them he ſpeakes now of it, in reſpect of the wicked, whom he would judge and condemne; neither ſhould there be any evaſion from his judgements, neither any way to eſcape them: Seeing he will be both witneſſe and judge, from whoſe knowledge, and power, and uprightneſſe they cannot exempt themſelves. And this is contained in the fifth and ſixth verſes, and hath two generall parts; the firſt is the judgement, the ſecond is the certainety of it from the immutability of God.

And I will come neere unto you in judgement.] *i.* You doe much detract from me, and diſgrace me, as if I regarded not what things were done here below, but onely beheld them a farre off, and let things runne as they would; but now I will come neere unto you, and ſeeing you ſay where is the God of judgement? I will come to you not as you would, to revenge others for your ſake, but to exerciſe ſevere judgement againſt you. And ſo he ſpeakes here of a perfect and ſenſible judgement, which they had thought and judged to be farre off.

And I will be a ſwift witneſſe.] Another effect: *i.* I who am the judge, will alſo be a ſwift witneſſe, I will come ſpeedily, and ſpeedily will I lay open all your ſinnes, for all your windings and turnings, all your ſecret concealing of ſins is known to me; you think that I am ſlow in executing of judgement, but I will come ſooner then you thinke of, or will be profitable for you, for to your deſtruction I wil be ſwiftly preſent. And all your hypocriſie ſhal not helpe you, for I will finde out theſe ſinnes which you cover by fraud and cunning, and cloake under one thing or another, and cover by ſome colours: he noteth ſuch ſinnes as were wont to be done in ſecret, and for which it was hard to finde witneſſes to evict them and puniſh them. There ſhall want no witneſſes for theſe things to prove them, though you doe it in great ſecret; I wil be the witneſſe of it; and for theſe he numbers up certain parti-

cular ſinnes, ſuch as were done in ſecret without witneſſes. The firſt he calleth ſooth-ſayers; ſome thinke the word ſignifies ſuch as we uſually call Juglers, ſuch as make things ſeeme otherwiſe to the eye then they are. And under this he comprehends all who uſe any inchantments, or magicke, and have ſociety with divells: the other particulars ſee in their places as they follow.

I will come neer to judgement.] They becauſe of the long patience of God, put farre from them both him and the day of his judgement, and thought no evill ſhould come unto them; but he threatneth them for the abuſe of his patience, that he would certainely viſite and judge them. The Lord properly cannot be ſaid to be farre of, ſeeing *ubique totum eſt*, and ſo neither to come neere properly, but he is ſaid to come, *cum manifeſtatur*, and to depart, *cum occultatur*, but ever preſent either hid or manifeſt, *Auguſt.* Now when he manifeſteth himſelfe either in mercy or judgement he is ſaid to come neere, as in this place.

Doctrine Howſoever the Lord ſpare long, yet will he viſite in the end thoſe who abuſe his patience, Jer. 6. 6.

And I will be a ſwift witneſſe againſt the ſoothſayers.] Another effect as ſome would have it, or the manner of his proceeding; firſt ſwiftly, then by way of witneſſe, and evict them before he condemne them. His ſwiftneſſe is not ſimply, for he is ſlow to wrath; but in reſpect of them, who thought judgement farre of, and promiſed themſelves ſafety, as before, he would come upon them ſwiftly, unlooked for.

Doctrine The judgements of God come upon the wicked, when they leaſt thinke of them, and promiſe to themſelves all ſecurity, and thinke they are furtheſt, by reaſon of Gods patience. Then will he come to judgement ſooner then they thought of, Mich. 1. 3. for behold the Lord commeth.

A witneſſe.] If he will be a witneſſe, then a true witneſſe, and ſo knoweth all they doe, their wickedneſſe, elſe ſhould he not be a true witneſſe.

Doctrine The Lord he knowes all the waies of the wicked, as an eye-witneſſe of them all, ſees and beholds whatſoever they doe, and whereſoever, Mich. 1. 3.

Vſe 1. To admoniſh men to take heede what they doe, and to looke to their carriage.

Vſe 2. To teach them when they have ſinned, that it is in vaine to goe about to cover it, or to imagine they can by any meanes avoide puniſhment for it, ſeeing he that is the judge knoweth it, and a moſt righteous judge; who as he will reward the godly for their good, ſo will he recompence the wicked for their evill: And as neither the malice of wicked men who diſgrace their good things, calling good evill, nor their owne modeſty, ready to deny or leſſen their good; As Matth. 25. can hinder them from their reward,

or

or keepe good things from them, either preſent or future, and all becauſe he knowes them, and is mercifull and juſt; ſo neither the corruptions of others like themſelves, approving and applauding their evill, nor their owne cunning either in ſtaying the paſſage of mans judgements againſt them, or in ſmothering humane teſtimonies and evidences, by which they ſhould be caſt, ſhall defend them from their juſt recompence, and keepe evill things from them, both preſent and future, and all becauſe he knowes them, and is moſt juſt. In vaine is it then for them to take this courſe. As it is a marveilous vaine and bootleſſe thing for a malefactor to endeavour to get his examination taken by a Juſtice, out of the Court from the Clearke of Aſſiſe, or to bribe and ſtop the mouthes of thoſe who ſhould give evidence againſt him. To informe the Judge and the Jury, when the Judge himſelfe was a witneſſe of the fact, and is ready both to informe the Jury, and to give ſentence according to his owne knowledge.

A witneſſe] *i.* As a guilty perſon is condemned by teſtimony of witneſſe, the crime proved and manifeſt, ſo will I give ſentence againſt the wicked, of thoſe things which I know they have done.

The Lord proceeds not to judgement, to condemne or puniſh any, but upon knowne and manifeſt cauſes, upon the knowne deſerts and merits of men, ſometimes ſecret to others, ſometimes knowne to them. This is proved, Numb. 20. 12. *Ananias* and *Saphira*, Acts 5. Infinite are the examples of knowne ſinners, as the old world, *Sodom* and *Gomorrah*, *Nadab* and *Abihu*, *Core* and *Dathan*, &c. Matth. 25. *Doctrine*

Becauſe he is moſt juſt, and therefore muſt proceed upon known cauſe; for it is as well injuſtice to puniſh for an unknowne cauſe upon jealouſie and ſuſpition, as for no cauſe; for an unknown cauſe is no cauſe. *De non exiſtentibus & non apparentibus eadem ratio.* *Reaſon 1.*

Becauſe he would manifeſt his juſtice to men, therefore he uſually proceedeth upon knowne cauſes to them, as ſometime upon knowne cauſes knowne to them, onely knowne to himſelfe to manifeſt, he is not bound to give a reaſon of his judgements to men. *Reaſon 2.*

If we ſee one afflicted, puniſhed, we accounted upright, to know Gods proceedings are upright and upon knowne cauſe. And hence may we learne how to free our ſelves from ſuch doubts, when we ſee what befell *Chorah*, and all their company, *Achan* & his, when ſome ſinned onely in the known ſin, yet others were puniſhed. We muſt conclude that it is moſt juſt, from this ground, that he proceedes never but juſtly, though it be ſecret from us. *Uſe 1.*

For imitation, firſt for the Magiſtrates, Gods upon the earth, they ought not to proceed againſt malefactours, but upon knowne and manifeſt proved cauſes; not upon ſlender conjectures or ſuſpirions, *Uſe 2.*

for ſo will God himſelfe doe, and they executing his judgement, ought to proceede no otherwiſe, leſt they fall into injuſtice. They ought to not to proceede for any hatred to their perſon, or their profeſſion, or for any other ſiniſter reſpect upon accuſations halfe had, and ſlender, or no proofes. The Lawyers ſay, that it is unjuſt not to weigh and conſider the whole Law, but to give ſentence from ſome part of it. * *If the lawes condemne truth unheard, beſides the note of injuſtice, they will cauſe a ſuſpition that they are conſcious of ſome unwillingneſſe to heare, leſt after they had heard, they could not condemne.* As *Tertull.* ſpeakes: So of Magiſtrates. Therefore in things not manifeſt, not proved, or by ſuch witneſſes whoſe perſons are infamous, their credit ſuſpitious, ſuch as may be ſuborned, or doe things of ſpleene and malice, which may happily appeare to them, they ought to take heede how they judge; and as they have power, rather reprove then condemne.

* *Veritatem unanduam ſi damnent leges prætervidebam iniquitatis, etiam ſuſpitionem merebuntur alicujus conſcientiæ, nolentes audire, quod auditum damnare non poſſunt.* Tertull. Apolog. adverſus gentes, Cap. 110.

Againe, in the ſecond place, every man ought to judge righteous judgement, when he judgeth and cenſureth the actions of other men; but *ſecundum legitos & probatos*, not out of his owne humour, out of the diſlike of their perſon, juſtifying ſome becauſe they have affection to them, condemning others and their actions, becauſe they diſlike them, or condemning ſome mens doings, onely for the name they have: Like unto thoſe who being ſick of a feavour or frenſie, being deceived by the ſimilitude of right lines drawne upon the wall, thought they ſaw ſome deformed and ill ſhaped creatures: (*ut Ariſtot.*) So they out of ſicke diſeaſed and corrupt mindes, doe not onely deprive the right lines, that is the famous and good actions of others, but account them as vices, and turne them to their reproaches and infamy. If that for mens words be true which *Luther* uſed to ſay, * *It is a wicked practiſe, when you know a mans minde and meaning to be good & ſound, yet to catch at his words* it may be not ſo fitly delivered, *to accuſe him of error.* So for mens actions, out of ſome infirmities, or upon ſome ſuſpitions, when they know nothing but good in them, and yet beleeve every report againſt them: As *Tertullian* ſaid it was with him, and other Chriſtians in his time; *Credunt de nobis quæ non probentur & nolent inquirere ne probentur non eſſe.* They beleeve things of us without tryall or proofe, and will not examine whether they be ſo, leſt they ſhould be proved to be otherwiſe.

* *Sceleratũ eſt cũ noveris eſſe pium & ſanũ alicujus, ſenſũ ex verbis incommode dictis fictumere errorem.* Luther.

Againſt the ſooth ſayers] He numbers up the particular offendors, he would deale with, not that he would deale with men, no, but alledging theſe as a taſte of others, or as the ſinnes which then ruled and raigned amongſt them, but we may obſerve that here are numbered not ſinnes of one kind, not againſt the

ſecond

ſecond Table onely, or firſt onely, but againſt both.

The Lord will judge, puniſh, and deſtroy men for irreligion, aſwell as diſhoneſty, for the neglect, or the breach of the firſt table, aſwell as the ſecond, and *è contra*, and for both, manifeſted here, for they are joyned together as it were, in one condemnation: proved further, from the threatnings, and executions, laid downe in the word, where we ſhall finde the Idolater, the Sabboth breaker, the ſwearer, &c. threatned, and puniſhed as well as the Adulterer, murtherer, and other diſhoneſt, and unjuſt perſons. In Deuter.28. All the curſes repeated, reſpect the whole Law, and all the commandements, as well as any one, or of either of the tables. Ezek.22. 6.7.8. Hoſea 4.1.2. 1.Cor.6.9.10. 1.Tim. 1.9.10. Galat.5. 19.20.21. Revel.21.8. Every where offendors againſt both Tables, are joyned together. *Doctrine.*

Becauſe as Jam.2.11. ***He that ſaid, thou ſhalt not commit adultery ſaid alſo, thou ſhalt not kill: now though thou doeſt none adultery, yet if thou killeſt, thou art a tranſgreſſor of the law.*** So he that commanded obedience to the one, and forbad diſobedience, did ſo to the other: and ſo he is diſobeyed and provoked in the one, as well as the other. *Reaſon 1.*

Becauſe the curſe was not an appendant to one Table, but to both, and every precept, and every branch of every precept, Deut.27.26. *Reaſon 2.*

Then under the Goſpel, there is uſe of the law morall: for this is ſpoken of Chriſt, which thing would he not, neither could he in juſtice doe, if the law were not to them under the Goſpel. *Vſe 1.*

This may teach many in the Church, to expect Chriſt a terrible Judge, and ſwift witneſſe againſt them: ſeeing if they ſeem to make care of the one, they have none of the other; for many ſeem marvelous carefull of the firſt Table, and matter of religion: they will heare the word, they will be frequent in prayer, they will not ſweare an oath, keep the Lords day, hate Idolatry, and ſuch like: but yet live in ſome breach of the ſecond Table: in hatred and malice; luſt, or covetouſneſſe; cruelty, or oppreſſion; ſlandering, and diſcontentment; diſobedience, and diſloyalty. And theſe are religious hypocrites. On the other ſide, many there are who have care to deale juſtly, to performe faithfullneſſe to men, are mercyfull, liberall, loving, and kinde, &c. Yet care not, or regard not the duties of religion: Are ſwearers, prophaners of the Lords day, neglecters of the worſhip of God, careleſſe, negligent, drouſie hearers, and prayers, have little hatred of Idolatry, and leſſe love of the truth. And theſe are civill hypocrites. Both theſe in the hypocriſie of their hearts, perſwade themſelves, that they are in the favour of God, and ſhall eſcape the wrath of Chriſt, when he ſhall come to judge: either in this life, or the life to come. And theſe, and none more, lie cenſuring, *Vſe 2.*

ring, judging and condemning one another, and remember not that the Judge ſtandeth at the dore, ready to judge, and condemne them both: ſeeing he commandeth both, he will condemne for the neglect of either: and the curſe is to him, that neglects religion, and the firſt Table, as well as the ſecond, and honeſty.

Vſe 3. To perſwade theſe hypocrites, to come out of their hypocriſie, and both them and all others to take upon them the care of performing obedience to Chriſt, in both: be carefull of religion with honeſty, and of honeſty with religion; this muſt be done, and the other muſt be left undone. Haſt thou any knowledge of God, any love of the truth, any care of the Lords day, any feare of his great name, any love to heare, or to pray? See thou be carefull of juſtice, chaſtity, ſobriety, obedience, fidelity, and true love to men; Or elſe for all that, when thou thinkeſt to have Chriſt, for thy Saviour, thou ſhalt finde him but a ſwift witneſſe, and an irefull Judge againſt thee; So on the contrary. Many will eaſily grant me, that if a man be never ſo religious, ſo devout, and carefull of the firſt Table: yet if he be unjuſt, an extortioner, a murtherer, and ſuch like, As they Acts 28.5. judged of St. *Paul*: ſo the Lord will not ſuffer him to live, but his judgements ſhall be upon him, and condemnation in the life to come. But if a man be juſt, chaſt, mercifull, and ſuch like, though he know not religion, be without the feare of God, and care of his ſervice, though a ſwearer, & blaſphemer, a prophaner of the Lords day, yet he may do well enough, and no fear of periſhing, or judgement, and ſo will they ſpeake, both in life, and death; which is all one as if they ſhould thinke, a man which is guilty of felony, murder, and ſuch like, muſt needs be judged by the law of the land; but if not of theſe, though he be a traytor to the Kings perſon, yet is there no feare. But if a traytor ſhall die though not guilty of felony, and a felony, though not culpable of treaſon, by the juſtice of mans law; much more they who ſhall ſeparate theſe two Tables. Therefore muſt we endeavour, to be religiouſly honeſt, and honeſtly religious, to avoide the tranſgreſſions of both Tables, and to do the duties of them; leſt if we ſeparate theſe, we lay our ſelves open to the judgements of God in this life, and ſeparate our ſelves from the comfortable, and happy preſence of the Lambe, and him that ſitteth upon the Throne.

Againſt the ſoothſayers.] The firſt particular, whom he will judge, and under this all of the like kinde. Such Deuter. 18.10, 11. Let none be found among you, that maketh his ſonne or daughter go through the fire, or that *uſeth witchcraft, or a regarder of times, or a marker of the flying of foules, or a ſorcerer, or a charmer, or that councelleth with ſpirits, or a ſoothſayer, or that asketh counſell at the dead.*

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The Lord as he will judge, and deſtroy all other Malefactors, ſo will he ſoothſayers, witches, inchanters, ſorcerers, Necromancers, wizards,, and all ſuch like : ſo is affirmed here; And if we loke to the old Teſtament, and things that are paſt, we ſhall finde it true. Deuter.18. 12. ***For all that do ſuch things are an abomination to the Lord: and becauſe of theſe abominations, the Lord thy God doth caſt them out before thee.*** 2.Kings 17.17,18. ***And they made their ſonnes and their daughters paſſe through the fire, and uſed witch craft, and inchantments, yea ſold themſelves to do evill in the ſight of the Lord to anger him, therefore the Lord was exceeding wroth with Iſrael, and put them out of his ſight, and none was left but the tribe of Iudah onely.*** Mich.5. 12. ***And will cut off thine Inchanters out of thine hand, and thou ſhalt have no more ſoothſayers.*** In the new, Gal.5. 20, 21. Revelat.21.8. ***Sorcerers ſhall have their part, in the Lake that burnes with fire, and brimſtone.*** *Doctrine.*

Becauſe they are groſſe Idolaters, and the art they uſe, is groſſe Idolatry; for here is ever either the expreſſe invocating, and calling upon the Devil, & ſeeking from him knowledge of things ſecret, and to come, helpe in trouble, deliverance from danger, and ſuch like proper unto God; or elſe ſome ſecret, and covert invocation on him : as under the name of the dead, or under ſome barbarous tearmes, which have no ſignification: or by ſome ſuperſtitions and arts of ſlight, invented by him; Which ***Tertul. l b. de anima.*** calleth ſecond Idolatry: for as in the firſt, he fained himſelfe to be a God, ſo here an Angel, or one that is dead, and ſuch like, & in both, he ſeeks to be worſhipped, when as then they are worſhippers of the devill, taking from the Lord, that was his, moſt gratefull and acceptable to him, invocation and his worſhip, and giving it to his moſt deadly and greateſt enemy; How ſhould he put it up, and not be revenged of ſuch a generation? *Reaſon 1.*

Becauſe they bewitch, and deceive many, and draw them into the ſame ſins, and ſo bring them to deſtruction : as is ſaid of ***Simon Magus.*** Acts 8.9. When as therefore they ſo ſtrive againſt the glory of God, and ſalvation of others; no marvell, if the Lord will judge and deſtroy them. *Reaſon 2.*

To ſtir up the Magiſtrate to draw forth the ſword of juſtice againſt theſe, and to cut off all ſuch workers of iniquity, from the City of God, for they ought to do as the Lord would, and will do, ſeeing they have the commandement for it, Exod.22.18. ***Thou ſhalt not ſuffer a witch to live.*** Levit.20.27. ***And if a man or woman have a ſpirit of divination or ſoothſaying in them, they ſhall die the death: they ſhall ſtone them to death, their blood ſhall be upon them.*** So did ***Saul*** while he was aſſiſted of the Lord, and ***Ioſias*** 2. Kings 23. 24. And this as well ſuch as hurt as helpe, and though they do neither, yet if they have familiarity with a ſpirit, as both the law of God, and our Land requires. And ſlender it is which is objected *Uſe 1.*

objected, to ſay now there are none, when this place ſpeaketh of the time of the Goſpell; and never would the Apoſtle have threatned any if there had not beene ſuch ſinnes, and ſuch offendors, to have thus fought with a ſhadow.

Uſe 2: To perſwade men to avoide this ſin, and not to fal into it to become ſooth-ſayers, wizards, wiſemen, &c. upon hope of gaine, for deſire of revenge, affecting vaine-glory, to know and reveale things to come, or for any ſuch cauſe; knowing that though they can eſcape the law and puniſhment of man, either hurting not or covering their ſorcery and witch-craft by medicines and hearbes, or deny they conſult with any ſpirit; yet ſhall they not the judgement of Chriſt, who is the witneſſe, and ſees the ſecret of their compact with Satan, beholds their invocation and worſhipping of him, either in ſecret place, or in ſecret maner, and howſoever it is, and will judge them, and doth judge them in this life with blindeneſſe, hardneſſe of heart, oftentimes poverty, and ſuch like; but ſure he ſhall judge them in the life to come, and give them their portion with him who have ſought to better their portion by him.

Uſe 3. To diſſwade men from ſeeking to ſooth-ſayers and ſorcerers, &c. or having any commerce or fellowſhip with them in their art, to ſeeke from them the knowledge of things to come, the finding of things loſt, the helping of creatures ill affected, and ſuch like; for beſides that, it is abſolutely forbidden in the word God, and threatned, Levit. 20.6. Manifeſted in the example of *Saul*, 1 Sam. 28. This may diſſwade, becauſe they ſhall be partakers of their ſinne, and conſequently of their puniſhment, and be judged by Chriſt; for judging theſe, he will judge them who communicate with them in the ſame ſinne, yet is it lamentable and fearefull to ſee what flocking there is of men, but more of women, to men and women who cannot chuſe but be witches, and have familiarity, or commerce openly or cloſely with the Divell, ſometimes for things loſt, ſometimes for barrenneſſe, ſometimes for long and extreame diſeaſes of their children; not fearing this, that Chriſt will judge them, then thoſe who communicate with them, and are the cauſes of their practiſes: for as no receivers, no theeves; ſo no frequenter to thoſe, no ſuch, ſpecially ſuch as are called white and good witches, or ſorcerers; but they will ſay they are bewitched, *Ergò*: they may ſeeke to be helpt. Anſwer. As if there were not a God in Iſrael, that ye goe to enquire of Beelzebub the God of *Ekron*. 2 Kings 1.3. Or that God were not able to diſſolve the workes of the Divell; Did *Iob* this, when no doubt he diſcerned, as well as theſe, that he was bewitched? But eaſe and deliverance often followeth after this. In poſſeſſions, Divells depart, in other extremities things are appeaſed. Anſwer. This is nothing; for firſt Divells know how to

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agree among themſelves to deceive men, and none of us would truſt or commit his buſineſſe to one that is deceitfull and perfidious. Now the Divell is not onely a lyer, but the father of a lye. Secondly, if health and eaſe follow, it may be it is the effect of the lawfull meanes which was uſed before, and God ſeeing how corrupt and impatient thy heart was to abide his leiſure, and make uſe of them, gave thee over to thy corruption, and let thee have thine owne will, even then to uſe ſuch an unlawfull meanes, when health and eaſe was at hand, as if it had been an effect of that, to confirme thee in thy blindeneſſe and infidelity: or laſtly it may be like that Deut. 13.3. *Thou ſhalt not hearken unto the words of that Prophet, or unto that dreamer of dreames: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your ſoule.* And therefore for thee to take heede how thou hearkenſt to theſe, leſt thou bewray thou loveſt not the Lord. But they uſe nothing, but good words and lawfull meanes, prayers, and hearbs, and ſimples, and ſuch like; I anſwer, firſt with Saint *Chryſoſt.* * *ſhe is a Chriſtian woman that uſeth the ſpell, and nothing but the name of Chriſt.* They ſpake theſe words before going, when they excuſed themſelves for the like. He anſwereth, *For that cauſe hate and deteſt her the more, becauſe ſhe vilely abuſes the name of God, profeſſing her ſelfe a Chriſtian, ſhe doth the workes of an heathen, for ſo the Divells confeſſe the name of God and yet were Divels ſtill.* For they ſaid, Luke 4.41. Thou art Chriſt the ſon of God, yet he rebuked them and caſt them out. Therefore I would intreate you to beware of this deceit; for as they who are tempering bitter cups for children, firſt rub the mouth with hony that that headleſſe age when it ſhall perceive the ſweetneſſe, ſhall not feele and feare the bitterneſſe; and they who give poyſonfull hearbes, give them the titles of medicines, that no man then reading the ſuperſcription of a remedy, ſhould ſuſpect poiſon: So deal theſe. Beſides in their hearbes, the Divell is but Gods Ape, who ſeeing him not doe things, but by meanes, uſeth the like that no man might ſuſpect him, as he appeared in like habit to *Samuel.* But to conclude, what colour and covert ſoever is made, Chriſt is the witneſſe, and knowes all, and he wil be the Judge to reward all who ſhall thus pollute and defile themſelves.

* *Chriſtiana mulier eſt hæc excantans, & nihil aliud loquitur quam Chriſti nomen.* Chryſoſt. ho 2. ad popul Antioch. *Propterea namque magis odi & averſare quod Dei nomine ad contumeliam utitur quod ſe dicens eſſe Chriſtianam, gentilium opera facit. Etenim & Dæmones Dei nomen fatebantur & tamen erunt Dæmones.* Chryſo.

And againſt the adulterers.] The ſecond particular, adultery in the Etymology of it, is a going up to another mans bed. As Gen. 49.4. *Thou waſt light as water, thou ſhalt not be excellent becauſe thou wenteſt up to thy fathers bed, then didſt thou defile my bed, thy dignity is gone.* In the nature of it, it is the carnall knowledge of a woman, who is bound to another man; but no doubt in this place

not

not onely this, but under it, fornication and wantonneſſe, and all uncleaneneſſe is contained, as in the commandement.

Doctrine The Lord as he will judge, condemne, and deſtroy all wicked men, ſo adulterers, whoremongers, fornicators, buggerers, and other uncleane perſons, here, and Gal. 5.19.21. Epheſ. 5.5. Heb. 13.4. Marriage is honourable among all men, and the bed undefiled: but whore-mongers and adulterers God will judge, Revelat. 21. 8.

Vſe This ought to make every one flye adultery, though he can eſcape the puniſhment of men, yet for Gods judgement, in this life often waſting of the body, and fearefull diſeaſes, poverty, reproach and ignomy, ſuch as ſhall never be put out; that fearefull judgement *Iob* ſpeakes of, Cap. 31.9.10. But if theſe be not feared becauſe they befall in a few, and yet may he be of the few, yet this ſhould, Eccleſ. 11. 9. that Chriſt will judge him and condemne him, exclude him heaven, caſt him into hell, and the fire that burnes for ever.

And againſt falſe ſwearers.] The third particular, which is not ſet downe barely as the others, but with this addition of falſly, or vainely. The reaſon is, becauſe to ſweare is not ſimply unlawfull, as the other, but a thing that a man is oftentimes bound to for the glory of God, and for the profit and neceſſity of others; ſo it be by the Lord alone, and taken in truth, not ſwearing a lye and falſe thing, in judgement, adviſedly and upon neceſſary occaſion, in righteouſneſſe, promiſing by oath nothing but that is lawfull and juſt, and undertaken for the glory of God, the diſcharge of duty, the appeaſing of controverſie, the ſatisfying of others, and the clearing of a mans innocency. But theſe and their like being wanting, it is a falſe oath, and men ſweare falſly.

Doctrine The Lord he will judge and condemne all falſe ſwearers, ſuch as ſweare by others then himſelfe, falſe things not in truth, raſhly not in judgement, unlawfull things not in righteouſneſſe, neither reſpecting Gods glory, the good of others, diſcharge of duty, &c. So here, and Exod. 20.7. *Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltleſſe that taketh his name in vaine:* Not guiltleſſe, but under that bitter curſe of condemnation, Deut. 27.26. Zach. 5.2. 3.4. James 5.12. But before all things my brethren ſweare not, neither by heaven, nor by earth, nor by any other oath; but let your yea, be yea, and your nay, be nay, *leſt ye fall into condemnation.*

Reaſon 1. Becauſe he hates ſuch oathes, Zach. 8. 17. And *let none of you imagine evill in his heart againſt his neighbour, and love no falſe oath. for all theſe are the things that I hate,* ſaith the Lord: now hating theſe, he muſt needes for them, hate thoſe that love and practiſe them; and hatred will procure judgement, wrath, and deſtruction.

Reaſon 2. Becauſe ſwearing by others they are idolaters: for whereas an oath

oath is not onely Gods ordinance, but a ſpeciall part of his worſhip, both becauſe there is invocation, and becauſe it is in the firſt table commanded, and of the ſolemne forme of impoſing an oath, which was this, give glory to God, Joſh. 7.19. And the ſolemne rite of taking an oath among the Jewes, which was to ſtand before the Altar, 1 Kings 8.31. and was a cuſtome among the Athenians and Romanes. Then to give Gods worſhip to another, is idolatry, and idolaters muſt be judged and condemned.

Becauſe, if raſhly by him, the name of God ſo deare unto him he diſhonouring and vilifying it, by ſuch uſual & raſh ſwearing, he wil revenge it. If ſeriouſly & yet not in truth, for things paſt or to come, knowing them to be falſe, & intending not to do them, he cals God as a witneſſe of his falſe-hood, and a revenger of it, and ſo muſt he come upon him, for this he tempteth God deſperately, and dareth him as it were to his face, to execute his vengeance upon him. *Reaſon 3.*

This may ſhew us the fearefull eſtate, not of a few, but of a multitude, and whole troopes of men and women, being common and uſuall, falſe ſwearers, who can neither buy, nor ſell, meet, nor depart, neither ſpeake ſeriouſly, nor in jeſt, neither perſwade, nor promiſe, neither intreat nor threaten, neither relate things paſt, nor draw men to the expectation of things to come, without ſwearing and many oathes, oftentimes by thoſe which are no Gods, committing idolatry, uſually, raſhly, and unadviſedly, and not ſeldome wickedly, falſly, and deceitfully. In this ſin are wrapped both parents and children, maſters, and ſervants, rich and poore, high and low, noble and baſe, Miniſter and people. If the Lord that threatneth to be a ſwift witneſſe againſt ſuch, and a ſevere Judge, ſhould now come to deſtroy and caſt to hell all ſuch; how fearefull then would we thinke and account their condition to be? Verily how nigh that day of Aſſize and of his glorious appearing, is no body can tell, few ſuſpect it to bee ſo nigh as it is: but ſay it be as farre off, as they ſuppoſe, yet doth he judge them every day. It is a judgement, and a fearefull one, that they ſinne every day, and ſweare every houre, and ſee it not, to leave and forſake it; but the morning ſwearing is puniſhed with the afternoone, this day with to morrow, &c. And for all theſe, the plague of God and his judgements ready to breake in at the doores, though he ſee it not, yet others may ſee it manifeſtly. Tell me what wouldeſt thou thinke his ſtate and condition to be, that had a bal of fire hanging over his houſe, ready to fal upon him to conſume him, his wife and children, ſervants, and all that he hath in a moment, and yet he and they all within doores, give themſelves to chamberings and wantonneſſe, to drunkenneſſe and gluttony, to whoredome and uncleanneſſe, by that meanes to drawe and haſten this to fall upon him and conſume him: wouldeſt thou not thinke him in a fearefull condition? ſuch is the *Vſe 1.*

ſtate of every ſwearer, the plague of God tends upon their houſe, the volume of curſes is hovering and flying about their houſes, and this fire hanging over them, and ſtill by their oathes, as the Faulconer by his Lure and hallow, calling this to fall upon him; and their caſe the more fearefull, becauſe cuſtome hath made them when they ſweare they deny they did, and if they be evicted for it, they account it as nothing, no more then an ordinary ſpeech: As Saint *Chryſoſt. ho. ad Baptiz. ſi quis juramentum increpaverit, riſus movet, jocos narrare putatur.* But the ſame day, or the day after that *Lots* ſonnes in law mocked and deſpiſed their fathers admonitions, the fire of God devoured them and their City, Gen. 19. So may it upon them; pitty then their fearefull conditions, and feare and flye their ſociety, their fellowſhip, their families; for though thou haſt eſcaped hitherto, yet when the flying book enters in at their doores and windowes, thou maieſt happily be there then, and partake in their plague; but in truth thou haſt not eſcaped, but as they by the cuſtome of their owne ſinne are growne ſenceleſſe, ſo thou by theirs art grown leſſe to fear an oath then thou didſt before, and ſo haſt got more hurt to thy ſoule, then ever they ſhall be able to doe thee good to thy body and ſtate, howſoever thou promiſe thy ſelfe great things by them.

Vſe 2. This may ſerve for ſecure men, who lye in this ſinne, to hate ſwearing, or are ready to fall into it, to perſwade them, as Zach. 8.17. And let none of you imagine evill in his heart againſt his neighbour; and love no falſe oath: for all theſe are the things that I hate, ſaith the Lord. If not for the haynouſneſſe of the ſinne, yet for the puniſhment. If not in a ſtate where there is little law againſt it; yet in a Church where the King of it is both a ſwift Witneſſe, and a ſevere Judge, and will both judge and condemne every falſe ſwearer. S. *Chryſoſtome* diſſwading from this ſinne, and perſwading little, at length breakes forth into this: * I would I might uncover and lay open the ſoules of ordinarie ſwearers naked, and ſet their wounds and skarres before their eyes, which they daily receive by oathes: then there would be no need of admonition or counſell; becauſe the ſight of their wounds would more prevaile then all my words. This would I wiſh, to give them the ſight of their ſin, and the guilt of it, but if it prevaile not, I would I could give them the ſence of it, that I could make them ſee and beleeve the judgements and puniſhments which belong to it, that the flying booke full of curſes is long ſince come abroad, and is ready to ſeize upon their houſes and perſons. That Chriſt will certainely as he heareth every oath, ſo judge them for it, and lay heavy plagues upon them. Me thinkes this ſhould be like the Ship-maſters voyce, Jonah 1.6. *What meaneſt thou O ſwearer? call upon*

* *Utinam mihi liceret frequenter jurantium animas exuere, & ipſorum oculis ſubjicere vulnera & cicatrices, quas quotidie capiunt a juramentis nec admonitionis, nec conciliis indigeremus, quoniam vulnerum aſpectus omni ſermone potentior.* Hom. 14. ad pop. Antioch.

upon God that thou periſh not. And ſo to be carefull to avoid them themſelves, to reforme them in theirs: not ſwearing for gaine, leſſe for pleaſure or vanity: not for curteſie, as in ſitting down, and taking places: not in paſſion, and ſuch like, but remembring the law, thinking of the judgement, not forgetting the Judge: and ſo not alleadging excuſes. Jam.5.12. *But before all things my brethren, ſweare not, neither by heaven, nor by earth, nor by any other oath; but let your yea, be yea, and your nay, nay; leaſt ye fall into condemnation.*

And againſt thoſe who wrongfully keep back the hirelings wages.] The fourth particular is oppreſſion: and the particulars of this, are ſeverall: this the firſt, that when a man hath hired and uſed another, and had his labour, and ſweat, whether he were hired by day, weeke, or yeare, whether by day, or by whole, if they retaine their wages, from them unjuſtly, deny it them directly, or under ſome colour, or diminiſh it; or defer it: which is an injury unto them, he will judge them.

The Lord he will judge, and condemne, and deſtroy, all ſuch as keepe backe their hirelings wages, which for his living worketh with him: either by day, moneth, or yeare, and ſuch are here threatned. Like to this that Jer.22.13. *Wo unto him that buildeth his houſe by unrighteouſneſſe: and his chambers without equity: he uſeth his neighbour without wages: and giveth him not for his worke.* Jam.5.4. *Behold, the hire of the labourers, which have reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them that have reaped, are entred into the eares of the Lord of Hoaſts.* *Doctrine*

Becauſe they tranſgreſſe the law of juſtice, which requires they ſhould give to every man his owne, and not withhold the right from the owner of it: but they having had their labour, their wages is then the others right and due: ſo that to withhold it is injuſtice: but all unjuſt men, he will judge and deſtroy. *Reaſon 1.*

Becauſe they are cruell, and unmercifull: for a mercifull man will not defraud his beaſt: but gives him his due when he laboureth for him, regarding that Deut.25.4. *Thou ſhalt not muzzell the Oxe that treadeth out the Corne.* God ſpeakes not for oxen, but for men, and if mercy be not ſhewed here, then Jam.2.13. *There ſhall be judgement mercileſſe, to him that ſheweth no mercy, and mercy rejoyceth againſt judgement.* *Reaſon 2.*

Then are there many in this City, many (I fear, nay, it is without feare,) hearers of the word, whom the Lord will judge: becauſe they keep backe the hire of the labourer, and are the labourers purſebearers, and cofferers, whether they will or no: verily Chriſt ſhall judge them for it, will they, nill they. *Vſe 1.*

To teach thoſe, who have ſervants, or uſe hirelings, to take the Apoſtles rule, Collo.4.1. Do not detaine, and defraud them of their wages: it is equall, it is right you ſhould give it them; know *Vſe 2.*

you,elſe you have a Maſter in Heaven: give it them chearefully, fully, readily, not fraudulently; elſe this Maſter ſhall be your Judge: and he is the witneſſe of all your fraud: if you have done it, do it no more: and for that is done, make them reſtitution; ſearch your bookes, and ſee wherein you have defrauded them. Deut. 24.14.15. *Thou ſhalt not oppreſſe an hired ſervant that is needy and poore, neither of thy brethren, nor of the ſtranger that is in the land within thy gates; thou ſhalt give him his hire for his day, neither ſhall the ſunne go downe upon it, for he is poore and therewith ſuſtaineth his life, leſt he crie againſt thee unto the Lord, and it be ſin unto thee.*

And vex the widowes.] The ſecond particular of the fourth kind of ſinners, whom the Lord will judge: namely, ſuch as vex, injure, and oppreſſe widowes; howſoever this with thoſe which follow, are uſually joyned together in the Scripture, yet becauſe he that doth any one of theſe, though he do them not all, ſhall be judged of Chriſt; I will ſpeake of them briefely and ſeverally.

Doctrine The Lord he will come neer to judgement, to puniſhment and deſtruction, againſt all thoſe, who vex, oppreſſe, and injure the widowes. So is it here. And that Exod.22.22.23.24. *Ye ſhall not trouble any widow, nor fatherleſſe child. If thou vex, or trouble ſuch, and ſo he call and crie unto me, I will ſurely heare his cry. Then ſhall my wrath be kindled, and I will kill you with the ſword: and your wives ſhall be widowes, and your children fatherleſſe.* Deuter.27.19. *Curſed be he that hindereth the right of the ſtranger, the fatherleſſe and the widow; and all the people ſhall ſay, ſo be it.* Jer.22.3.5.Matth. 23.14.*Wo be unto you Scribes, and Phariſes, hypocrites, for ye devoure widowes houſes, even under a colour of long prayers: wherefore ye ſhall receive the greater damnation.*

The ſinne is made the greater, becauſe it is coloured, and the puniſhment threatned to be heavier; but a wo is denounced againſt them, becauſe of the ſimple ſin.

Reaſon.1. Becauſe they are guilty, not onely of injuſtice, but cruelty, of cruell injuſtice: for to injure, and vex any, is injuſtice: but to vex widowes, and ſuch as are weake, and helpleſſe, is cruelty; and then, Iam.2.13. *There ſhall be judgement mercileſſe, to him that ſheweth no mercy: and mercy rejoyceth againſt judgement.*

Reaſon.2. Becauſe God he profeſſeth himſelfe, the helper of the helpleſſe: and the patron of ſuch as are without ſuccour, and friends: therefore as he muſt right their wrongs, ſo muſt he relieve them oppreſſed, and revenge their oppreſſions.

Vſe1. This may admoniſh thoſe, who are in authority, and place of juſtice, to defend the widowes cauſe, when it comes before them: or what power ſoever they have in their hands, as Iſaiah. 1.17. *Plead for the widow*, whether ſhe be rich, or poore: for if rich, it is but juſtice: but if poore, it is both juſtice, and mercy. That many will

This will make them like unto the Lord

will do, and it is leſſe thanke worthy: becauſe they are able to recompence them by ſome gratefullneſſe, and other meanes; In whom there is a ſhew of juſtice, but no juſtice indeed, and in truth, but a deſire of gaine. The other is the harder, and as juſt, ſo mercifull, and hath the promiſe of good from God: as in the generall, Luke, 14.14. And thou ſhalt be bleſſed, becauſe they cannot recompence thee: for thou ſhalt be recompenced, at the reſurrection of the juſt. Thoſe ſhall be recompenced of men, theſe of God. This they ought then to doe chearefully, and not as the unrighteous Judge, unwillingly, but as *Iob*, 31. 16. who would not ſuffer the eies of the widow to faile.

Vſe 2. Then may all thoſe, who are vexers, oppreſſors, and injurers of widowes know, what they are to looke for from the Lord: that howſoever they thinke all ſafe, and he is farre off, yet he will come nigh to them to judgement: and be ſwift, when they thinke, he is ſlacke: either to make their houſes deſtitute, or their wives, widowes, or to bring ſome ſuch fearefull judgement againſt them: beſides the afterclaps, that which is to come after this life. But who are theſe, that ſome men may ſee themſelves touched? Verily there are divers ſorts of them: ſome injure rich widowes, who left by their husbands, under whoſe ſhadow, they proſpered well; are by unjuſt Executors, long kept without their portions, and widowes part: and never recover it, but by long ſute in law, where the beſt part is ſpent, before the other is recovered; If they have it without any ſuch troubles, then are they by unconſcionable kindred, bought and ſold, by a peece of money to a man that hath neither wealth, vertue, nor grace; many a man labouring for her, making great ſhew of wealth, which in truth, many pounds is worſe then nothing: for poore widowes, utterly forſaken of all kindred, and friends, on both ſides, never deſerving the commendations given by *Boaz*, Ruth 2.20. for they ſoone ceaſe to do good, both to the living, and dead; And doing thus to kindred, what can be expected of thoſe who are not allied to them? but that they ſhould leave them deſtitute, and ſoone ſubvert their cauſe, or not right their wrong; but be readier to vex them: ſome, as the Creditors of that widow, 2. Kings 4. (though in this generally, this City leſſe capable, if they find any reaſonable dealing.)

Vſe 3. This may perſwade every one to avoid this ſin, if he have no love to juſtice, no affection to mercy, yet if he have any feare of puniſhment, let him vex neither the rich, nor the poore, neither his friend, nor one that is friend to him. But if he would have his curſe, turned into a bleſſing, he muſt have care and do his beſt, that when he rejoyceth, and is full, the widow may be ſo too: as is commanded in the feaſt of the Tabernacle, Deut. 16.13.14.15. and let her have a part with thee, both of the field, and vineyard, Deut. 24.19.20.21. that thou maieſt pray with more boldneſſe

before the Lord. Deuter.26.13.15. *Then thou ſhalt ſay before the Lord thy God, I have brought the hallowed thing out of mine houſe, and alſo have given it unto the Levites, and to the ſtrangers, to the fathers, and to the widow, according to all thy commandements, which thou haſt commanded me: I have tranſgreſſed none of thy commandements, nor forgotten them. Looke downe from thy holy habitation, even from Heaven, and bleſſe thy people Iſrael and the land which thou haſt given us (as thou ſwareſt unto our fathers) the land that floweth with milke and honey.*

And the fatherleſſe.] The third particular of oppreſſion, when they injure, and vex the fatherleſſe: ſuch as are without all helpe, and hope.

Doctrine The Lord will come nigh to judgment, to all ſuch, as vex, oppreſſe, and injure the fatherleſſe: ſuch as are left yong, not able for age and counſell, and advice to defend themſelves. So here, ſo in Exod.22. 22.23. And Deut. 27. 19. Jer.22.3.5. *Iob* ſhewes this was juſt with God. Job 31.21.22. *If I have lift up my hand againſt the fatherleſſe, when I ſaw that I might helpe him in the gate: let mine arme fall from my ſhoulder, and mine arme be broken from the bone.*

Reaſons as in the former.

Vſe 1. To perſwade, all in authority, to judge for the fatherleſſe, when his cauſe comes before them, as is commanded, Iſaiah 1. 17. which is, not that they ſhould accept perſons, and pervert juſtice, for the fatherleſſe, becauſe he is ſo: a thing forbidden by God, and horrible before him: to favour the perſon of the poore, as to feare the great and rich, in an unjuſt cauſe: but that when the poore fatherleſſe cauſe, comes before them, againſt ſome great men, or rich deceivers, that ſeek to vex them: they ſhould defend their cauſe, though they ſue but in *forma pauperis*: and reſpect the juſtice of it, as if they were rich: and do for them that which is right, ſo ſhall they ſhew themſelves Gods; for where the name is given to them, there the duty is injoyned them: Pſal. 82.1.2.3.4. For the Magiſtrate is ſpecially ordained for theſe, not for ſuch as are great men, who neither will doe right, nor ſuffer wrong: able enough to right themſelves, and defend their own cauſes: or not ſo much for theſe, as for the poore orphanes, widowes, and ſuch like; As the defence is for the little coppes, and ſmall trees of grooth, not for the great okes, they have not ſuch need of fencing againſt beaſts, as thoſe.

Vſe 2. Then may many men, expect the judgments of God: who vex, and oppreſſe, for their owne gaine, many pore orphanes, and fatherleſſe children: ſometimes colourably, ſometimes openly; Often they colour it by pretence of law, and are legall oppreſſors: who obtaining Wards, do ſell them from one, to another, as men do horſes: and when they are marriagable, tender them ſuch matches

ches as they muſt live miſerably all their lives with, if they accept them; ſo far different in nature, ſtate, religion, and ſuch like: or if they accept not, when they, tender of purpoſe, ſuch as they know, they wil not regard, then make they a further commodity of them, that they happily recover, not that oppreſſion of many yeares, if they do in all their lives. Others that are Guerdons, and Tutors having their portions, give unto them ſuch liberty, that by their indulgences, they grow unthrifts, that of their poſſeſſions and mooveables, they often intereſt themſelves, and ſtrip them of all, often defrauding them of many things, wherewith they were put intruſt; many feed them with money, and inwrap them into bonds, to be paid when they come to yeares, treble, and quadrible, that they are often out of their wealth, before they be at yeares. Many Executors put in truſt with the whole eſtate, make their fathers conditions far worſe, then it was: that in this caſe that part of the proverbe is true, There is never any dead man rich: that is, ſo rich as he is, or was accounted before, and in truth was: yet Executors, extenuate, and leſſen his ſtate, to better themſelves: counting him a bad Cooke, who cannot licke his owne fingers: In this number of ſinners, may go many fathers in law, who marrying the widow to inrich her to himſelfe, cares not how he defraud the children: many mothers to advance themſelves, care not what become of the children of their owne bodies: with infinite ſuch, which happily many men of more experience, could better decipher them; but if there be others, not touched by me, he that is both witneſſe, and Judge, ſeeth all, and will judge, and indeed doth judge, the former oppreſſions, in the age before, by that which is in our age, and will this, by that which is to come. I will make your children fatherleſſe, and ſo helpleſſe. As *Samuel* to *Agag*, 1. Sam. 15. 33. But beſides all this, he will fearefully deſtroy all ſuch.

To perſwade, all guilty perſons, though not before men, yet before God: to enter into themſelves, and examine their owne lives, and former practiſe, and ſee that they repent of this ſinne, as well as others: and if they do truly, let them make reſtitution to ſuch, elſe that may we uſe: Mich. 6. 10. *Are yet the treaſures of wickedneſſe, in the houſe of the wicked, and the ſcant meaſure that is abhominable?* and ſet it on with verſes 11. 12. 13. *ſhall I juſtifie the wicked balances, and the bag of deceitfull waights? for the rich men thereof are full of cruelty, & the inhabitants thereof have ſpoken lies, and their tongue is deceitfull in their mouth: therefore alſo will I make thee ſicke in ſmiting thee, and in making thee deſolate becauſe of thy ſinnes.* For no reſtitution, no repentance, where there is knowledge, and ability of all, without a man do it. *Uſe 3.*

Chryſoſt. ho. 5. de penitent. To. 5. p 734 a. b. c. 2.

And oppreſſe the ſtranger.] The fourth particular, injuring, and oppreſſing of ſtrangers: ſome were ſtrangers by nature, but proſelites

ſelites to the religion of the Jewes; and theſe, I take it, are not accounted ſtrangers, nor ſo called; they had happily a note given them, and ſignification of it, that they were of ſome other country: As 2 Sam. 11.6. *Vriah* the *Hittite*, and 1 Sam. 26.6. *Abimelech* the *Hittite*; but they were as if they had beene borne in the Land, and of theſe I take it he ſpeaketh not here: but others were onely peaceable in the Land and State, living, or trading with them, and though not profeſſours, yet not perſecuters, or open oppoſers and diſturbers of their religion.

Doctrine The Lord will judge, puniſh and condemne thoſe, who injure and oppreſſe ſtrangers: ſuch as being borne in another country doe profeſſe the ſame religion, or live peaceably among them. Manifeſt, as here, ſo by Exod. 22.22.23. Deuter. 27.19. Jer. 22.3.5. Ezek. 22.29.30.31. 2 Sam. 12.9.10. and Cap. 21.1.

Reaſons firſt and ſecond, as in the former.

Reaſon 1. Becauſe no man ought to oppreſſe his neighbour, or brother, if he doe, God will judge him for it; this will be granted of all, but a ſtranger and ſuch an one as this, is as his brother, and his neighbour, as is manifeſt, Luke 10.30. Levit. 19.33.

Reaſon 2. Becauſe the Lord he loves the ſtrangers, Deut. 10.18. Now to injure and oppreſſe ſuch ſtrangers as he loves, or ſuch as he loveth, he will revenge and judge.

Vſe 1. To inſtruct all in authority to uſe their authority in the defence of the ſtrangers right, as well as thoſe who are home borne; and to relieve them oppreſſed, as we may underſtand that Iſaiah 1.17. not to accept his perſon no more then his who is home borne, but doe him right againſt him that is home borne, as well as this againſt a ſtranger. If he muſt preſerve a ſervant in the cruelty of his Maſter, Deut. 23.15.16. ***Thou ſhalt not deliver the ſervant unto his maſter, which is eſcaped from his maſter unto thee: he ſhall dwell with thee, even among you, in what place he ſhall chuſe, in one of thy Cities where it liketh him beſt: thou ſhalt not vex him.*** (It was not a refuge for every wicked man, but for him that was knowne to be cruelly uſed, and fled to them for the name of the Lord.) Then muſt alſo be Sanctuaries to ſtrangers diſtreſſed.

Vſe 2. To teach us what their portion ſhall be from the Lord who grieve and vex ſtrangers; that is, all ſuch as murmure that our Church ſhould be like to a Hen which doth not onely nouriſh up her owne Chickens, but alſo ſtrange ones, that are excluded from their owne damme: So doth the true Church, and ſo hath ours, which theſe men hate, and would have them excluded, onely for their owne profit and gaine; and therefore are they ready to favor any againſt them, as much as in them is, to hinder their right, and to pervert their juſtice. They tell us they grow rich amongſt us, and get the wealth when many are impoveriſhed; but is their eye evill becauſe the Lords is good? or doe they hate them becauſe he

Chryſoſt. ho. 46. operis imperfecti.

proſpers them? So did the Egyptians, the Iſraelites: But by what meanes grow they rich, otherwiſe then by following a lawfull calling, and labouring as thou doſt? and if thou be poorer, it is becauſe thou art idler or more wicked. The Lord taught the contrary by that Law, Levit. 25. 47. &c. And by that which he allowes unto them, one and the ſame Law, as to him that was born in the Land, as is often ſhewed and repeated, ſave in the matter of remitting debts, in the ſeventh yeare, Deut. 15. 1. 2. 3.

And feare not me.] The fifth ſort of ſinners that the Lord will judge, are in a more generall kinde ſuch as feare not him; that is, ſuch as have no continuall awe of him, in reſpect of his power and mercy, for theſe and the fruits of them to avoyde evill and flye from ſinnes. Now in the conjunction of theſe is noted by ſome, that this is the roote and cauſe of others. *i.* ſuch and ſuch have they done, and this is the cauſe, hence it comes becauſe they feare not me.

Doctrine. The want of Gods feare whereſoever it is, is the cauſe and roote of all ſinne, many and great, as the feare of God is the cauſe of mens flying and avoyding of ſinne. The later is manifeſt, Prov. 8. 13. *The feare of the Lord is to hate evill*, Deu. 5. 29. Deut. 42. 18. & 39. 9. Then the contrary where it is not, for take away the cauſe, take away the effect. And ſo the latter is proved, and by that Gen. 20. 10. 11. *Then Abimelech ſaid unto Abraham, what ſaweſt thou, that thou haſt done this thing? Then Abraham anſwered, becauſe I thought thus, ſurely the feare of God is not in this place, and they will ſlay me for my wives ſake.* Exod. 1. 17. Pſal. 36. 1. Amos 6. 3. Rom. 3. 18.

Reaſon. Becauſe as *Auguſt.* in Pſal. 79. * *Two things cauſe all ſinnes: deſire and feare; there is a reward propoſed that thou wouldeſt ſinne, thou doſt it becauſe thou deſireſt the reward, thou art terrified with threatnings, thou doſt it for feare of ſmart.* Now where the feare of Gods power is, it will expell all ſuch deſire of pleaſure or profit, for feare is the ſtrongeſt affection, and ſtoppeth the paſſage of deſires, as in a coward, and one condemned. And the leſſe feare will be overcome of a greater, as a ſtrong and great naile drives out a ſmall one. Luke 12. 4. 5. *And I ſay unto you my friends, be not affrayd of them that kill the body, and after that are not able to doe any more: but I will forewarne you whom you ſhall feare; feare him which after he hath killed, hath power to caſt into hell: yea, I ſay unto you, him fear.* Now where this feare is wanting, no marvaile if they fall either for deſire or pleaſure into many and ſtrange ſinnes.

* *Omnia peccata duo res faciunt, cupiditas & timor: proponitur præmium ut peccet, facis propter quod cupis, terret te minas, facis propter quod times,* Auguſt. in Pſalm. 79.

Vſe 1. This may teach us what to expect from men who want the feare of the Lord: They will ſinne for a peece of bread, a ſmall matter of pleaſure or profit: a little feare, if they have the occaſion and opportunity, will draw them to any thing; for take away the bankes

bankes from the sea, and the bridle from the horse, whither will not that flow, and whereinto will not he breake? such and so unruly is the corruption of man, if it have not this banke, and this bridle to keepe it from outrage, murther, adultery, perjury, oppression, and injustice, or any sinne will be nothing in their hands. What will they not dare to doe? If Kings command, they will murther innocents, not as the Midwives: If Queenes enjoine, they will accuse, judge, condemne, and execute the guiltlesse; as those wicked Judges, 1 Kings 21. did innocent *Naboth* upon *Iesabels* letters.

Vse 2. We learne what to judge of men, whom we see living either in these sinnes or any other the like; they are men destitute of the feare of God, even a servile feare, for this will prove it. *vide Cap. 1.6.* first effect of feare.

Vse 3. That we may be free from these sins, let us labour for this feare, *vide ibid.*

Saith the Lord of hosts.] This is added for confirmation that none should promise to themselves safety for any outward respects, as if he could not punish them. *vide Cap. 1.4.*

VERS. VI.

For I am the Lord: I change not, and ye sons of Iaakob are not consumed.

FOR *I am the Lord: I change not.*] This some take as a reason to confirme the former judgement threatned, that as he was the Lord of hoasts able to doe all what he would, so is he in himselfe and in his decrees immutable, as he cannot change, no more can they be changed. *Quod est 9.* Be ye well assured of this, that as I am Lord and Jehovah, eternall and without change, so are all my judgements, and whatsoever I have spoken, that know you, they shal come to passe in their time, and not one thing shal come to the ground, howsoever they are not so speedily as you thinke executed, yet they shall, for they cannot but be accomplished.

And ye sonnes of Iaakob.] And that you are not consumed and destroyed already for these sinnes; doe not thinke me mutable or your selves without merit, that you should be spared; but this is meerely from my mercy, and love, and long suffering, I have not dealt with you according to your sinnes.

Doctrine 1. God is immutable, and without change, both in himselfe and his nature, Jam. 1.17.

Doctrine 2. He is immutable in his will and his decrees.

And ye sonnes of Iaakob are not consumed.] I change not, therefore

fore are you not conſumed; for being in my ſelfe mercifull and long ſuffering, yea, mercy and patience it ſelfe, I have ſpared you, when you deſerved long ſince to have beene confounded and deſtroyed by my judgements: and this by reſemblance may we interpret out of Lam. 3.22. *It is the Lords mercies that we are not conſumed, becauſe his compaſſions faile not.*

That men eſcape deſtruction, and are not conſumed with Gods judgements for their ſinnes, it is onely the mercy and goodneſſe of God. So much is here: And that Lam. 3.22. Gen. 19. 19. 2 Sam. 24. 14. 2 Chron. 30. 9. Therefore is that Iſaiah 30. 19. and 54. 7 8. and Matth. 15. 22. and 20. 30. God hath two feet whereby he walketh towards men, ſo hath he two hands whereby he handleth or dealeth with men; mercy and juſtice; and theſe are both infinite. What City upheld when an infinite hand will caſt downe? nothing but an infinite hand and power. *Doctrine*

Becauſe ſinne deſerving Gods anger, which anger is as God himſelfe, infinite, cannot be ſatisfied nor appeaſed by any that is no more then a finite creature, or a finite thing; for this cannot ballance with that, but onely his infinite mercy with his infinite wrath. And this Lam. 3.22. his great mercies are infinite for meaſure and continuance. *i.* Such are our ſinnes, that if he ſhould deale righteouſly with us, we miſerable wretches had beene ten thouſand times utterly undone, but we are preſerved in the middeſt of our diſtreſſes. *Ergo*, Not from us but his infinite mercy, Iſaiah 1.9. *Except the Lord of hoaſtes had reſtored unto us a ſmall remnant: we ſhould have beene as Sodom, and ſhould have beene like unto Gomorrah.* *Reaſon 1.*

Becauſe without the pardon of thoſe ſinnes the wrath cannot be avoided, nor deſtruction eſcaped, ſeeing God will not juſtifie the wicked. Now pardon of ſinne is onely from the mercy of God, Luk. 1. 77. 78. Pſ. 32. 1. Al ſin is againſt God, Pſ. 51. 4. *Tibi ſoli cui ſoli reddenda eſt ratio de peccato, qui ſolus es ſine peccato, Ruff.* He onely can pardon ſinne, againſt whom onely it is: Now he pardoneth ſinnes in mercy, and ſo *David* prayeth there for mercy; *Gratia tua deputo & miſericordia quod peccata mea tanquam glaciem ſolviſti: gratia tua deputo & quacunque non feci mala, Auguſt. confeſſ. 7. 2 cap 7.* *Reaſon 2.*

This will confute the doctrine of Popery, who hold by their workes and ſatisfactions, to have if not remiſſion of great ſinnes, yet of veniall; or if not of ſinne, yet deliverance from the puniſhment, wherein they are the flat enemies of the mercy of God, and rob him of his honour, to give it to themſelves; as if finite workes and ſatisfactions could deliver from infinite wrath. But when they ſee this will not hold water, then they flye to this, that it is onely from temporall puniſhments, and the fire of purgatory; but firſt for this, that it is but a new coyned ſhift, I manifeſt from their prayers *Vſe 1.*

prayers for the dead, whereby they thought to bring them remission of sinne. *Breviar. secund. usum Sarum in vigil. mortuorum.* O God of the faithfull! the maker and redeemer of all men, give to the soules of all the faithfull deceased, remission of all their sins, that by godly prayers they may obtaine the pardon which they alwaies desired, through Christ our Lord. And againe, Lord we beseech thee, let the prayers of thy humble servants be helpfull to the soules of al the faithful deceased, that thou mayest both relieve them from all their sinnes, and make them partakers of thy redemption, who liveſt, &c. Now hence I reason, that if by their prayers they would helpe the faithfull, whom they presumed to be free from purgatory, to bring them remission of sinne, can they make us believe that they intend onely deliverance from the paines of purgatory, for such as are there, and not from the guilt of sinne, by their sacrifices and masses? Againe, it is manifestly false, that the sinne pardoned, yet the punishment should remaine; yea, it is against the justice of God, and so cannot be unlesse he can cease to be God: for the instance of *David*, 2 Sam. 12.13.14. and some other of Gods children whose sinne remitted the affliction remained, is not against this, because in him it was not a punishment, but a clearing of the justice of God, before the wicked, as the place sheweth, and in others they are but purgers or preventers.

Vse 2. To teach the Church and every particular, to acknowledge it to be the mercy of God, that they live and are not consumed, when they see many others are, and know themselves to have deserved the like. The Church wherein we live, and we our selves here present, have beene delivered from many and strange dangers and confusions; whom shall we ascribe this unto? shall we sacrifice to the wisedome of our state, to the valor of Marshall men, to the power of armes, to the multitude of our people, to our owne workes and worthinesse, to our profession of his truth, or practise of piety, our justice and equity, and such like? so may we provoke the Lords anger indeed to consume us. Whither else must we ascribe it, but to this? being taught every where, it is the mercy of God that we are not consumed, whose compassions failed not; and so as the Church begunne her prayer, we may our prayses, Psal. 115.1. *Not unto us O Lord, not unto us, but unto thy name give the glory for thy loving mercy, and for thy truthes sake.* For considering the height of our sinnes, the greatnesse of our iniquities and rebellions, whereto else can it be ascribed? And his mercy hath drawne him to spare us, partly for our selves, and partly for posterity, and those who shall come of us: As Saint *Chrysostome, hom.* 80. *ad popul. Antioch.* for our selves, that his mercy might draw us to repentance, and to fear him for posterity.

* He

* He ſpares oftimes the roote, that he may preſerve the fruit. And heare how *Terah*, *Abrahams* father, was a worſhipper of Idolls; yet in this life God puniſht not his impiety; for if God had cut downe the roote, then whence had we had ſuch great fruit of faith as in his ſonne. So *Eſau* was a fornicator and uncleane, and as much as in him lay a murtherer of father, mother, and brother, and of God hated, Mal. 1.2. Why is he not deſtroyed, why is he not cut downe? Truely, beloved, to tell you the cauſe, twas good to be ſo. *Eſau* begat *Raguel*, he *Zara*, and he *Iob*; you ſee what plentifull fruit of patience had been loſt, if God preventing had ſtricken the roote. So of us that we might leave the ſeede of the Church and piety behinde us. This is mercy, but the former the greater; elſe we have as little profit of it, as *Terah* and *Eſau*. And it is to be acknowledged the ſpeciall mercy of God, when others periſh and their workes like that they eſcape. As Saint *Auguſt. de Nat & grat. 8. c. 5.* of the great ſalvation. *Vniverſa maſſa pœnas debet. Qui ergò inde per gratiam liberantur non vaſa meritorum ſuorum, ſed vaſa miſericordiæ nominantur.*

* *Parcit frequenter radici ut fructus conſervet, & qualiter audis? Terah pater Abraha, fuit Idolorum cultor, ſed in hoc mundo impietatis pœnas non dedit, & merito. Nam ſi Deus prævenisset cadiem præcidiſſet unde tantus fidei fructus exortus fuiſſet. Sic Eſau fornicator fuit & immundus, & matricida, & patricida, & fratricida quantum in ipſius fuit propoſito, & Deo exoſus. Mal. 1.2. Quarè non perditur? quarè non exciditur? Bonum eſt verò, dilectiſſimi, causâ dicere, ſi ſuccisus fuiſſet maximam eloemoſyna fructum & juſtitiæ mundus amiſiſſet, & qualem audis Eſau genuit Raguel, hic Zara, hic Iob. Vides quantus tolerantia fructus eſſet perditus ſi prævenisset Deus à radice pœnas exigiſſet,* Chryſoſt. hom. 8. ad popul. Antioch.

Vſe 3.

To teach men when deſtruction and calamity is at hand, and Gods judgements are threatned; the way how they may eſcape and not be confounded, is, they have Gods mercy towards them, and upon them; therefore for this muſt they pray and labour, their flying truely to this, will be like the City of refuge, where the avenger of blood could not ſlay a man-ſlayer: Then ſhall they be ſure either to be kept from them, or delivered from them, kept in them or taken out of them; for when as Gods mercy doth bring remiſſion of ſinne, it muſt needs bring the removall or change of the puniſhment; either it will be gone, or if it abide, the nature will be changed: for ſinne taken away, that cannot continue, or not in the former nature; and a man ſhall be ſafer and more comfortable with this in divers afflictions then without it, though he be never ſo free: * you ſhal rejoyce more cheerefully and more truely with a good conſcience in the midſt of troubles, then with an evill in the midſt of many pleaſures. Now thus it is from the feeling of the mercy of God and remiſſion of ſinne. * If you have Gods favour, deſpaire not though you fall into a fornace, whereas if he be angry you may not be bold in Paradice. Paradice did no good to *Adam* ſinning, and the hot fornace

* *Verius ac jucundius gaudebit de bona conſcientia inter moleſtias, quam de mala inter delicias.* Auguſt.

* *Si Deum benevolũ habeas licet in fornacem cadas, ne deſperes, ſicut ſi ſuccenſeat licet in paradiſo ſis ne confidas. Ada peccanti nihil profuit paradiſus, puero benè agentibus nihil obfuit fornax.* Chry. ho. 4 adpo. A.

nace could doe no harme to the three Children that were innocent: And if they obtaine this, it ſhall not onely be their ſanctuary thus, but it ſhall be to them as a fountaine whence all bleſſings, as rivers ſhal riſe and ſpring. It will be like the Philoſophers ſtone, that will turne all mettall into gold; ſo this, all miſeries into happy comforts: Even like the Arke brought into the houſe of *Obed Edom*, 2 Sam. 6. 11. that brought a bleſſing upon the houſe, and al that he had: So Gods mercy brought into the heart, will be the cauſe that they and their houſe, and all that they have, ſhall proſper and be preſerved for ever, to his glory and their eternall comfort.

VERS. VII.

From the dayes of your fathers, ye are gone away from mine ordinances, and have not kept them: returne unto me and I will returne unto you, ſaith the Lord of hoſts: but ye ſaid, wherein ſhall we returne?

From the dayes of your fathers are you gone away.] In this verſe beginnes the ſecond part of the Chapter, containing an expoſtulation with this people, as touching their ſins mixt with an exhortation to repentance, which of ſome is accounted the third part of this Chapter. Now in this verſe are both theſe: a reaſoning with them, as concerning their ſinnes, and an exhortation to repentance: the firſt hath the reproofe in generall, for committing evill, and omiſſion of doing things commanded, and a denyall of it by the people. The ſecond hath an exhortation to repentance, with the promiſe of a gracious acceptance.

From the daies of your fathers &c.] The generall reproofe or in particular, for committing things forbidden, and omitting things commanded; but in theſe firſt words their ſinnes are amplified from the time and continuance in them. *i.* It is not yeſterday, or a few dayes ſince you tranſgreſſed againſt me: your ſinnes are not of ſhort time, and ſmall continuance, but you have beene long rebellious againſt me, even ſince the dayes of your fathers, ſo long have I beene patient towards you, ſo much are you the more hardened in your ſinnes, and have the leſſe to ſay for your ſelves, and I may the more juſtly puniſh you.

The exhortation to repentance is preſſed and urged with the benefit that will follow it: God will returne to them, and by this promiſe would he intice and provoke them, meaning he would declare and make manifeſt he was appeaſed towards them, mitigating and leſſening their puniſhments and calamities, and reſtoring many bleſſings unto them. This of Gods returning is figurative,

figurative, for he properly cannot be ſaid, to change either place or minde. *Cujus eſt de omnibus omnino rebus tam fixa ſententia, quam certa præſentia. Vide Auguſt. de Civ. D. l. 15. Cap. 25.*

But ye ſay, wherein ſhall we returne?] The Prophet returns to his expoſtulation with the people, about their ſins, and here reproves them for their impudent hypocriſie, and pride; that they ſaid, they needed no repentance, or returning to God, being guilty unto themſelves of no ſinne, no tranſgreſſion, or falling away from God. *i.* What have we committed, or when did we fall from the Lord? Thou calſt us to returne; They had ſo long accuſtomed themſelves, and not to reſtore, and pay unto the Lord, that was his, that now they ſay, they ought no ſuch thing; now theſe words containe the continuance of their rebellion, or obſtinacy.

Doctrine

When men once give way unto ſin, & entertaine it, they are often and eaſily drawne on, to continue it from time to time, day to day, and to grow aged, and ancient in ſin, eſpecially if the Lord puniſh them not for it: ſo much is here, and in the old world, and in *Sodom*, &c. Iſaiah 65. 2. and Hoſea 10. 9. *Oh Iſrael thou haſt ſinned from the daies of Gibeah.* That is, either from the time of the *Iudges*, when they made war againſt the *Benjamites*, touching the Levites wife, from which time they continued Idolatry, or as ſome, from the times of *Saul* or *Salomon*: example of *David's* ſinne for many months, for not repenting, he continued it, but *Solomon* many years.

Reaſon 1.

Becauſe the preſerver of men from ſinne, is the grace of God: either generall, as in *Abimelech*, Gen. 20. or particular, as Iſaiah 30. 21. reſtraining, or ſanctifying grace; now this the Apoſtle calls fire, 1. Theſſal. 5. 19. or compares it to it: that as fire by withdrawing of matter, oile from lamp, or fuell from fire, or by adding contrary, as water; ſo the ſpirit is quenched, or forced, to recoile by ſinnes; no marvaile then, when the reſiſter is gone, or grieved, if there be long continuance.

Reaſon 2.

Becauſe cuſtome is another nature, and things by cuſtome, are in us, as if they were bred. Now naturall things are hardly changed, the continuance eaſie: a man can hardly forget his mothers tongue, hardly a ſpeech he hath been accuſtomed to; ſo in this.

Reaſon 3.

Conſuetudo peccandi tollit ſenſum peccati

Becauſe the cuſtome of ſinning, takes away the ſence of ſinne: even a little cuſtome, and giving way to it; Now when a man is without the ſence of ſinne, hardly ſeeing and knowing of it, leſt feeling how it woundeth, and pierceth him: but finding for the preſent ſin pleaſant, or profitable, no marvaile if he continue it, and ſay, Prov. 23. 35 *They have ſtricken me, but I was not ſicke: they have beaten me, but I knew not when I awoke: therefore will I ſeeke it yet ſtill.*

Vſe 1.

To teach men, to take heed, how they give way to ſin: but if ſinne enter upon them, as who ſinneth not; then with ſpeed to

part with it, and ſhake it off, leſt cuſtome and continuance follow; So that when he hath a will, he ſhall have no power to riſe out, he will be ſo intangled; as with him that taketh up money for neceſſity: he ſhall eaſily finde, that he may continue it, and be in the uſurers bonds, upon good ſecurity: but when he would out of them, the longer he hath continued, the leſſe he will finde himſelfe able, and ſo be deſirous to continue it, till he have ſtript himſelfe out of all: ſo in this, then muſt he labour to riſe out of them, and give no place, nor way to them.

Uſe 2. Then it is a goodneſſe, and mercy of God, to a man, when he gives a means to him, either to keep him for giving way to ſin, or for ſitting downe in ſin: which of himſelfe, he will ſoone do. *Vide* Mal.1.7.doctr.1.

Now in that they had continued thus long, and were not conſumed, it commends another doctrine.

Doctrine The Lord is long ſuffering, and patient towards ſuch as ſinne and provoke him. Rev.3.20.

Gone away from mine ordinances.] Reprooving them for their ſinnes, he tells them that is ſin, which is diſagreeing to his laws and ordinances, to his word.

Doctrine That is evill and ſin, and unlawfull to be done, which is repugnant to the law of God, or a departing from it: may it ſeem to be never ſo profitable to man, or bring glory to God; as on the contrary that is good, and righteouſneſſe, which is agreeable to the law and word of God: ſeem it never ſo unprofitable to men, or not behoofull for Gods glory. *Vide Cap* 2.10.Doctr.*ulti.*

And have not kept them.] They are accuſed, not only becauſe they committed things contrary to the law, but becauſe they did not things agreeable to it: not onely committed the forbidden, but omitted the commanded.

Doctrine They do not onely ſinne, who offend againſt the law, doing the things forbidden by it: but thoſe who do not obſerve and do the things commanded by it, but leave them undone: manifeſt by that as a breach of the firſt Table and Precept. Jer.10.25. ***Powre out thy fury upon the families, that have not called upon thy name.*** Deut.28.58.59.and 27.26.Matth.25.

Reaſon.1. Becauſe the law is affirmative, and commanding, as well as negative, and forbidding: and though the precepts, and commandments run moſt negatively, ſave only the fourth and fifth, yet they all carry the affirmative, as the Prophets, their Interpreters ſhew, and as thoſe two affirmatives carry their negative, ſo the eight negatives carry the affirmatives: ſo that an omiſſion is as well a tranſgreſſion, as a commiſſion, and ſo a ſin.

Reaſon 2. Becauſe they go againſt love, and charity: and therefore ſinne, for charity to God and man, requires all to be done, and nothing omitted that may glorifie, and honour him: and be helpfull and profitable

profitable to them; for ſo it is ſaid, to be bountifull, that is helpfull. 1. Cor. 13. 4. But ſpecially if we conſider, that every man muſt love God above himſelfe, and man as himſelfe, now to omit any thing that is good for himſelfe, is a breach of charity, to himſelfe, then ſo of theſe.

Peccatum eſt, cum vel non eſt charitas quæ eſſe debet vel minor eſt quam debet Auguſt. de perfect juſtitiæ Cic. cœleſt. Ra. 15.

Sin is an action, but the omiſſion, is onely a privation: that is, in omitting of that which ought to be done; how can it then be a ſin, and they ſin who omit it?

There is an action, in ſinnes of omiſſion, thus: It is a ſin of omiſſion, not to love his neighbour: not to come to the congregation, to heare the word, and receive the ſacrament; in theſe there is an action, for ſometimes they are done upon purpoſe, and deliberation, and ſo he that offends, will not love his neighbour: will not go to the aſſembly; and here is a plaine action of his will; but ſometimes they are omitted, becauſe a man thinkes not of them: not of any purpoſe, or contempt; now here though there be not an action of the ſame kinde, yet there is an action repugnant to the law; he thinks not of the aſſembly, becauſe he would walke, or take his recreation: and theſe actions are repugnant, to that good worke; and ſometimes the action is not at the ſame time, but went a little before; As a man gives himſelfe to exceſſe, and drunkenneſſe overnight, and after cannot riſe in the morning, to be preſent there; here is an action, though not at the ſame time, and of the ſame kinde, yet that which is the cauſe of that omiſſion. All ſinne is not an action, it is onely true of ſinne of commiſſion, which is ſome poſitive act done, which the will ſhould not conſent to do: ſin of omiſſion, is but a privation of good. As the Schoole, and Baſil. *Malum boni privatio eſt, cæcitas ex oculorum perditione provenit, ſerm. quod D. non eſt author peccati. Facere cordis cogitare eſt, quia corporis eſt cogitata proficere. Chryſoſt. ſer. de leviùm criminum periculis.*

Uſe 1.

Then many men, if they wil look upon their reckonings, are guilty of a multitude of ſinnes, more then ever they thought themſelves to be; ſeeing they have onely accounted ſinnes of commiſſion to be theirs, and never of omiſſion; Many have thought they were bound to avoid the evill, yet not to do the good: and ſo account their ſinnes; Many who account it a ſinne to have other Gods, have never accounted it a ſin, not to know the true God, to believe him, and feare him, not to pray unto him, which they did only in reſpect of their own neceſſities, & never of any duty to him, nor of avoiding of ſin; ſo in the reſt of the commandments; Theſe muſt know, that they have to account with God for theſe, if they have already for the other; nay, he never accounted, nor repented of any one, who doth not for theſe; for he can have no true conſcience of ſin, that hath not right ſcience, & knowledge of theſe, for ſins, who if they reckon not againe with God, & bring not

true repentance, muſt not looke to have peace, but a controverſie, with God. And if Judg.5.23. *Meroz* was curſed, not for fighting againſt Gods people, but not aſſiſting them, in the battell againſt the mighty. If *Moſes* was puniſhed with deprivation, of the poſſeſſion, or fruitage, of the Land of *Canaan*, not for diſhonouring of God, but not ſanctifying him, in the preſence of the children of Iſrael. Num.20.12. If the rich man was caſt into the torments of Hel, not for taking away food from *Lazarus*, but becauſe he did not relieve his wants, Luke 16. How ſhall they eſcape the curſe, inherit the Kingdome, the ſpirituall *Canaan*, how not be tormented in Hel?

Uſe 2. Then let not men thinke much, if they be cenſured as men, who have gone aſtray from their birth, while all their piety, and honeſty, is but a negative piety, and a negative honeſty, and not an affirmative, but in little and ſlender ſort; here is all they can ſay for themſelves, they are not Idolaters, and open prophane perſons, ſcoffers of piety, they are not ſwearers, they are no adulterers, theeves, or oppreſſors; But in the mean time, they are not zealous for his worſhip, nor conſcionable profeſſors, nor ſuch as hunger after righteouſneſſe, nor ſuch as feare the dreadfull, and great name of the Lord, nor love of mercy, and the like; They may be judged as wicked men, and as thoſe who are in the diſpleaſure of God. As *Tertul. nuſquam & nunquam excuſatur, quod Deus damnat.* So it cannot be but ſinne, which God is diſpleaſed withall.

Return unto me.] In this exhortation following the reproofe, there may be noted from the Coherence, two points:

Firſt, the patience of God towards ſinners, waiting for their returne.

Secondly, that none is ſo deſperately ſinfull, but there is hope he may returne and be converted.

And I will return unto you.] Here is the promiſe annexed to the former exhortation to draw them to hearken to it, and obey it: a promiſe of remooving, or mitigating of their calamities and plagues; and firſt in the generall, obſerve, they muſt performe, and do their parts, elſe he will not do his.

Doctr. 1. God is not bound, to give man any thing, he hath promiſed or covenanted, unleſſe he performe his covenant and conditions. *Vide Cap.* 2. 4. I ſent this commandment that my Covenant might ſtand.

Againe, if they repent, he will returne, remove, or mitigate, their plagues, and puniſhments.

Doctr. 2. Repentance is the moſt certaine means, and ſoveraigne medicine, to mitigate, and remoove, to prevent and keep away judgements, and plagues of God, from the perſons of men, or the things that belong unto them: Manifeſt, as here, ſo by that. 2.Chro.7.

13.

13.14. *If I ſhut the Heaven that there be no raine, or if I command the Graſhopper to devoure the Land, or if I ſend peſtilence among my people; If my people among whom my name is called upon, doe humble themſelves, and pray and ſeeke my preſence, and turne from their wicked waies, then will I heare in heaven, and be mercifull to their ſinne, and will heale their Land.* Jer.18.7.8. *I will ſpeake ſuddenly againſt a nation, or againſt a kingdome to plucke it up, and to roote it out, and to deſtroy it. But if this nation againſt whom I have pronounced, turne from their wickedneſſe, I will repent of the plague that I thought to bring upon them.* And 26.3. *If ſo be they will hearken, and turne every man from his evill way: that I may repent me of the plague which I have determined to bring upon them, becauſe of the wickedneſſe of their workes.* Luke 13.3.5. We have examples *David* and the *Ninivites*, and ſuch like: Now I ſay, remoove, or mitigate, becauſe they are not alwaies taken away when the party repenteth; After *Davids* repentance the child died, and the ſword departed not from his houſe. And the Prophet Mich.7.9. brings the people humbling themſelves under a corporall puniſhment.

Becauſe God is juſt; Now juſtice puniſheth not where there is no ſin, or not twice, a ſin puniſhed before; now he that repents hath taken away ſinne. * Sin begets ſorrow, and ſorrow deſtroies ſin, as the wood breeds the worme, and the worme eates the wood; yea repentance puniſheth, 1.Cor.11.31. repentance prevents, or remooves puniſhments. *Reaſon.* 1.

Yet though the puniſhment be mitigated, it is not alwaies remooved, becauſe in his love and wiſdome he diſcernes it good, it ſhould ſtill remaine, as a chaſtiſement, not puniſhment, both to humble them, and prevent ſin in them, to be a terrour, and an example to others, and to juſtifie himſelfe before men.

To ſee the neceſſity of repentance, and to exhort us, to fall upon the practice of it, eriouſly, and ſpeedily: That that is threatned, may be prevented, ſo that we take the right courſe. Rev.2.5. *I will come unto thee quickly, and will remoove thy candleſticke out of his place.* There is the threatning againſt the Church of *Epheſus*, but the next words ſhew us the way of prevention; *Except thou repent.* *Reaſon* 2.

Vſe

But ye ſay, wherein ſhall we returne?] The Prophet having reprooved them in the generall, in the beginning of the verſe, proceedeth now to particulars, in theſe words: and this by occaſion of the former words, which noteth out to us, their ſpirituall pride, that conceived of themſelves, to have no need of repentance, for they were righteous, and had not any ſuch ſin in them, that they need returning.

Spirituall pride, when men conceive of themſelves they are rich, and righteous, and have no need of repentance, & of Chriſt, *Doctrine*

is

* *Peccatum genuit dolorem, dolor contrivit peccatum, ut lignum vermem vermis lignum* Chryſoſt.

is an odious and vile ſinne. Revel. 3.17. I am rich, I ſtand in need of nothing.

VERS. VIII.

Will a man ſpoyle his gods? yet have ye ſpoyled me: but ye ſay, Wherein have we ſpoyled thee? In tithes and offerings.

Will a man ſpoyle his gods?] The Prophet proceedeth to other ſins, and a great one, horrible, and impious ſacriledge, which was committed by theſe, in detaining from God his tithes, and firſt fruits: and in reprooving this he argueth, firſt, from the generall right, then from the fact, and thirdly from the event. The generall right, is, no man ought to ſpoyle another, or defraud him: fraud and rapine, is a heynous kinde of injury, and ſo the more great & grievous, when it is joyned with greateſt audaciouſneſſe, and contempt; as if they defraud, and rob him, to whom they owe much, whoſe authority they ought to reverence, and whom they ought greatly to honour: As the Prince, and the King, the Judge, and the Prieſt. The force of this reaſon, ſtands in the interrogation, will a man ſpoyle his gods? An argument from the compariſon of the perſons, betwixt man, and God; the one ſo common and meane, the other ſo excellent and great; It is a ſinfull thing, and blame worthy, for men, to injure men, even the meaneſt; much more an honourable man, as the Prince; but moſt wicked, and impious, to deale ſo with the great, and glorious God, their Prince, and Governour.

Yet have ye ſpoyled me.] Here is their fact, amplified, from the perſons who, and to whom: ye, me; you whom I have enriched, with ſo many great, and extraordinary bleſſings, and benefits, and who ought ſpecially to honour, and worſhip me, & give me all that you poſſibly can. The word tranſlated (ſpoyling) is uſed among the Hebrewes, to ſignifie the taking away of another mans goods, and ſpecially by fraud: As in that Prov. 22.22.23. And ſo the meaning is, will a man ſpoyle his God? that is, take away by fraud, that is his Gods: but you have done ſo to me; you have taken away my goods, and the things that belong to me, by fraud, and deceit.

But ye ſay, wherein?] This is the exception of this people againſt that the Prophet hath accuſed them of; and it is by denying the fact, and thinke ſo to reject the fact from themſelves, and put God to prove when, and wherein they had done any ſuch injury to him.

In

In tithes and offerings.] The Lord proceeds, and replies, ſhewing them wherein they had ſpoyled him, and were ſacrilegious, in that the tenths & firſt fruits, which the Lord had appointed for his Prieſts, and the officers of the Temple, they had fraudulently, or violently, or howſoever detained from them. By offerings is here underſtood, the firſt fruits, which they were to bring, and offer to the Lord, towards the maintenance of the Tabernacle, and the offices of it. He reprooves them here of ſacriledge againſt God and his worſhip, and in condemning of this, to aggravate the greatneſſe of it, he ſhewes how affectioned Idolaters, and ſuperſtitious men are, unto their falſe and feigned gods, to give to them, and and not to diſpoile, or take any thing from them: for ſo much the interrogation ſheweth, *Will he?* He will not, but deale moſt liberally with him.

Idolaters at all times, are, and have been very liberall, and bountifull to their Idols, and their ſervice, and their falſe worſhip, & ſo far from taking from them, as they have thought nothing too much for them: ſo much the Prophet inſinuates here, and as much is manifeſt. Ezek.16. 16. 17. 18.19. *And thou didſt take thy garments & deckedſt thine high places with divers colours, & plateaſt the harlot thereupon: the like thing ſhall not come, neither hath any done ſo: thou haſt alſo taken thy faire Iewels made of my gold, and of my ſilver, which I had given thee, and madeſt to thy ſelfe images of men, and didde ſt commit whoredome with them. And tookeſt thy broidered garment, and coveredſt them: and thou haſt ſet mine oile and my perfume before them. My meat alſo which I gave thee, as fine flower, oile and honey, wherewith I fed thee, thou haſt even ſet it before them, for a ſweet ſavour: Thus it was ſaith the Lord God.* Exod.32.3. *They brake off and gave away their golden ear-rings to make an Idoll.* 2.Kings 16.3.and 17.17. They beſtowed their children on Idols. Judg.17.3. The mother of *Micha* gave 200. ſhekels of ſilver, to the founder, to make a graven and a molten Image. *Doctrine*

Becauſe this is a voluntary and free ſervice, of their own heads and inventions: now we ſee in all things, men ſpend more freely, and more liberally upon their owne inventions, then upon thoſe things which they are tied unto: Men beſtow more upon their own children. *Reaſon 1.*

Becauſe Idolatry and ſuperſtition, is naturall, and ſenſible, agreeable to nature and ſenſe, and ſo more pleaſant and delightfull: on things that are delightfull, and pleaſant, men beſtow more time, more tendance, and more goods. *Reaſon 2.*

Becauſe Idolatry is accounted adultery, an Idol, a harlot; an Idolater, an Adulterer, *paſſim in Scripturis.* Now, as one ſaith, *non minor ſuperſtitionis quã libidinis impetus ad rapiendos homines* Men are as mad upon an Idol as upon a harlot, and as they will ſpend all to ſatisfie their luſt: ſo to follow their ſuperſtition. *Reaſon 3.*

This

Vſe 1.

This may ſerve to reject, and juſtly, the ſuite of our Papiſts for favour and forbearance, upon this ground, becauſe of the great coſt which their anceſtors they ſay have beſtowed upon this land, in building of Schooles, Colledges, and Hoſpitalls, and endowed them with rich poſſeſſions (*D Biſhop preſat:*) they muſt firſt preſuppoſe and indeed prove, that it is the truth which they profeſſe, and that theirs is the true religion, elſe may any idolater in the world make the ſame reaſon for himſelfe, and ſo may an adulterer plead for favour, becauſe he hath been at ſuch coſt & charges with his harlot, and endowed her and hers with ſuch great riches; but if not the one, why the other? why might not the Canaanites by the ſame reaſon have pleaded for favour from the Iſraelites? Deuter. 6. 10. 11. Yet it was not any motive to bring favour unto them, nay for all that they were commanded to deſtroy them: And can the Church have a better guide, and Chriſtian commonwealthes, a better example? But it may be that they ſuppoſe that this ſhould prove that their ſuperſtition is true religion, becauſe they thus decked it & beſtowed infinite coſt otherwiſe upon it: By the ſame reaſon may any idolater in the world, plead that it is the truth and the true worſhip of God, ſeeing their bounty towards their falſe Gods hath beene equall in moſt things, and ſuperiour in divers to this of theirs; yea, by this reaſon might many a harlot plead againſt the lawfull and juſt wife, that ſhe was not ſo, but her ſelf, becauſe ſhe lives in the houſe, & is maintained daintily, & gorgeouſly, when the other is excluded and ſhut out in poverty and miſery; but if not this, why that? but in all this I grant them but that, which may eaſily be proved to the contrary, that our anceſtors in the firſt inſtitution of theſe things, did not intend the Popiſh faith and religion.

Vſe 2.

Then is it not to be wondred at, if we ſee the great liberality of our ſuperſtitious Papiſts towards their ſuperſtitions and idolatry? for it hath beene ſo with all idolaters whatſoever, and no reaſon but it ſhould be ſo with this which is more naturall and fitting the humours and corruption of nature then any other ſuperſtition in the world: And as ſome ſay of *Manna*, that it fitted and was taſtfull to every pallate according to the humour of it; ſo may we more certainely ſay of this, as hath beene divers times ſhewed, that it is fitting to the ambitious, covetous, voluptuous, licentious, and every one of what affection ſoever; is it any marvaile then though men be marveilous liberall, when as every man that hath it, cares not what he beſtowes upon his humour? beſides their doctrine of merits hath brought them in no ſmall gaine, ſpecially from men who lie a dying, who to inrich them (though they laboured all their life to inrich their wife and children) yet care not how poore they leave them then, becauſe they are ſo taught that by ſuch meanes they may redeeme their ſoule; and ſatisfie for many

many things they elſe might ſuffer; what will not a man give to ſave his life when he is upon the gallowes; more in this.

Yet ye have ſpoyled me.] Their fact and offence, in the relation and compariſon which ſtandes thus; they, that is, idolaters, will not ſpoyle, but they will cleave faſt unto their Gods, and be very devout, yet ye have not done ſo to me.

Idolaters often cleave faſter, and are more devout to their Idols and their worſhip, then they who profeſſe the truth, cleave, or are devoted to the Lord. *Doctrine*

It ſhould teach us in that to imitate them, leſt they riſe up in judgement, and condemne us: Let it be our reſolution as it is in Mic. 4.5. *For all people will walke every one in the name of his God, and we will walke in the name of the Lord our God, for ever and ever.* *Vſe*

Have ye.] Upon whom I have beſtowed many and great things, yet have ye ſpoiled me, and ſo makes their ſinne the greater.

They who have received more from God then others, if they contemne and injure him and take from him his due, or any ſuch like, they offend more then the reſt, *vide Cap.* 1.12. but ye have polluted it. *Doctr.*

Spoiled me.] They tooke away and with-held the maintainance of his Miniſters, who were the inſtruments and meanes of his worſhip, therefore he accounts himſelfe to be injured and ſpoiled. Hence a generall doctrine.

The injury, contempt, and abuſe committed againſt the meanes of Gods worſhip, is held to be done againſt God himſelfe. Thus God takes this done to his Miniſters, *vide cap.* 1.7. The table of the Lord is not to be regarded. *Doctr.*

In tithes and offerings.] This is that wherein they had offended, and God complaines, he was ſpoiled becauſe the portion of their goods which was due to him, they had kept from his houſe and Miniſters.

It is a ſacrilegious and impious thing, for men to with-hold or withdraw the maintenance of the Miniſters: So much the Prophet affirmeth here; ſo much all thoſe places prove, which command ſuch things to be given to the Miniſters: As Num. 18.21. *For behold I have given the children of Levi all the tenth in Iſrael for an inheritance, for their ſervice which they ſerve in the Tabernacle of the congregation,* Deuter. 12.19. *Beware that thou forſake not the Levite as long as thou liveſt upon the earth.* And 14.27. Nehem. 13.10.11. *And I perceive that the portions of the Levites had not beene given, and that every one was fled to his land, even the Levites and ſingers that executed the worke. Then reproved I the Rulers, and ſaid why is the houſe of God forſaken? and I aſſembled them, and ſet them in their place,* Luke 18.12. 1 Cor. 9.7. 9.10. 11. 13. 14. Gal. 6.6. 1 Tim. 5.17.18. *Doctrine.*

Becauſe

Reaſon. 1. Becauſe this is to rob and ſpoile God, as it is here affirmed, and proved by that, where the Miniſters maintenance being tithes, is called the Lords, & holy to the Lord, Lev. 27. 30. *Alſo all the tith of the Land, both of the ſeed of the ground, and of the fruit of the trees, is the Lords, it is holy to the Lord.* Things are ſaid to be the Lords, either by a common duty, & as it were the homage that all creatures owe unto the Lord as their Creator, or in reſpect of his rule & government of them: for this all things are his, both good and bad, of which that is, Pſal. 24. 1. *The earth is the Lords, and all that therein is: the world and they that dwell therein.* Or in reſpect of a propriety and immediate right he hath in them; and ſo are tithes, for in the other reſpects the nine parts are his, as the earth is his: Then muſt this needes be uſurpation and ſacriledge, to keepe it from the Lord, and his deputies, upon whom he hath beſtowed them, Numb. 18. 21.

Reaſon 2. Becauſe they are called holy to the Lord, in the ſame place, which ſerves for all the maintenance of the Miniſterie, called ſo becauſe they are ſeparated from man and mans uſe. Now to take holy things from the Lord is ſacriledge, as in *Ananias* and *Saphira*, Acts 5. Even of things ſeparated by man to the Lord, which might not be altered, Levit. 27. 28.

Reaſon 3. Becauſe without this mainetenance the worſhip and ſervice of God muſt needs fall to the ground, underſtand publique worſhip. As Nehem. 13. 10. 11. And that of *Orig.* * *Vnleſſe the people bring oyle, the lampe will go out in the Temple.* Then it is impious to withdraw this.

* *Niſi dederit oleum populus extinguetur lucerna in templo. Orig.*

Reaſon 4. Becauſe it is impious to retaine the hyre of a labourer in the things of this world, and the body, is it not more to retaine his who laboureth for the ſoule? unleſſe men thinke they may require his blood for nought, in this more then in other ſervice.

Reaſon 5. Becauſe it is impious and a breach of the eight commandement to keepe a mans owne from him, whether his owne by his labor, or the ſpeciall gift of God, as this is both.

Reaſon 6. Becauſe the with-holding or withdrawing of this, as it hindreth the worſhip of God, ſo the ſalvation of men, for which they labor: for how ſhould they labour in either, if they have not their due and honeſt and competent mainetenance?

Queſt. What doe you account or call the mainetenance of the Miniſter? are tithes yet in force, and due unto the Miniſters by the law, as if no other mainetenance might be for them, or otherwiſe raiſed?

Anſw. I anſwer, ſaving the judgements of other men, (who have laboured to prove them ſo, whoſe reaſons have not ſo perſwaded me, as they made ſhew of at firſt) they are not ſtrictly; firſt, becauſe then that law, Numb. 18. 20. which indeede was given as a reaſon of this, ſhould then ſtill be in force: And ſo every man ſhould renounce

renounce his patrimony, that takes the mainetenance of the Church, which they will not yeeld unto; nay, reaſon is for the contrary, ſeeing that they may uſe both for the better credit of their miniſtery, and the better performance of the commandement, 1 Tim. 3.2. *To keepe hoſpitality* Secondly, then ſhould that law be in force, Numb. 18.26.28. And ſo there muſt be a high Prieſt or chiefe Biſhop to receive this, as the Pope did, and which is now appropriated to the Crowne, but men will not contend for that. Thirdly, then that law of the tithe of the third yeare ſhould be in force, Deuter. 14.28. 29. which is not approved or allowed. Fourthly, then ſhould I condemne all thoſe Churches and Countries where no ſuch law is obſerved; but men are otherwiſe maintained, (though queſtionleſſe nothing ſo fitly and competently) as living in a groſſe breach of the morall law. Fifthly, then ſhould I free all Cities who have not fields, nor Vineyards, Oxen nor Kine, Sheep nor other things that are titheable, from being bound by the morall law to pay and give mainetenance to their Miniſters; becauſe I finde not, neither directly in the word, nor by collection gathered by any, that Merchants and tradſemen were bound to pay tithe of their merchandize and trades; but no reaſon, but 1 Cor. 9.11. And that they ſhould give mainetenance to thoſe who watch for them, and muſt give an account of their ſoules. Theſe with the like reaſons have prevailed with me to ſettle upon this, that tithes are not due by a perpetuall and the morall law, as if nothing elſe might come in the place of them: Yet I ſay, that tithes in our Land and Church, and in divers other Churches of Chriſtendome, where there are things titheable, have their ground from the word of God. Firſt, in reſpect of the equity of the law of God, being this, that the Miniſters ought to live of the people, and to have ſufficient and competent meanes by them; for the Oxes mouth muſt not be muſled, he that ſerves muſt live of the Altar, and ſo of the Goſpell: which equity and ſubſtance of the law is morall and ought alwaies to continue.

Becauſe the lawes of the Land and of the Church, have confirmed this ancient conſtitution, (which in it ſelfe is different, the generall laid downe in the word, and the particular man hath appointed) & ſo tithes may be ſaid to be by the law of God, becauſe they are by the law of man agreeable to the word, which lawes God hath commanded to obey. Thirdly, becauſe tithes have beene dedicated to the Church and Miniſters, by men themſelves, and in that dedication there was neither error nor ſuperſtition. Therefore due, & not to be taken away, no more then *Ananias* and *Saphira* might take away any part of that which they have vowed to the Church; onely, happily according to the rule of the law they may be redeemed, but not with leſſe, but with a thing of the ſame value, or rather according to the law, Deut. 27.31.

1. Now further I ſay, that this maintenance is the moſt fit and competent, moſt equall and indifferent. Firſt, becauſe the wiſedome of God in the beginning of the Church eſtabliſhed this, which was not meerely ceremoniall, but had a morall equity. Now how can they have an example of greater authority and more worthy to be followed? Againe, becauſe it affoordeth competent ſuſtainance for the one, when he ſhall live of the tenth and not of the twentieth or fifteenth part, which were too little, and not grieving and oppreſſing to the other, when he hath the nine parts reſerved to himſelfe.

2. Becauſe the Miniſters lives are ſubject to the ſame wants that other mens lives are; it is fit and convenient that what they provide for themſelves, thereof, they ſhould affoord a part to him that laboureth in another great worke for them.

3. Becauſe 1 Tim. 3.2. he muſt be given to hoſpitality, which ſhall be performed better of him, if he have things in their kinde, and ſo have his proviſion.

4. Becauſe when the Miniſter ſhould receive all good things for his maintenance and neceſſity, and that, as Galat. 6.6. It might bee a preſent and palpable admonition to him, that hee alſo ſhould Miniſter in their wants, in ſpirituall things committed to his charge.

5. Becauſe that as the bleſſing of God was upon the people, their lands and labours, or denied to them, he alſo might be partaker of their aboundance and want; to abound with them, and to want with them; for where much, he was to receive much, and where little, the leſſe, alwaies proportionable to them, Num. 18.27. that out of this fellow feeling, he might praiſe God with them, or pray more earneſtly for them.

Now as for Cities where there are few or no things titheable, there the maintenance is and muſt be ſuch as the law hath provided, if it be ſufficient to maintaine a Miniſter, that laboureth amongſt them, in ſuch ſort as he may not be diſtracted with want or burdened with cares, or his Miniſtery diſgraced by his poverty; which if it be not, either by reaſon of his charge or the hardneſſe of the times, there ought to be an addition according to mens abilities; and in places where the law hath provided little or nothing, there are the people bound to provide their labourers their hire, not upon charity or almes, but as a matter of juſtice, according to that 1 Cor. 9. 1. As he that goeth to warfare, may of duty and juſtice require his wages of thoſe for whom he fighteth: he that planteth a vineyard may of duty chalenge to eate thereof; or he who feedeth a flocke may of duty chalenge to eate the milke of the flocke. Then the Miniſter doing all theſe, may chalenge his maintenance of duty, and they in juſtice are bound to give it him; yea part of their goods being due to the Lord as a homage

homage or quit rent of all their goods, acknowledging that they hold and have all things they poſſeſſe and enjoy from him; and therefore owe all ſervice honour and obedience unto him. Now ſeeing he hath no need of theſe things himſelfe, but hath given hem to others, his Miniſters, by whom he will receive them, and communicate by them ſpirituall things alſo, not taking his own for nothing; theſe muſt know that though no law of man binde them, yet are they bound to give of their goods, and with ſome proportion of the tenth, for a better rule they cannot have, to the maintenance of the Miniſtery.

This accuſeth and convinceth all thoſe of ſacriledge and impiety, who have their hands defiled with the ſpoile of the Church and of God, al which we may reduce to theſe two heads; that they are ſuch as doe it under the covert of law, or without law. Firſt, ſuch as have impropriations, or appropriations; the one arguing that they are improperly theirs; the other, that they are taken from the right owners, and appropriated to them; call it what you will, it is apparent ſacriledge, ſpecially in thoſe places where an hundreth pounds is taken away, and but ten pounds left for the Miniſter. And ſo no man of parts and ſufficiency will take the place, but an unlearned Miniſter, that the people periſh for want of knowledge, and here I would have them conſider, whether they having the proviſion, ſhall not aſſure and give account for thoſe ſoules that periſh for want of ſpirituall foode, which comes by their meanes, of which I make no doubt but they ſhall: As Dan. 1. And will they buy their ſweet morſells thus deare? if they pretend the law allowing them; if I were before the law-makers, I would ſay ſomewhat to it, but to them I ſay, if it be *jure fori*, it is not *jure poli*, as Saint *Auguſt.* in another caſe; and we ſhall all appeare before ſuch a Judge, as no law but the law of the higheſt can be pleaded. And all the lawes of men ſhall lye in the duſt, as themſelves. To theſe may I adde donatives, which at the ſuite of theſe paraſites, the Pope would give to one man or moe, the fruit of the Church to be uſed at his pleaſure, yea reſerving nothing for the Church, but left the care to his devotion, if he could get a man for forty ſhillings, or a canvas doublet; yea, of this ſort are theſe leaſes allowed by them to be let by the patron, Biſhop, or incumbent, to alienate theſe things from the Miniſtery, and then rob the Church & ſpoile the Lord. To theſe I may adde portions & penſions, immunities, priviledges, cuſtomes, and preſcriptions, which alſo came from them, & have crept into reformed Churches. All which, are their kind and meaſure, guilty of this ſacriledge, but there are other without pretence of law, which rob God and the Church. As patrons, who taken for the defence of the Church, who thinke they may beſtow the living of the Church as they thinke beſt, and therefore lay them to their houſes for proviſion, and get a

Vſe

Vpon hope of better preferment.

Chaplaine, like one of the knights of the poſt, that cares not for an oath, to ſweat he is free from ſimonie, when he hath agreed for a living of an 100. pound *per annum*, as the Levite, Judg. 17. 10. which ariſeth from either the blindneſſe of their minds, or the love of wordly things, or envy and evilneſſe of their eie and heart; but whatſoever the cauſe is, the fact is no leſſe then ſacriledge, and they to anſwer as before; ſuch alſo as abuſe their Miniſters by fraud or cunning, or power to detaine part of the due, or for the quality of the tith, to pay the worſt and vileſt unto them.

VERS. IX.

Ye are curſed with a curſe: for ye have ſpoiled me, even this whole nation.

YE are curſed with a curſe.] This verſe containes the event, Gods curſe upon them, for that they had done, as a proofe they had ſinned, elſe had not ſuch a thing, come from the juſt God: he curſed them with penury, and want, and famine, they pinched him, and he them; yea they had thought in the famine to have kept the more to themſelves, and they had the leſſe, for keeping from him that which was his, for ſpoiling him, he juſtly and worthily ſpoiled them; and ſo by their owne craft, had they deceived themſelves, and diminiſhed their ſtore, when they thought to have increaſed it; And ſo he points them out the cauſe, why this was befallen them.

Even this whole nation.] The ſubject of the puniſhment, the ſame who were the ſubject of the ſinne; even all, rich, and poore, high, and low, from the higheſt, to the loweſt, had ſpoiled God, and therefore he laid his plague, as large, and with as full extent. The judgement and curſe of God upon this people, was a famine, as the verſes following ſhew. And they having pinched him, he doth deale ſo with them, paies them home in the ſame kind. In the generall thus:

Doctr. 1. It is a juſt and no unuſuall thing with God, to puniſh men in the like kinde, as they have offended; either againſt himſelfe, or men. *Vide Cap.* 1. 5. *Your eies ſhall ſee it.*

Now for the particular, that the curſe, and this curſe, is upon ſuch as ſpoile the Lord, and his Church, we obſerve.

Doctr. 2. God will juſtly puniſh with his curſes, and ſpecially with famine, and ſcarcity, all ſuch as do ſpolie him, and take the Miniſters maintenances from them; which as it is affirmed here, ſo that of *Ananias* and *Saphira*, Acts 5. 1. 2. &c. doth proove it, the curſe being upon them for withholding that from the Lord, they had

had voluntarily given unto him, for the curſe was not for the lie, and diſſembling, though it were the heavier for that, they having bound two ſinnes together; like to this, though not in all things, the ſame is that, Hag. 1.6.9. *Ye have ſowen much, and bring in little: ye eat, but ye have not enough: ye drinke, but ye are not filled: ye cloth you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag: ye looked for much, and loe it came to little, and when ye brought it home, I did blow upon it. And why, ſaith the Lord of Hoaſts? Becauſe of mine houſe that is waſt, and ye run every man unto his owne houſe.* And Deuter. 26.12.13.15. when they have given the tithes to the Levites, they may pray and expect a bleſſing; it ſeemeth therefore to teach, that without that, the curſe muſt be upon them.

Becauſe it is juſt with him, to curſe thoſe who hinder his worſhip, and are principall meanes, either that it cannot be attended upon, or not as it ought: If he curſed *Elies* ſonnes, for making his ſacrifices to be abhorred: Sam. 2. how then by whom they are hindred from being performed at all? *Reaſon 1.*

Becauſe he will curſe thoſe, who withold the hire and juſt wages of ſuch as do but reape their earthly harveſt, and worke that worke for them. Jam.5.1.4. How much more them, who withhold the duty from thoſe, who do labour in the ſpirituall harveſt? *Reaſon 2.*

Becauſe it is juſt with God, to deny men food for the body, when they deny food to the ſoule; to famiſh the body, when they do the ſoule; which they do, who withdraw from the Miniſter his maintenance; for wanting this, he cannot attend the worke of his calling. *Reaſon 3.*

Hence we may obſerve, that Miniſters maintenance is not of alms, free gift, or voluntary, when Gods curſe ſhall be upon them, who with-hold them; neither ever was it ſo, no not in the Apoſtles times, ſaving the judgement of ſome; for the reaſons of the Apoſtles ſerved in their times, as well as in ours; & if any difference, more principally in theirs; all which urge a duty, and juſtice, & not alms: Beſides that, the Apoſtle S. *Paul* profeſſeth, that he took wages, 2. Cor. 11.8. though he oftentimes holily boaſteth with the *Corinthians*, that he preached freely, and tooke but what was voluntarily given, as likewiſe others did: leſt if they ſhould have demanded the tithes and Prieſts livings, they might have been thought, that gaine was rather ſought by them, then the glory of God, and ſalvation of his people: And therefore the Apoſtle *Paul* wrought with his hands, before he would give any ſuch ſcandall, having gifts that were extraordinary, that without ſtudy, they were able to preach: Beſides, that ſimilitude of *Chryſoſt.* is not without ſenſe, That as a new Phyſitian comming unknown into a City, at the firſt. will adminiſter to all, and heale all *gratis*, that he may be knowne, but his skill being known, will after take *Vſe 1.*

wages: ſo Chriſt at firſt in his diſciples, preached freely, but after when he had begot faith in men, then he tooke his due, ſpecially extraordinary gifts ceaſing, that they did all things with extreame labour, for the good of their people: neither in reaſon can they be almes; becauſe they are wages or a reward of their labour. 1. Tim. 5. 18. *The labourer is worthy of his reward*, and almes do exceed the deſert of the beggar, or almſmen, but not in theſe things, ſeeing, 1. Cor. 9. 11. *If we have ſowen unto you ſpirituall things, is it a great thing if we reape your carnall things?* And there is no comparison, betwixt ſpirituall and carnall things, but ſpecially ſeeing Gods curſe upon them, who do withhold it from them.

Vſe 2. To teach men, as they feare and would avoide the curſe of God, ſo to give the Miniſter his due, and not to withhold or withdraw any thing from him, leſt they draw the curſe of God upon them: and if they have any thing already, to reſtore it, leſt, though they think they are not yet curſed for it, yet abuſing his patience, he do accuſe them with a curſe. And are not many accurſed, both Patrons and people, that they have not a man of gifts and wiſdome, but they periſh for want of knowledge, ſeeing their propheſie muſt needs faile? And many that are the great ſpoiles of the Church, and gather much by it, yet the curſe of God is upon them, that they are alwaies in want and needy; their wealth melting away as ſnow before the ſun, they being many of them given over to ſuch ſinnes as waſt both body and goods, ſo that *Male parta, male dilabuntur.* And if curſes be not upon many, yet as Jam. 5. 1. they ſhall come upon them; and God will take as much from them another way, as they do this way from him. Let me uſe the words of *Auguſt. The Lord ſaith, give me tithes, elſe if thou wilt not give me the tenth, I will take away the nine parts.* And doubtleſſe, many men if they could diſcerne this, as well as other things, whereby they have ſuſtained loſſe, they ſhould find that they have gained little at the years end by keeping the Lords due, from his Miniſters, but have loſt a great deale more by it.

For ye have ſpoiled me, even this whole Nation.] The repetition of the cauſe of the curſe, ſhewing how juſtly he had generally ſent this plague and curſe upon them, becauſe they were generally thus corrupted.

Doctrine When ſins are growne generall, it is uſuall and juſt with the Lord, to ſend a generall puniſhment. Mal. 1. 4.

VERS. X.

Bring ye all the tithes into the ſtorehouſe, that there may be meate in mine houſe, and proove me now herewith, ſaith the Lord, of hoſts, if I will not open the windowes of Heaven unto you, and powre you out a bleſſing without meaſure.

BRing ye all the tithes into the ſtore houſe.] Having thus reproved and threatned them, he begins to exhort them, to change that courſe, and leave their corruption, promiſing that he would change things to the better, ſo they would change.

Bring ye all the tithes into the ſtorehouſe.] The exhortation not any longer to deal fraudulently with God, to bring what you liſt, and keep backe what you liſt; but bring my whole due, and all the tithes into the treaſure, that the Levites and Prieſts, may be nouriſhed, who do me ſervice, and ſerve at the Altar; or as ſome, that my worſhip may ſtill be maintained, the fire and lamps go not out.

Proove me now herewith.] The exhortation is enforced, firſt, by a promiſe of great encreaſe, contrary to their own opinions, whereas they thought they ſhould have leſſe, he promiſeth it ſhould be far better with them. The manner is thus, he would have them make proofe of him, bring the tithes, and make triall if he will not be conſtant in his goodneſſe and bountifull in giving; do it but for one yeare, and the next, which if it ſhould come to paſſe, according to this, the Prophet ſaith, yea and much more abundant, then let them hold on; but if not, then for hereafter let them do as pleaſeth them. But this is not againſt that, thou ſhalt not tempt the Lord thy God, Deut. 6. where men are forbidden to try the Lord, in things not written or commanded, but here they are commanded.

If I will not open the windowes of Heaven.] Namely, to make plenty, for drought made ever a dearth with them; and ſo he promiſeth abundance of rain which ever made plenty. *i.* I will ſend & ſhowre downe on you as much raine, as if the windowes of Heaven were open. The manner of ſpeech is an oath, and ſo ſet down imperfectly, and is thus to be ſupplied; elſe account me a liar, or ſuch like: for it is uſuall with the Scripture, that things which are fearefull to be ſpoken, or carry with them blaſphemy, to be ſilent, and let men rather conceive of them, then utter them, or uſe ſome honeſt and comely ſpeech.

And powre you out a bleſſing.] Becauſe the windowes of Heaven

ven were once opened for a judgement, Gen.7. and might ſo be a gaine, therefore he expreſſeth his meaning, that it ſhould be for a bleſſing, to make things proſper and fruitfull, he ſending them the firſt raine and the latter, in the earing and the harveſt.

Without meaſure.] The originall, *that ſhall not ſuffice.* i. I will give you ſuch an abundance of fruit, that your garners and barns ſhall not ſuffice to containe them; as the rich mans barnes did not ſuffice, but made him conſult to make greater. Some interpret theſe words, *more then enough*, as much as ſhould ſuffice and more, that they ſhould have ſuch abundance, that there ſhould be ſufficient, and more then they needed: and the more to confirm them he addeth the next verſe.

VERS. XI.

And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruit of your ground, neither ſhall your vine be barren in the field, ſaith the Lord of Hoſts.

AND *I will rebuke the devourer for your ſakes.*] I will not only give you abundance of raine, but take from you other devourers of the fruits of the earth, which it hath brought forth: meaning the Caterpiller, Cankerworme, Graſhopper, &c. by which he did as often afflict them with famine, as by want of raine. And ſo God deſtroying theſe devourers, they ſhould have the fruits of the earth, and not be deceived of their hope, when they looked for the fruit of the vine; for God proſpering, nothing ſhall devoure. The exhortation is to pay tithes, and deal faithfully to bring all unto him.

Doctr. 1. Men ought to give to God and to his Church and Miniſtery, his whole due and full right, to deale faithfully with him, and give all their tithes, as here; and all their honour, their double honour; 1. Tim. 5. 15, 16. and that wholly, not in part: ſo much is alſo inſinuated by that, Levit. 27. 31. 33. The Lord would not, that the Levites ſhould gaine out of other mens loſſes, but becauſe the people uſed to make a gaine craftily, by turning the tithe into money; he meeteth here with their deceit, leſt the Levite ſhould loſe any thing of his due; which is alſo the reaſon, that God would ſuffer no permutation or commutation of the beaſt, or redemption: becauſe then nothing that was good ſhould have come to the Levites, no fat or well fed beaſt; and ſo he ſhould not have had his due; becauſe they were ſo griping and covetous, and ſo their evill manners have brought forth a good law. To theſe I adde, Prov. 3. 9. *Honour the Lord with thy riches, and with the firſt fruits*

fruits of all thine increaſe. Acts 5. Gal. 6. 6. *Let him that is taught in the word, make him that hath taught him, partaker of all his goods.*

Becauſe they have as much right to the one part as another, and they are bound as much to pay one as another: every part is as much theirs as one, the whole as a part, and ſo though it be leſſe injuſtice and robbery to keep any part then the whole, yet it is as well injuſtice and robbery. *Reaſon 1.*

Becauſe if he labour carefully and painfully, he is worthy of all, as Tim. 5. and that he brings for change, is far more excellent, he giving greater things then he receiveth any. *Reaſon 2.*

Reproſe of many, who though they give ſomewhat to the Miniſter, give him not all his due. It may be all the Law ties them to for maintenance, but nothing of that, the Apoſtle calls for honour; but if he be not a Miniſter juſt of their owne minds, that he anſwere not their conceit, as face anſweareth face in the water, they will hardly ſpeake ſo baſe of any man as of him, never reverence him at all: But many for maintenance do not give him the whole, though ſomewhat: for whereas in moſt places of the Land, all things ſhould be paied unto them in kinde, both by the law of God, and of the Land; they have ſought by all meanes, to alter the courſe, and have prevailed ſo far, as they have brought upon the Miniſters, a number of injurious cuſtomes of paying little or nothing for that which is of good value: And although at the firſt, this was not done without the indulgence of the Miniſter, yet many times it happeneth, that the Miniſter, either not able to ſue for his right, or not willing to diſadvantage his Miniſtery, by a perpetuall brawle, is forced to yield of his right, both for peace and hope, to do good: yet the peoples offence muſt needs be great, that they will not yield the things themſelves in kinde, or the value of them. And hence it comes to paſſe, that what the Miniſter hath of favour, once yielded unto, and for peace, they hold him thereby bound for ever, though the tithes and price of things do never ſo much alter. And againe, againſt all right they binde the ſucceſſor to the fact and fault of his predeceſſor, whereby in many things it comes to paſſe, that where a ſhilling is due, there commeth not a penny to the purſe of the Miniſter: As in many places, there is left to the Miniſter but two pence a Cow, by the yeare, and ſo much for an acre of meadow: yea in many places, nothing tithable, though men have never ſo great paſtures, and ſo many thouſands of ſheep, becauſe Abbey land, theſe fulfilling the iniquity of thoſe Fathers who then robbed the Church, for their owne bellies. Of this ſort ſhould many in this City be, as the Miniſters do complaine, who bring not all their tith unto the Lord. But they could be content to pay them, if their Miniſter were as he ſhould be. I wonder what a kinde of man a Miniſter ſhould be, that e- *Uſe 1.*

very

very one would thinke worthy of his tithe: for though to one Miniſter ſome might be like them. Gal.4. 14. 15. *The triall of me which was in my fleſh, ye deſpiſed not, neither abhorred: but ye received me as an Angel of God, yea, as Chriſt Ieſus. What was then your felicity? for I beare you record, that if it had been poſſible, you would have plucked out your owne eies, and have given them unto me.* Who yet afterwards changed; ſo do they: But that which is due, is due, whatſoever he be, and howſoever he deale, or how worthy, or unworthy, they muſt deale faithfully: yet the unfaithfull ſervant, muſt remember that he is ſubject to his judgement, who condemned the ſlothfull and unprofitable ſervant, and caſt him into utter darkneſſe.

Vſe 2.

To perſwade men to deal faithfully with the Lord, in bringing to him and his Miniſters, their whole due, all the tithes; and that not only ſo much as the law requires, but if that be too little, a full and competent and honeſt maintenance, according to their proportion beſides: And as to the poore, every man ought to give according to his abundance, ſo to the Miniſter; ſpecially when his charge and the times ſo require, elſe hath he not brought all his tithes to the Lord. But me thinks I heare ſome men anſwering, that too much is not good for a Miniſter, and many of them grow worſe by riches, idle, and proud, and negligent. And therefore as the Emperour *Frederick* ſaid, *de papa & clericis*, of the Pope and his cleargy, ſo ſay they, * *Let us take from them the riches that do hurt them, for this is a worke of charity.* I anſwer, I plead not for too much, but for a convenient maintenance; I commend them not, that are worſe by their abundance, yet are they men like others, and have the ſame infirmities, and too many of theſe objectors, though not to all, may I ſay: hypocrites, pull out the beame out of your owne eies; who more corrupt, careleſſe, and proud, then they by their abundance? Yet would they think it a bad concluſion, that they ſhould have their riches withheld from them. But doe they thinke the portion of tithes and the like, too much for them? happily they are unequally divided by the law, let that be remedied, & there will be found little enough. But is this to much? What think they of Gods proportion, who allowed to his, not only tithes, but firſt fruit and offerings, which came to no ſmall matter? Beſides, as much land as the greateſt City came to, if the deſcription of Saint *Hierom* be true, who *ad Dardanum* ſaith, that the length from *Dan* to *Beerſheba* was 160. miles; the breadth from *Ioppa* to *Bethleem*, 46. miles. Now the Levites portion of land was 48. Cities, Num. 35.7. every City had in Suburbs, 2000. Cubites from the wall round, verſe 5. which will afford a large portion to the Levites of this land. And is it too much now for the Miniſters to have proportionable tenths, and a little glebe? But let theſe men take heed, leſt the love of the world

Detrahamus illis nocentes divitias, hoc enim facere opus eſt charitatis.

world, and the deceitfulnes of riches, have not excluded the love of God our Saviour, as Joh. and the care of his worſhip and honour, and leſt the envy and diſdaine, which uſually is in the world, toward the Miniſtery be in them, when they think nothing enough for themſelves, to have and joyne houſe to houſe, and land to land, till they dwell as Princes of the earth alone; but if any portion be allotted to the ſervants of God, as a reward not only of their former ſtudies, but alſo of their preſent labours, it is thought too much; and of them who will give the Lawiers freely, for the maintenance of their titles, and often but quarrels; and to the Phyſitian a large fee for taking care of their bodies; but the Miniſter a ſmall pittance, for the ſaving of their ſoules: which of many, make men feare, they never reaped ſpirituall things by us, though they heare us often, becauſe they never part with any temporall things to them, or not without grudging and repining, or but in a marvelous ſlacke and pinching meaſure. The man who hath received health by his Phyſitian, and right by his Lawier, will give him both his fee, and reverence; if not, they acknowledge him but ſlenderly; So in this: And ſo men ſtop their eares to this of the Prophet; yet for all this, thinke I it not tolerable, that a Miniſter ſhould neglect the care of his flocke, while he hath charge of them, but ſtrive to do it, becauſe, 1. Cor. 9. 16. 17. *Though I preach the Goſpell, I have nothing to rejoyce of: for neceſſitie is laid upon me, and wo is unto me, if I preach not the Goſpell: for if I do it willingly I have a reward: but if I do it againſt my will notwithſtanding the diſpenſation is committed to me.* For this will not be a plea for the Miniſter, at Chriſts judgement ſeat, when he muſt give an account how he fed the flocke of Chriſt: It may be a plea againſt them to condemne them, not acquit him. Therefore ſhould it not be ſo, that though they keep him poore, which is their ſin, he ſhould ſhut peace out of his owne heart, which would not be, if he laboured painfully, and looked to the Lord for his reward. And to ſay to his flocke, as Saint *Auguſt.* to his, *in Pſal. 146. decimas vis*, will you make choiſe to pay tithes? Then let that be my portion. And yet this is no great matter, for the Phariſees whoſe righteouſneſſe you ought to exceed, pay their tithes. * Yet you give ſcarce the thouſand part: yet if thou wilt do no more, do ſo ſtill, I will finde no fault, for I ſo thirſt after your weldoing, that I refuſe not your very crums.

* *Tu vix milleſimam das.*

That there may be meat in my houſe.] Which is not, as ſome interpret it, that the Prieſt and Levites might be maintained; but rather as others, that the offerings of God might be continued, and ſo his worſhip maintained.

The maintaining of the Miniſtery is a ſpeciall means to further the worſhip of God: on the contrary, the withdrawing of that, is the hindering of this. Manifeſt here, and that, Nehem. 13. 10. 11. when

Doctrina

When the Levites were neglected, the house of God was forsaken, and that Numb. 18. 21. that they might be able to doe him service, and so his worship be maintained, Prov. 3. 9. for by the paying and giving to them maintenance, is his honour procured, and that those comparisons, 1 Cor. 9. prove no lesse: for as the warres must needes be unfought, if the souldiers be not maintained, &c so must Gods service needs be neglected, if his Ministers be not maintained.

Reason. 1. Because the Ministers else cannot, as *Paul* to *Timothy*, 1 Tim. 4 13. *Give attendance to reading*, but must needs entangle themselves with the affaires of this life, as 2 Timoth. 2. 4. that is, about private affaires, and so must needs neglect the publique worship of God.

Reason 2. Because the seede of the Ministery will decay; for it is reward that nourisheth arts, and furthereth a mans study, the hope of a reward and recompence afterward; for though this should not be the end, of a mans study, but the glory of God, and salvation of his people; yet seeing men are not all, nor at first sanctified, to have the right end, yea and many men who never have the right end may attaine the end to save others, Gods end; as the builders of the Arke, who never intended Gods glory, or the salvation of *Noah* and his family: So it is in this; therefore maintenance must be proposed, and if it faile, the worke failes.

Vse 1. This noteth unto us the vile impiety of the man of sinne, the Pope of Rome, who in nothing more hath sought to undermine the Church, and overthrow the worship of God, then in robbing and bereaving it of the goods that belonged unto it, by impropriations, donatives, and such like. And to make way for this, hee deprived the people of the worship of God, and turned the exercise of religion into a dumbe and ridiculous spectacle; which done, it was thought convenient that to be a Priest, required no gifts, but that every common man might easily undergoe the burthen of it; for if the gifts of learning had still remained as necessary, the maintenance that belongeth unto them, could under no colour have beene taken away; but when every one that was able to read his Portuise was thought sufficiently furnished to that office, it easily followed that the living given to the Church for the edification thereof, was thought too much for so meane a man in so base a labour. And another way or colour for this, was, that though they were taken from the Ministery, yet they were not alienated from the Church, because they were not appropriated to lay men, but Abbeyes, Fryers, Monasteries, and other Cloysters, which vermine beganne then to multiply as Grashoppers on the face of the earth, and to devour all things that were before them: And in the meane time the worship of God decayed: for those who had the spoile, made an endowment of the Vicurage at so

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low a rate by compoſition, namely ten or twenty Nobles, that no man of parts and gifts was able to live of it, but one that had ſome other trade to live by, which he followed cloſely, or no other meanes, and ſo he made this his laſt refuge: and by this meanes they did more overthrow the worſhip of God and his Church, then by all the perſecutions they uſed or can, which they learned from their Grandſire *Apoſtata Iulian*, who by this meanes is noted more to have overthrowne the Church, then all the perſecuting Emperors before him. Becauſe they tooke away Preſbyters, and their martyrs blood was the ſeede of the Church; but he tooke away *Preſbyterium*, the Miniſtery, in withdrawing the maintenance from the Church, and ſo overthrew the worſhip of God. In the ſame ſteps hath this his ſonne *Apoſtata*, and others his ſlaves followed, by which they have made more decay of the worſhip of God, then by any meanes whatſoever.

This teacheth us the cauſe why in many places the worſhip and ſervice of God is not performed, or careleſſely and ſlubberd over, as men that worke by great, doe their worke, becauſe the maintenance being taken away by Popery, hath not yet beene reſtored unto Gods houſe againe· and for his worſhip, whereby they who hold them are not onely guilty of ſacriledge as before, nor of theft, taking that which is proper to others; for no man hath right in tithes, but they who can give, and doe give ſpirituall things, as *Damaſus*, Deut. 3.* With what face, with what conſcience can ye receive oblations, who can ſcarce for your ſelves, much leſſe for others, make prayers unto God? ſpeaking to lay men, but they are guilty of the hindering and overthrow of his worſhip, and that not onely of the preſent hindering of it, but leaving things ſtill alienated to their poſterity, and keeping the Church without hope of having them reſtored; they are guilty of the overthrow of the worſhip of God after them, ſo that when they are dead, yet their ſinnes ſhall live.

Vſe 2.

Quâ fronte, quâ conſcientiâ &c. Damaſus Deut. 3.

To teach men willingly and cheerefully to give to the Church that which is in law and conſcience due unto it; ſeeing by it the worſhip of God is maintained, and without it, it muſt needes decay. What ought to be more deare unto men, and wherein ought they and ſhould more labour to ſhew themſelves more cheerefull and forward, then in the erecting and maintenance of the worſhip of God and his ſervice, whether they conſider the greatneſſe of his Majeſty in himſelfe, or what he is in reſpect of them? when it is ſo ſmall a thing he requires of men, but the tenth, who might require all, having as much right to them as to the tenth: when he then requires ſo little, is it a great thing if it be given him, of them whoſe goods onely ought not to be deare unto them, but not their lives, that they might honour him?

Vſe 3.

And prove me herewith.] Make triall of mee, of my goodneſſe,

and bountifulneſſe in giving, and faithfulneſſe in keeping my promiſe.

Doctrine Then doe men make triall of the goodneſſe, bounty, and faithfulneſſe of God in keeping promiſes, when they doe the things that he requires of them, and doe looke for in them, and by them, the things he hath promiſed: They who doe otherwiſe doe but tempt him; that is, who doe thinke to obtaine his goodneſſe though they never performe any ſuch thing as he required: So much is implyed here; and in that Deuteronom. 6. 17. 18. *Ye ſhall not tempt the Lord your God, as ye did tempt him in Maſſah, but ye ſhall keepe diligently the commandements of the Lord your God, and his teſtimonies & his ordinances which he hath commanded thee. And thou ſhalt doe that which is right and good in the ſight of the Lord that thou maieſt proſper, and that thou maieſt goe in and poſſeſſe that good land which the Lord ſware unto thy fathers.* And by that, Matth. 4. 6. 7. for if it be tempting of him to ſeeke and to looke for his promiſe and faithfulneſſe in things not commanded, either omitting the commanded, then *è contra*, Hag. 2. 18. 19. *I ſmot you with blaſting and with mildew, and with haile in all the labours of your hands, yet you turned not to me, ſaith the Lord. Conſider I pray you in your mindes, from this day and afore from the fourt and twentieth day of the ninth month, even from the day that the foundation of the Lords Temple was laid, conſider it in your minds.* That is, becauſe they had begunne to build the Temple, hee would bleſſe them; by that they ſhould try his goodneſſe, Iſaiah 1. 18. If you will repent and doe as you ought, then ſhall you ſee and try how good I will be, and Iſa. 7. 11. 12.

Reaſon. 1. Becauſe it is no unfaithfulneſſe of God, nor want of goodneſſe and bounty, not to give, or not to performe things he hath promiſed, if men doe not the things he hath commanded; in as much as he otherwiſe did not binde himſelfe, he hath made himſelfe a debtor by his promiſe, but ſo as the condition upon which hee promiſed, be performed. But this not performed, no man can expect that, and ſo without it can they not make triall of his goodneſſe and fidelity.

Reaſon 2. Becauſe it is no faithfulneſſe nor goodneſſe of God to give things that he hath promiſed as bleſſings, to thoſe who doe not the things he requires for them; but is rather the anger and diſpleaſure, *Maxima eſt ira Dei peccatoribus non iraſci.* Saint *Hierom.* And that, Hoſea 4. 14. And ſo to bleſſe them and give them the things he hath promiſed; they not performing, is a hurt to them, and a curſe rather then a bleſſing.

Uſe 1. Then have we many more tempters of God, then religious tryers of his faithfulneſſe and goodneſſe, ſeeing moſt men make account of and promiſe to themſelves to finde the faithfulneſſe of God, though they never doe the things he requires they ſhould doe.

doe, but rather the cleane contrary; for whereas he hath promiſed all earthly bleſſings to ſuch as feare him and keepe his commandements, Levit.24.1. howſoever they have caſt off his feare and the care of his commandements, yet they doubt not but to enjoy his bleſſings; and they will put him to the tryall whether he will be his words maſter or no, and make no doubt but to finde him performing theſe to them; and often when they enjoy ſome of theſe things promiſed, it may be in a plentifull meaſure, their deceitfull hearts flatter them that they come from the faithfulneſſe of God and his goodneſſe, though they never did the things he required to be done: and as in earthly things, ſo in ſpirituall things and matters of ſalvation they no leſſe tempt God; becauſe they perſwade themſelves to have and obtaine remiſſion of their ſinnes though they never repent; to have ſalvation though they live in blindneſſe, ignorance, and infidelity, or unbeliefe; though hee hath promiſed none of theſe, but upon condition that they know him, and believe, and repent, John 17.3. and 3.16. Acts 2.38. Muſt not theſe then tempt God and not try him? had not Chriſt tempted him when there was an ordinary way, if hee had taken the extraordinary at the ſuggeſtion of Satan, becauſe of Gods promiſe? ſhould not they tempt him, if when they ſhould paſſe over the water, upon ſome mans ſuggeſtion they ſhould refuſe the bridge or boate and leape into the water, becauſe he hath promiſed to give his Angels, &c. It will be granted; yet becauſe the Lord hath appointed an ordinary, and the promiſe is onely in their wayes; that is, doing that he hath commanded. Is it not then ſoin this? And if in thoſe kindes they can looke for no performance of his faithfulneſſe, why in this? but that they are deluded by Satan and their corruption, and as fooles led to the ſtockes, and as oxen to the ſlaughter.

Seeing God hath put himſelfe and his faithfulneſſe upon their tryall, and is ſo content, that they doe not tempt him, but try him; that is, they looke for his goodneſſe and fidelity, when they performe that he requires of them; for till then they have made no tryall of him, but tempted him; and if he performe not, then cannot they blame him, nay they muſt blame themſelves; for if they had not forſaken him and beene wanting to themſelves, hee would never have beene wanting to them. *Vſe 2.*

If I will not open the windowes of Heaven. The bleſſing promiſed as the ſecond reaſon to make them to bring tithes into his houſe, and not to withhold the portion of his Miniſters, then he will give them plenty.

The Lord he will bleſſe with plenty and abundance all ſuch as deale faithfully with him, and give to his Church and Miniſters liberally and plentifully, & give unto them their due & competent maintenance: So much is affirmed here; no leſſe is laid downe, *Doctrine*

Prov. 3.9. 10. *Honour the Lord with thy riches, and with the firſt fruits of all thine encreaſe, ſo ſhall thy barnes be filled with abundance, and thy preſſes ſhall burſt with new wine*, Hagg. 2.20. Deut. 26.12.13.15. God would not bid them pray for a plentifull bleſſing, but that he meant to give it them, for their bounty to him and his Levites.

Reaſon 1. Becauſe of that, Matth. 25. 40. *In as much as ye have done it unto theſe, ye have done it unto me*, is true in this. Now ſuch is the magnificence and greatneſſe of his minde, that he will give much more then he received, as Princes in the greatneſſe of their mindes, give many fold more then they receive; much more will God, even an hundred fold.

Reaſon 2. Becauſe it is a ſpeciall meanes for upholding and maintaining of his worſhip and ſervice; becauſe it enables the preſent Miniſters to follow their ſtudies with chearefulneſſe and with freedome of minde, and encourageth others, that are the ſeed of the Miniſtery, to goe forward with their ſtudies, that there may be ſtill men to preach the Goſpell. Then no marveile if he promiſe and will performe a bleſſing, to thoſe who ſhall doe it.

Reaſon 3. Becauſe the Miniſtery of the word and the labour of the Miniſters is for the good and nouriſhment of the ſoule, and for the making of it every day more and more like unto him, the renewing of the image of him, and the making of men his, and every day more and more like unto him, James 1.18. Now when men are carefull to have their ſoules made his, and made like to him, and will be liberall that way, which argues their care, he will be liberall to them, and for their bodies.

Vſe 1. This ſerves to meete with the covetous diſtruſtfulneſſe and diſtruſtfull covetouſneſſe of many, who grudge and repine to give unto the Miniſters that due and portion which belongs unto them of their goods, ſpecially if they be not able as the rich men in the Goſpell, to give of their abundance, and ſuperfluity, they will part with nothing of their poverty; at leaſt not willingly, not freely; and all becauſe they diſtruſt the Lord: thinke that they have, is little enough for themſelves, and looke what they give, they thinke ſo much loſt, and ſo much diminiſhed of their ſubſtance, thinking as it were, they have caſt their bread upon the waters, and their ſeed not in any firme ground, but in ſome puddle, where it ſhould be choaked, and they never ſee the fruit of it. It ſeemes that this was the ſinne of this people, that when penury was, they held from the Levites their tithes, which makes the Prophet thus to ſpeake to them, and their ſinne alſo, Nehem. 13. 10. 11. diſtruſting the Lord, that if they gave any thing to him and his, then they ſhould want, not beleeving the Lord and his word, worſe then the heathen, Gen. 47.22. whoſe Prieſts had a portion aſſigned them in the greateſt ſcarcity, and then Idolaters.

1 Kings

1 Kings 18. 19. *Iezabell* fed 400. falſe Prophets at her table, whereas they contrary, which muſt needs come from covetouſneſſe, making a man diffident, that they ſhall never bee the better or the richer at the yeares end, but ſo much the poorer.

To perſwade men to give unto the Levites and Miniſters all their due, that is, a competent maintenance among them, if not for any love to them, yet for the love of themſelves; if for no other reaſon, yet for their owne gaine. If all the things ſpoken before can move; if not, that which *Chryſoſtome* ſpeaketh in 2 *Pſal. ho.* 9. that any man would be aſhamed to be the diſciple of a beggarly maſter, and ſo while they are kept too too bare, the credit and honour of their Miniſtry, yea the fruit is hindered. If thy father of thy body and fleſh ſhould be ſo bare, wouldeſt thou not be aſhamed at it? and if thy ſpirituall father be driven unto it, doeſt thou not for very ſhame hide thy ſelfe, or elſe put to thy hand to take that ſhame both from him and thee? Or if this move thee not, will not that which he ſpeakes in Tim. 2. See I pray you how great abſurdity there is of theſe things; ſhould the Paſtor not be able to keepe a man to tend upon him, ſo that he muſt make his owne fire himſelfe, and fetch water, breake his ſtickes for his fire, and goe often to the market for things neceſſary, can there be a greater perverſity or greater diſorder? Thoſe holy men, the Apoſtles, thought it an unmeete thing, that he which ſhould attend upon the word, ſhould be imployed ſo much as to the ſervice of the poore widowes. Finally, if this doe not move thee, the good of thy ſoule and the ſpirituall and heavenly things, ſuch rich treaſures theſe earthen veſſels doe bring unto thee: yet let this, that if thou wilt give God, his tenth, he will encreaſe and multiply thy ninth, even in abundant meaſure. As *Auguſt.* ſpeaketh, that thou ſhalt not onely reape by them better things, ſpirituall things, for a few earthly, but for them from God abundance of earthly things, for that ſhall be true, Prov. 11. 25. *The liberall perſon ſhall have plenty, and he that watereth ſhall alſo have raine.* And that 2 Cor. 9. 6. 7. *This yet remember, that he which ſoweth ſparingly, ſhall reape alſo ſparingly, and he that ſoweth liberally, ſhall reape alſo liberally. As every man wiſheth in his heart, ſo let him give, not grudgingly or of neceſſity for God loveth a cheerfull giver.* Neither let them anſwer as the widow did to *Eliah*, 1 Kings 17. 12. And ſhe ſaid, as the Lord thy God liveth, I have not a cake, but even a handfull of meale in a barrell, and a little oyle in a cruſe; and behold, I am gathering a few ſtickes for to goe in and dreſſe it, for me and my ſonne, that we may eate it and dye. Or if thou doſt diſtruſtfully ſo a while, yet ſeeing thou haſt the word of God here, more then ſhe had, verſe 14. *The barrell of meale ſhall not waſte, neither ſhall the cruſe of oyle faile.* Then beleeve and give. Verily, if this be true the Prophet ſaith here, many men might have more then they

Uſe 2.

have, if they had for the glory of God, for the ſervice of the Church, and the worke of the Miniſtery, more liberall hearts then they have? Verily, it is an evill ſpared penny that loſeth a man a pound, and that which men think they have ſpared to themſelves, and gained in keeping it from God and his Miniſters, either the Prophet ſaith not true, or it loſeth them much more. Nay, that they give, though they may ſeem to have caſt it away, yet they ſhall finde it, and with advantage: and if they had eies to ſee it, nothing more gainfull then this, and that is given to the poore. Then as *Chryſoſt.* for one, let me apply it and ſpeake of both, *ho.* 53. *ad pop. Antioch.* ſo uſe thy riches, or that which thou haſt, that they may bring encreaſe: let God then be thy Creditor, not other humane things, beſtow them upon the Miniſters and the poore, not upon thy belly, upon the humble not honourable, upon liberality, not covetouſneſſe, upon ſobriety, not intemperance: What will thy belly afford and recompence thee with, that ſpendeth moſt? Dung and corruption. What vain glory? Envy and hatred. What covetouſneſſe? Care and griefe. What intemperance? Hell and the unſatiable worme. Let God then be your Creditor, which promiſeth and will performe ſuch great things. And as *Paul* exhorteth the *Corinthians* for the matter of the poore, ſo I for the Levite and Miniſter. 2. Cor. 8. 7. *Therefore as ye abound in every thing, in faith and word, and knowledge, and all diligence, and in your love toward us, even ſo ſee that ye abound in this grace alſo.*

I will open the windowes of Heaven and powre you out &c.] It is the raine that is the meanes, but God is the Author of the bleſſing.

Doctrine Whatſoever the meanes may be, that God doth uſe to convey his bleſſings of peace, plenty, health, liberty, yet he is the author and giver. Iſaiah 38. 6.

And powre you out a bleſſing.] You that ſhall obey me, and fear me, and walke in my waies.

Doctrine Plenty, and a liberall and proſperous eſtate the Lord promiſeth, and will perform, to thoſe who feare him, and are carefull to obey him, and walke in his waies. *Vide* Mal. 2. 5.

Without meaſure.] In marveilous great abundance, and very liberally.

Doctrine The Lord when he gives to his, he gives very liberally and abundantly. Jam. 1. 5. If any of you lacke wiſdome, let him aske of God which giveth to all men liberally, and reproacheth no man, and it ſhall be given him.

And I will rebuke the devourer for your ſakes.] If the Lord ſhould give raine in abundance, and by it ſhould riſe weeds, that ſhould either choake the corne, or other creatures, which commonly ariſe of wet, or by any other meanes, and ſo devoure their fruit, and their hopes be cut off, they ſhould but have little

profit

profit or benefit; that what was given one way, was taken away another: therefore the Lord promiſeth to take away ſuch devourers, ſuch creatures as might deſtroy the fruit of the earth, when it was ſprung up.

Every creature is at Gods command, at his becke to be reſtrained or ſet on, to helpe or hurt, to puniſh or preſerve, thoſe who are his. *Vide Cap.* 1.4. Lord of Hoaſts. *Doctrine*

And they ſhall not deſtroy the fruit of your ground.] For their ſins and iniquities they had deſtroied it, but now that they are received into favour and mercy they ſhall not; but receiving them to mercy, will withdraw his judgements from theſe things, he ſmote for them.

As God often puniſheth men, puniſheth them not onely in themſelves, but in things that belong unto them: ſo, when he withdraweth his hand, and ſheweth mercy towards them, it is not only in themſelves, but in things which belong unto them. Iſaiah 38.6. Mich. 7.11. *Doctrine*

Becauſe, that as his hand was againſt them for mans cauſe only, ſeeing they in themſelves deſerved no ſuch thing, as being not ſubject to, nor capable of ſin, which only falleth into a reaſonable creature: ſo he receiving them to mercy, for whoſe ſake they were afflicted, reaſon that they alſo ſhould be received, and afflicted no more; that as the former might humble them, ſo this might joy them the more in the mercy of God. *Reaſon* 1.

Becauſe, as by ſmiting and curſing of them, he teſtified his anger the more, and diſpleaſure againſt them for their ſinnes: for as in policy, when juſtice reacheth further then the perſon of the offendor, to his goods and poſſeſſions, it argues the greater diſpleaſure of the Lawyer, againſt ſuch an offence and offendor. So in this: So he might now ſhew his love more in bleſſing of them, for when men have their poſſeſſions and lands reſtored, beſides, their pardon, it is a greater favour of the Prince. *Reaſon* 2.

Then hath the Popiſh Purgatory, but an uncertaine ground to ſtand upon, and is builded upon no ſure rocke but upon the ſand, ſeeing it is onely for a temporall puniſhment, in their doctrine, upon thoſe who have their ſinnes forgiven them already; but may we ſuppoſe in any reaſon, that God will take from their goods, and lands and cattell, his judgements for their ſakes, and not from them their owne perſons, ſpecially their ſoules, (ſuch as are only puniſhed in Purgatory) their puniſhments? But they will ſay, that God doth often continue puniſhments to men, and upon their perſons, whom he hath received to mercy. As they will tell us of *David*, who had the puniſhment continued, when his ſinne was pardoned. But we deny that, or any other to be a puniſhment, for that hath ever reference to ſinne; for all afflictions are not puniſhments, but may for many other cauſes, be laid upon men. *Vſe* 1.

Chryſoſt.

Chryſoſt. ho 1 ad popul. Antioch. hath numbred to us eight cauſes, yet are they not all.* Firſt, God ſuffers holy men to be afflicted, becauſe otherwiſe they ſoone grow proud, of the greatneſſe of their merits and miracles. Secondly, Leſt others might have a greater opinion of them, then is fit, and count them Gods rather then men. Thirdly, That Gods power may appeare, more abundantly and beyond words, through the weake and unable. Fourthly, That their patience alſo may be manifeſt. Fiftly, That we may be put in mind of the reſurrection: for when we ſee a righteous and vertuous man ſuffer many evils, and ſo die, this muſt offer us ſome thoughts of the day of judement: for if a man ſuffer not any, that have taken pains for him, to go away without recompence and reward, much leſſe wil God ſuffer ſuch, as have indured ſo much for him, to remaine uncrowned. Sixtly, That all that fall into calamities, may have ſufficient conſolation, and mitigation, looking on them, and remembring what they indured. Seventhly, That when we exhort you to their vertues, and ſay to you, imitate *Paul*, imitate *Peter* you may not be ſlothfull to imitate them, thinking becauſe of their great actions, they were partakers of ſome other nature then you are of. Eightly, That we may be able to judge aright, who are indeed happy, and who truly calamitous and miſerable. To theſe may be added, Ninthly, for clearing of his own juſtice, as in *David*. Tenthly, For purging yet corruption from them, the rod of correction. Eleventhly, To draw them from the world, the nurſes teate, as the prodigall ſonne was. Twelfly, To prevent ſinne like *Hoſeahs* hedge, Hoſeah 2. 6. Thirteenthly, To make them fly to God, and to love him, as the child to his mother, when feared of paſſengers. And many other ſuch cauſes, any one whereof, if they can ſhew in Purgatory to be incident to the ſoules departed, it were ſomething to ſtrengthen their exception, but nothing to prove the thing, when as the paines of Purgatory are ſatisfactory. And if God in ſhewing mercy, and pardoning ſinne, doth remove the puniſhment from the creatures he ſmote for their ſinne, he will much more from themſelves, their bodies, but eſpecially from their ſoules.

* 1. *Quod cum facile in arrogantiam propter meritorum magnitudinem & miraculorum tollantur, ipſos finis aſſligi.* 2. *Ne cæteri majorem habeant de ipſis opinionem, quam humana patitur natura & ipſos deos non autem homines eſſe arbitrentur* 3. *Vt & Dei virtus appareat per ægrotantes & compeditos, exuperans & prodicationem angens.* 4. *Vt illorum patientia manifeſta fiat.* 5. *Vt de reſurrectione cogitemus, cum enim virum juſtum & multa plenum virtute innumera paſſum mala, & ſic hinc digreſſum viderit, oportet ex hoc omnino aliquid de illo judicio cogitare, ſi enim homo pro ſe laborantes ſine præmiis & retributione abire non permittit. Multo magis eos, qui tantum laboraverunt, nunquam in coronatos remanere Deum decerneret.* 6. *Vt omnes in gravia incidentes, ſufficientem conſolationem & mitigationem habeat in eos reſpicientes, & malorum quæ ipſis accidere recordantes.* 7. *Ne quando exhortamur eos ad illorum virtutem & cuique dicimus, imitare Paulum, imitare Petrum propter geſtorum exceſſum alterius ipſos natura participes fuiſſe cogitantes, ad imitationem torpeatis.* 8. *Vt quando beatos, vel miſeros cenſere oportet, diſcamus quos quidem beatos, quos quidem miſeros & arumnoſos putare debeamus.* Chryſoſt. ho. 1. ad popul. Antioch.

Neither

Neither ſhall their vine be barren in the field.] This is added, as ſome thinke, to amplifie the goodneſſe of God to his people, when they had returned, and he had received them to mercy, becauſe the year which was commodious for the field and the corne, was incommodious for the trees and the vines: Therefore when all things ſhould proſper well, it was a ſpeciall proof of the goodneſſe of God, and his good providence over them.

Doctrine. The Lord to ſhew his goodneſſe and mercy, his good and mercifull providence to his, will not only work ordinary things, & ordinarily, but often extraordinarily to do them good, and to profit them. Manifeſted here, that he will make both the harveſt and vintage good, which in ordinary times fell not out, and all for the good of his: ſo he made the ſea as a wall, and dry land for his people to paſſe over. Exod. 14.21. So the Sunne was ſtaied in his courſe. Ioſh.10.12.13. Nay, made to go backe. Iſaiah 38.8. So he fed the Prophet by a raven, and for his good, increaſed the widowes meal and oile. 1.Kings 17.6.14. So for the relieving of the famin of his. 2.Kings 7.6.&c. For ſome, he quenched the violence of the fire. Dan.3. For ſome, ſtopped the mouths of the Lions. Dan. 6. For others, he raiſed their dead to life, as in *Lazarus*, and the *Shunamite*. 2.Kings 4.36, How many wonders wrought he in *Egypt* for his people, how wonderfully did he ſuſtaine them in the Wilderneſſe? And hereto I apply that, Iſa.59.16.

Reaſon 1. Becauſe it maketh his goodneſſe and mercy more ſenſible to his owne, who being compaſſed with infirmities, as they have leſſe ſenſe & feeling of it in ſmall things, then in great matters, ſo in ordinary, then in extraordinary: when as without queſtion, as his power was no leſſe in creating a little Bee, then a great Lion; as the Clock-makers skill in a little watch, as in a great clocke: So his goodneſſe in the ſmalleſt and moſt ordinary, as in the greateſt and moſt extraordinary.

Reaſon 2. Becauſe his power might be more manifeſted, and magnified unto all men, who oftentimes in ordinary things give more to the meanes then they ought, and leſſe to the Lord then his due, yet in extraordinary are driven to give him the whole, if they acknowledge him at all.

Vſe 1. This may note out unto us, the happy condition of Gods children and people, when not only ordinary means muſt worke for their good, but rather then they ſhould quail, God will make extraordinary things for them, if ordinary things be not enough to procure their good. The Pſalmiſt ſheweth that they are bleſſed, for whom the ordinary things worke to their good. Pſal.144.12. 13.14.15. That our ſonnes may be as the plants growing up in their youth, and our daughters as the corner ſtones, graven after the ſimilitude of a Palace: that our corners may be full and abounding with divers ſorts, and that our ſheep may bring forth thouſands

thouſands, and ten thouſands in our ſtreets: That our oxen may be ſtrong to labour, that there be none invaſion, nor going out, nor no crying in our ſtreets. Bleſſed are the people that be ſo, yea, bleſſed are the people whoſe God is the Lord: but addeth more ſpecially, that their bleſſing is, to have the Lord for their God; who if this be not enough, can moreover do ſuch and ſuch things for them, far beyond the ordinary courſe of things. It is a happy condition for ſubjects, when they may have under a Prince ordinary favour, and benefits, and the due courſe of Lawes, and the proceedings in them. for the righting of their wrongs, the procuring of their rights, maintenance, and countenance of their peace and ſtate; but the condition is accounted the better, when the Prince will uſe his Prerogative, to procure extraordinary things for them. So in this: ſpecially when this ſhall not be, as often fals out with ſome Princes prerogatives, prejudiciall to others, but for their ſakes profits others. As the extraordinary giving of the hoſt water. 2. Kings. 3. 14. 17. And that which *Tertul.* hath *Apol. adverſus gentes.* * *Marcus Aurelius* in his war againſt the Germanes, his army being deſtitute of water, by the praiers of the Chriſtians, he procured that it ſhould not periſh with thirſt, they obtained raine from God.

* *Marcus Aurelius in bello adverſus Germanos exercitus, &c.* Tertul. Apol. adverſus gentes.

Uſe 2.

This may be matter of comfort, unto thoſe who are indeed Gods, truly reconciled unto him, and partakers of his mercy: when they know, that rather then their good ſhould not be procured, if ordinary meanes be not ſufficient, the Lord will worke extraordinarily: not that it warrants any to neglect ordinary meanes, for that were to tempt God, or to expect for extraordinary, while God affoords ordinary; for that were preſumption and not faith: but when they faile, then to rely upon this, they ſhall then ſhew themſelves the children of the believing *Abraham*, if with him, they anſwer and appeaſe their ſoules, as he his ſonne. Gen. 22. 8. God will give an evaſion, God will provide. And as *Moſes* to the people in a ſtrait, Exod. 14. 13. Then *Moſes* ſaid to the people, fear ye not, ſtand ſtill, and behold the ſalvation of the Lord which he will ſhew to you this day. For the Egyptians whom ye have ſeen this day, ye ſhall never ſee them againe. For he hath done it before, and his arme is not ſhortened, nor his affections to his changed: If then he dealt ſo with *Abraham*, with *Iſrael*, with the Church in *Eſters* daies, they may expect the like; provided, they be to him as they were, and it be for his owne glory, and their good, as that was. And if they be, then may they more expect it, becauſe it wil be more for his glory, becauſe the meanes by mans corruption, often obſcureth & ſhadoweth his glory, men attributing more to them then is due, and leſſe to God then is his right.

VERS.

Verſ. XII.

And all Nations ſhall call you bleſſed: for ye ſhall be a pleaſant land, ſaith the Lord of Hoſts.

AND all Nations ſhall call you bleſſed.] The ſecond benefit, that ſhall come to them in obeying God, and bringing his tithes into his houſe, a good name, and honour and eſtimation. In former time ye were in contempt among the heathen and barbarous, becauſe of your poverty and want and penury, with which I had curſed you, for not bringing my tithes; but now when they ſhall ſee the bleſſing increaſed upon you, they ſhall ſay, ſeeing your plenty, that you are a people dear and beloved of me.

For ye ſhall be a pleaſant land.] Saint *Hierom* would have it, a Land deſired, for the fruit and plenty of it. But why ye, and not it? It is the Hebrew phraſe, giving to the poſſeſſors, that which is proper to the earth. As Deut. 28. 3. ***Bleſſed ſhalt thou be in the City, and bleſſed alſo in the field.*** For it is the field that is bleſſed with increaſe: but ſome thinke the ſenſe will be more plaine, if you underſtand, *As*, ye ſhall be as a pleaſant land, that is flouriſhing and proſpering and abounding with riches.

Doctrine

The Lord will bleſſe with honour and credit, all ſuch as deale faithfully with him, and give to his Church and Miniſters liberally, their due and competent maintenance. So much is promiſed here, and ſo much was performed to *Obadiah*. 1. Kings 18. 13. To the widow of *Sarepta*. *Cap.* 17. 15. And to the *Shunamite*. 2. Kings 4. 8. For to this may we apply that, Matth. 26. 13. ***Verily I ſay unto you, whereſoever this Goſpell ſhall be preached throughout all the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memoriall of her.*** This is that *Nehemiah* had, and prayed for. Nehemiah 13. 14. ***Remember me, O my God! herein, and wipe not out the kindneſſe, that I have ſhewed on the houſe of my God, and on the offices thereof.***

Reaſon

Becauſe by this, they honor the meſſengers of God. 1. Tim. 5. 17. And by the contrary, poverty makes contemptible, as in the Magiſtrate, ſo in the Miniſtery. Now if Princes honour thoſe who honour their followers and ſpeciall favorites, much more will God.

Reaſons 2. and 3. *vide* 1. and 2. in the promiſe of plenty.

Vſe 1.

If this be ſo, that honour is their due from the Lord, who honour him in his Miniſters, what honour can they looke for, who thinke every thing well gained, that is got and kept from the Church? and thinke it well ſpared, when they have pared them of any thing, making them contemptible by poverty, and contemning

temning them when they have done, and bring the contempt of many others upon them; for by want they either preach not, or they preach unfaithfully, pleasing, and not wholesome, toothsome, not saving things, and either will bring contempt upon them, and so utterly hindering the glory of God, and the salvation of his people. Doe they thinke then to have honour of God? many can be content to entertaine Ministers in their houses, at their tables, specially strangers, rather then their owne painefull Pastors, but with *Sauls* humour, 1 Sam. 15.30. not to give them honour, but to honour themselves. Many are heard glorying that they have a Minister in their house, and they give him twenty pound or thirty pound, *per annum*, when their hearts tell them that they deprive him of eighty, as due to him as the rest, they enjoying the impropriation, being a thing, for ought I can see, under correction of the law, against right or reason; both in respect of the people, that they should have their tithes for nothing, performing no duty or service unto them, and in respect of the Minister who doth the labour, and they enjoy his wages: And these men thinke to be honoured before the people for them, and by them; but if that be due to such as deale liberally with them, which is rather in giving them more then their owne, then in keeping any thing backe from them; if they by this, dishonour them, let them looke for dishonour from him, when they thus provoke him. If the Prince be offended to see one of his common souldiers disgraced, and pinched of their wages, if one of his Guard and nigh attendance, wherein the safety of his person consisteth, his anger would exceedingly be kindled; but if his sonne, saith *Cyril*, I would apply it, if himselfe, his owne homage and tribute denyed him, would he honour such?

Vse 2. To perswade men to give unto the Ministers, who watch over them, and for them, when they sleepe, and study for them when they play, and weepe for them when they laugh, and in all things, and by all meanes, seeke their salvation and good; to give them I say their due, and competent maintenance, if other things move them not; if the commodity and profit promised doe not move them, yet this, that is better then riches and gold, and to be desired above it, Prov. 22.1.

All nations shall call you blessed.] They should be honourable and famous for their outward prosperity: besides the generall doctrine we may observe some particulars.

Doctrine. The Lord sometime makes his Church famous and honourable in the eyes of the world, and wicked men for outward peace and prosperity and plenty, as here is promised. So was it with this people, for the most part, in the dayes of *Iosua*, and divers of the Judges, then their victories & taking the land, here their often deliverances, and forty yeares peace and plenty together, witnesse the

the bookes of Judges. In the times of *David* and *Solomon* his ſon, that they came from farre to ſee the plenty and proſperity: and ſo of divers others of the Kings times. Amongſt other that is ſpecially markeable, and of ſpeciall note when they were in captivity, yet for deliverance famous, Eſter 8.17. *In all and every Province, and in all and every City and place, where the Kings commandement and his decree came, there was joy and gladneſſe to the Iewes, a feaſt and good day, and many of the people of the land became Iewes, for the feare of the Iewes fell upon them.*

Becauſe God hath promiſed ſuch things unto them, while they feare him, and walke in his waies, and keepe his ordinances, and judgements, therefore they doing, he will not be wanting. *Reaſon 1.*

Becauſe wicked men ſhould ſee that, which they will hardly confeſſe, that even in this life there is a reward for the righteous, or to ſhew his power in preſerving it, as *Moſes* buſh, * while it is perſecuted, it flouriſhes; while it is contemned, it encreaſes; while it is wronged, it orecomes; while it is oppreſt, it growes; and then ſtands, when it ſeemes throwne downe. Now in this, I ſay, the Lord doth oftentimes thus bleſſe his Church, not alwaies; for even under the law when this was more ſpecially promiſed to them under the Goſpell, and when they were led more by theſe, becauſe of their child-hood and infirmity, they had them not alwaies, then leſſe under the Goſpell. Beſides, Jer. 12.1. Pſal.73. 2 Tim.3.12. John 16. *ultimo* 20. Heb. 11. Iſrael in Egypt, in Canaan by Philiſtimes, Ammonites, Midianites, Babylonians, Perſians. The Primitive Church for 300. yeares after Chriſt, after it was perſecuted by the Arrians, Gothes, Vandals, yea after that it had Chriſtian Princes, yea and much miſery the Church hath felt from the Turkes. All which ſhewes, this is but ſometime, not alwaies. This may be becauſe it is with the Church, as *Salvian* once complained.* The very Church of God, which in all things ought to pleaſe God, and to appeaſe him; what is it or doth it elſe but imbitter or provoke him, or beſides a very few who flye from evil? what is almoſt the whole ſociety of Chriſtians any other, but a very ſinke of ſinnes? *Reaſon 2.*

* *Dum perſequitur flores, anno, &c.* Hilar. de Trinit. cap.7.

* *Ipſa Dei eccleſia quæ, &c.* Salvian D.l.3. de Imber.

Againſt the dreame of Anabaptiſts, who thinke a man cannot be a religious man, and a rich man, but that one overthrowes the other. It is true, it often falls out by the corruption of men, that as the leane Kine devoured the fat in *Pharoahs* dreame, ſo in this; and that the mother is devoured of the daughter; but yet this ſentence and opinion muſt needs condemne all the generation of Gods children, who ſometimes have had ſuch abundance, plenty, and proſperous eſtate, and that which hath beene, may be; for as there is no new thing under the ſunne, ſo nothing hath beene, but it may be renued. *Vſe 1.*

This will confute the doctrine of Popery, making this a note of *Vſe 2.*

the Church, for being but ſometimes befalling it, it cannot note the Church, which is certainely knowne onely by ſuch things as are inſeparable, which this is not, being oftner under perſecution then in proſperity; and how otherwiſe ſeeing here it is but a ſtranger and ſojourner, compared to a Dove lodged in the rockes, Cant. 2.14. to a ſhip ſhaken with the windes, but not ſunke; to a houſe upon the rocke beaten with winde and weather, but not caſt downe. Therefore is it but a weake argument which *Bell. Sad. Stapl.* and others uſe to prove the true Church, and to deny ours to be; and indeed no other then that which the Heathen and Pagans have uſed againſt Chriſtians. *Symachus* againſt whom *Prudentius* writ in an Epiſtle to *Theodoſius* the Emperor, which is in *Ambroſ. Epiſt. 30.* uſed this argument, and almoſt no other, to prove that the Emperor ſhould ſtill abide in the religion of the Romans, becauſe that Common-wealth was moſt flouriſhing and proſperous, ſo long as they worſhipped *Iupiter*, *Apollo*, and other Gods. Alſo the old Tyrants, Perſecuters of the Church, were wont to impute to chance the cauſe of all calamities and miſeries; for they uſed to ſay when calamities were upon them; we are now leſſe fortunate then in former times, becauſe we ſuffer the Chriſtians, and becauſe we do not with that religion and devotion worſhip *Iupiter*, and other of the Gods, as we did before, therefore are the Gods angry with us: ſo the Papiſts from a temporal felicity meaſure piety, and gather that God doth favour them, becauſe he gives them theſe outward things, by it would condemne us and al other Churches. But if the Heathen reaſoned abſurdly, they conclude not well, but very impudently; but if the concluſion would follow, it would be on our ſides rather then theirs; who have for theſe 48. yeares not been inferiour to any Kingdome in the world for peace, plenty and proſperity, and ſpecially when we have beene moſt ſevere not in perſecuting, but correcting of their impieties & Idolatries, (For *pro juſtitiâ perſequentes perſecutores ſunt, propter flagitiorum correctores, Auguſt. contra lit. Petil. lib. 21. ca. 84.*) And for victory in warre, which is the principalleſt they ſtand of, we have given them more foiles then ever they us, and have often carried the day and triumph both by ſea and land, bleſſed be our God for it. Therefore muſt they let this argument, this weapon goe, or elſe we will ſheath it in their owne ſides.

Uſe 3. If this be a bleſſing, then have we cauſe to ſtirre up our ſelves and ſoules to God to give him thankes for that he hath performed to us, which he promiſed to this land and people; that we have had ſuch peace, plenty, and proſperity as we have beene accounted of all bleſſed and happy, and of our enemies mightily maligned and envied. That we uſe that of *Auguſt. de Civit. D. l. 1. c 7. Quiſquis non videt, cæcus, quiſquis nec laudat, ingratus, quiſquis laudantis reluctatis inſanus eſt.* And yet ſeeing it is no perpetuall

bleſſing,

bleſſing, but ſuch as the Church is often deprived of, and hath beene, let us ſee we walke worthy of it, leſt he pull us downe as low as he lifted us up high, and make us as vile as he hath made us honourable. As he did divers times with his people, Deuter. 29. 22.24.25. which was then and ſhall be when they are worſe, and walke unworthy of this, and we be as *Salvian, ad Catholicum Eccleſiam lib.* 1. * I know not how, but thy felicity fights againſt thy ſelfe; ſo much as thou art encreaſed in people, thou art almoſt as much encreaſt in vices; by how much thou haſt more abounded, thou haſt loſt in diſcipline, and thy proſperity hath brought with it a great encreaſe of evills; for the profeſſors of the faith being multiplyed, the faith it ſelfe is leſſened; and her children encreaſing, the mother is ſicke: and thou O Church of God! art made weaker by thy fruitfulneſſe, and the more children, the leſſe ſtrength, for thou haſt ſpread through the whole world the profeſſors of thy religious name, but not having the power of religion, as if thou wert rich in men, poore in faith, wealthy in multitude, needy in devotion, enlarged in body, ſtrengthned in ſpirit, &c.

* *Ac ſic neſcio quomodo &c.*

Vers. XIII.

Your words have been ſtout againſt me, ſaith the Lord: yet yee ſay, What have we ſpoken againſt thee?

Your words have been ſtout againſt me.] Your words have been ſtout againſt me, ſaith the Lord of Hoſts. The Prophet proceedeth to reprove this people of another ſinne, and to expoſtulate the thing with them. The ſinne of it is, the denying of Gods providence, both over the evill and good; not puniſhing the one, and not providing for the other. This people afflicted of God with penury, and want, for other of their ſinnes, but eſpecially for ſpoiling God, his Levits and Church, they thought and ſpoke blaſphemouſly againſt God; but accuſing his providence, as not regarding thoſe who worſhip and profeſſe him, but ſuch as diſhonoured him, and were wicked, and never would they accuſe themſelves of their ſinnes: which is that he ſaith, their words have been great againſt him, they ſpoke hard and odious things of him, as the words following ſhew, that theſe were they.

Yet yee ſay, What have we ſpoken againſt thee?] They anſwer for themſelves, not denying ſimply that they had ſpoken any ſuch thing, but putting God to his proofe, as thinking that he did not know nor underſtand; as thoſe who had oftentimes ſaid among themſelves, that God regarded not the things here below,

neither tooke notice of what men did: Therefore this queſtion of theirs tendeth not to any denyall of the deed, but to the tempting of God: For if hee could not, or did not anſwer directly, and ſhew them what they had ſaid, then would they conclude, as before they had, that he did not regard nor underſtand the things that were ſaid and done by men: which if he did, then could he tell in particular what words they had ſpoken againſt him, and not thus inſiſt in the generall.

Your words have been ſtout.] Obſerve:

God takes notice of the words of men, as well as their actions, and will reprove them for them, and call them to an account and judge them, Jam. 2. 12.

Your words have been ſtout againſt me.] They deny the providence of God, and his wiſe diſpoſing of things upon earth among men, as the verſes following ſhew; and ſo are accuſed to have ſpoken againſt God himſelfe, though they have not denied him, or blaſphemed him.

Doctrine They who deny the providence of God, and his governing of things here below, do ſpeak proudly, and wickedly againſt God; ſpecially if they deny his providence and government in diſpoſing the ſtates and affaires of men. This is the ſinne theſe are chalenged withall. Such was that which we haye, Pſal. 73. 11. And *they ſay, How doth God know it? or is there knowledge in the moſt High?* If it be referred to the tenth verſe, it is the *infirmitie of Gods people*: if to the ninth, it is the *pride of the wicked*. In either, it is a ſinne againſt God. And that, Pſal. 94. 4. 5. 6. 7. They prate and ſpeake fiercely: all the workers of iniquitie vaunt themſelves, they ſmite downe thy people, O Lord, and trouble thine heritage: they ſlay the widow and the ſtranger, and murther the fatherleſſe; yet they ſay, The Lord ſhall not ſee, neither will the God of *Iacob* regard it. Such were they, Zeph. 1. 12. And at that time will I ſearch Jeruſalem with lights, and viſit the men that are frozen in their dregges, and ſay in their hearts, The Lord will neither do good, nor do evill. Job. 22. 13. 14. But thou ſayeſt, How ſhould God know? Can he judge through the darke cloud? The clouds hide him that he cannot ſee, and hee walketh in the circle of heaven. Ezek. 9. 9. Then ſaid he unto me, the iniquity of the houſe of Iſrael and Judah is exceeding great, ſo that the land is full of bloud, and the citie full of corrupt judgement. For they ſay, The Lord hath forſaken the earth, and the Lord ſeeth us not.

Reaſon 1. Becauſe God doth chalenge theſe things unto himſelfe, the Scripture giveth it unto him, Iſai. 45. 6. 7. Prov. 15. 3. *The eyes of the Lord in every place, behold the evill and the good.* Pſal. 28. 18. 19. & 34. 15. 16. Then without ſinne this cannot be denied, which were to give God and his Truth the lie.

Becauſe

Becauſe by denying this, they deny the wiſedome, the power, and the goodneſſe of God: for ſeeing God hath created the world, and all things, ſpecially men, how ſhould he be wiſe, if he knew not? how omnipotent, if he could not? how good, if hee would not regard and governe the things and men he had made? For who would account him a good father of a family, who when he can, and knowes well how to governe and diſpoſe of the children he hath begotten, and of the houſe he hath erected, and his whole family, yet will not, but neglects them? And when they deny this of God, do they not deny his goodneſſe? *Reaſon 2.*

Then have we many proud ſpeakers, many that utter ſtout words againſt the Lord: for we have many, and too many, who deny the providence of God, ſome in one thing, ſome in another, ſome after one manner, ſome after another: ſome deny any providence at all; ſome affirme it only to be in heavenly things; ſome if in earthly things, then but in great matters, and about the greateſt creatures, not the ſmalleſt: If in man for the generall, not in the particular actions and affaires of men. Theſe are all ſpeakers againſt God, when the Word and Reaſon witneſſeth of him, that his providence is over all theſe: as in generall, Pſal. 113. 5. 6. in great things, Prov. 16. 9. 21. 1. in particular actions, Jerem. 10. 23. Acts 17. 28. in ſmaller, Job 38. 3. Matth. 6. 26. 28. and 10. 50. and many other of the like kinde, beſide reaſon; as that the world doth ſo long continue, that the heavens ſtill keep their certaine and perpetuall motion, that there are interchanging of things; and as the day ſucceeding of the night, and the winter of the ſummer; that the earth being founded upon the waters, & compaſſed about with it, and yet it neither ſinketh nor is over-flowed: will not all theſe prove his providence? ſpecially when they are created of nothing, when many things are compounded of contraries, and by a naturall enmitie ſeeke the ruine, and would wrack one another. For they muſt needs be preſerved of ſome other; but of none but God: for who elſe is able to ſuſtain, to rule and govern ſo great a maſſe, and ſo infinite creatures, but an infinite power? To deny them this, is to ſpeake againſt God himſelfe; of which all theſe are guilty, either out of the dulneſſe of their braines, as being not able to comprehend greater things then are before their eyes, and which may be groped and felt; or elſe out of the wickedneſſe and corruption of their hearts, who living wickedly and filthily, leſt the continuall remembrance of this ſhould vex and diſquiet them, and the perpetuall feare of puniſhment torment them, they frame this comfort to themſelves. As children, when they have offended, could wiſh and deſire they had neither a Father at home, nor a Maſter at Schoole: and theſe perſwade them ſo it is with themſelves. *Vſe 1.*

This may teach men to take heed how they deny or call into *Vſe 2.*

queſtion the providence of God, leſt they be found fighters and ſpeakers againſt God, and that proudly and contemptuouſly. For what if they cannot ſee God, how he doth it, yet ſeeing they ſee it is done, and the world and all things in it governed after a marvellous manner, they ought to beleeve it is ſo? If a man ſhall ſee a ſhip come ſailing into the haven, or ſtanding upon the ſhore, ſee it go along upon the ſea, and often ſailing proſperouſly in the midſt of great tempeſts, though he ſee never a Mariner, never a Maſter and Pilot, yet he doubts not but he is there. Or as *Gregory Nazianzen*: If thou heare a Harp ſound of divers ſtrings, and all keep one harmony, thou wilt conceive of one that ſtrikes them, though thou ſee him not: ſo in the government of the world. Yea, when they cannot ſee the reaſon of things that are done, yet men ought to admire the wiſedome of God. As in States, men do give more to the wiſedome of thoſe which hold and ſit at the ſterne, and governe the State, that they thinke well of things done and projected, though they ſee not the reaſon; nay, when their reaſon is contrary. Finally, well and with good reaſon may they imagine, that if a Father will governe his houſe, and a King will not forſake his kingdome, God will much more governe the world, and not forſake it. And if a ſhip, though well built and ſtrong, as *Chryſoſtome*, cannot be preſerved in the ſea without a governour; no, not a day in the middeſt of the waves, nor the body ſeparated from the ſoule, how ſhould this be? All which may keep us from denying the providence of God, and ſo ſpeaking againſt God.

VERS. XIV.

Ye have ſaid, it is in vaine to ſerve God: and what profit is it that we have kept his commandement, and that we walked humbly before the Lord of hoſts?

YE E have ſaid, it is in vaine to ſerve God.] The Prophets replication in the perſon of God, ſhewing them wherein they had prophanely and impiouſly ſpoken againſt God; and this their impiety conſiſted herein, that they ſaid it was a needleſſe and fruitleſſe thing to ſerve the Lord, & that a mans labour ſhould be in vaine that ſhould buſie himſelfe about it, and reſtraine himſelfe of other things, of his pleaſure and profit; and they affirme it to be a needleſſe worke, both in reſpect of God, who was to be worſhipped, and in reſpect of thoſe who ſhould worſhip him; for the firſt, ſome underſtand theſe words. *1.* God is farre above man, neither hath commerce with him; if he have, yet God hath no

neede

need of theſe things which men poſſeſſe, neither doth he deſire, he is not affected nor bettered by the worſhip of men. Then is it in vaine and fooliſh, for men to beſtow their paines and labours in thoſe things which never helpe nor profit him they doe them for. Now theſe things profit not God, therefore they are vaine in reſpect of him.

And what profit is it, that we have kept his commandments?] Their ſecond proofe they have in ſpeaking thus againſt God, becauſe it is not profitable to men who worſhip and ſerve him: and firſt, they deny it any waies profitable to do the good God hath cõmanded, and that there is not with him any reward for well doing. And ſecondly, that it is as little profitable to abſtaine from evill, and that we have walked humbly before him, which is (as I take it) not to be underſtood of that humiliation which is in repentance, as ſome thinke; but as ſome others, it deſcribeth one who having piety, and the feare of God before his eies, neither hurteth any man, and being hurt of others, doth not violently revenge himſelfe, but rather ſuffereth all things, then proudly doth any thing, and commit their cauſe to God as the juſt revenger, knowing that vengeance is his; to which purpoſe they underſtand thoſe words before the Lord of hoaſts; that is, before God the revenger: and ſo they account the obſervation of piety and religion not profitable to men, as that which did not make the worſhippers proſperous, nor keepe them from injuries, nor defend them grieved: And of both theſe they give themſelves for inſtance, and ſpeake out of experience; that they had found none, and ſo chalenging themſelves to be juſt, religious, and godly, and ſo endeavoured their owne honour, and to detract from the providence of God and his worſhip; and it is worth the noting, that they produce not others of the godly, but themſelves: for the firſt might eaſily have been refuted, either by producing the examples of thoſe who have had teſtimony of their piety from God, and where they enjoyed his bleſſings; or elſe by anſwering them, that neither they, nor any other, were able certainely to judge whether thoſe they named, did truely and ſincerely worſhip God or no, and imbrace piety: for no man can be a certaine witneſſe of anothers conſcience, his owne he may well know; therefore theſe brought not forth others againſt God, but themſelves.

The miſery, poverty, affliction, and adverſity of the children and Church of God, and the proſperity of the wicked, makes men out of their ignorance or corruption, out of their infirmity or malice, to deny or doubt of the providence of God, *vide c. 2 verſ. ult Doct. ult proofes.* *Doctrine*

Reaſon and Uſe 1.

To teach us to ſuſpect our conceit or judgement when it carries us that way, to queſtion and reaſon about Gods providence, as if he *Vſe*

he did not diſpoſe of the things here upon earth, becauſe things goe thus among men; and to checke our ſelves, ſuſpecting our wiſedome that cannot ſee the cauſes of things, and Gods courſe in diſpoſing of them, when he deales diverſly and not as we would thinke reaſon he ſhould, yea and ceaſing from our wiſedome to ſearch into things more then we can comprehend.

* *Antu cum medicum ſopins, &c.* Chryſoſt. de vig.

* When thou ſeeſt a Phyſitian ſometimes cutting, ſometimes burning the ſame ulcer, yea and oft times miſſing his art; yet thou doſt not unmannerly object. But in God, who never erres, but diſpoſed all things rightly and orderly according to his wiſedome, thou a poore mortall art buſie to know the reaſon of his counſells and doings, and doſt not aſcribe all to his infinite wiſedome. Is not this extreame madneſſe? but admit it lawfull and fit to enquire, he certainely is purblinde that cannot ſee even the ſpeciall providence of God, when the hands of God goe thus croſſe, like old *Iaakobs* hand upon the heads of *Ioſephs* children, and thinke with *Ioſeph* that they ſhould be otherwiſe; for is it not a ſpeciall wiſedome in a Phyſitian to keepe ſome whom he loves in a ſtrict and ſpare diet, and others of whom he hath not, neither hath cauſe to have the like care, to give them liberty to eate and drinke what they liſt? Is it not ſpeciall providence in a father if he keepe his ſonnes bare, and have a ſtrait hand over them all the while they are at none-age, and ſuffer ſervants to have more liberty? Not of a husbandman to keep the ſheep he would have live longer, and have wooll and lambe of them, when thoſe he means ſhall ſoone come to the ſhambles he feedes, and in a large and fat paſture. And is it then want of wiſedome and providence in God if things thus goe with his and the wicked? Nay, is it not the wiſe providence of God to put his children in ſuch a condition as they may moſt ſhew the graces they have, and grow towards that they want, and ought to have, and the wicked in ſuch a ſtate as may moſt manifeſt their corruption, and by which they may beſt fulfill the meaſure of their iniquity? Now for the firſt, is affliction of any kinde, Pſal. 119. Before I was afflicted I went wrong, &c.

* *Adverſitas magis auget &c.* Greg. Epiſt. 26. Narſæ.

* Adverſity enlarges our deſire to God, as the ſeedes covered with ice, are more fruitfull. And, as in trees, if one plucke off the fruit and the leaves, and loppe of the boughes too, ſo the ſtocke remaine, the tree will grow fairer: ſo if the roote of godlineſſe remaine though riches be taken away, and the body be afflicted, all will tende unto greater glory.

Ye have ſaid, it is in vaine to ſerve the Lord.] In a more particular examination of theſe words, other things are to be obſerved; as firſt, that they are ſaid to have ſpoken againſt God and blaſphemed him, becauſe they account the ſervice of God of no profit nor fruit.

Doctrine. For men to thinke or ſpeake that it is a fruitleſſe and unprofitable thing

thing to ſerve God and to obey and worſhip him, to ſtudy piety and godlineſſe, is a wicked ſpeech and blaſphemous thought againſt God: For that, are theſe here chalenged. It is that *Ieremy* accuſeth the men and their wives, the women, and all the women in *Pathros* of, Jer. 44. 15. 17. 18. *David* confeſſeth this had ceaſed ſomewhat, and for the time, upon him, Pſalm. 73. 13. This was that by which the Divell provoked *Iobs* wife to tempt him, and ſo was her blaſphemy, Job 2. 9. And Micha 7. 10. Job 21. 15.

Becauſe it is flat contrary to his word, which witneſſeth the contrary every where, that they ſhall be happy and have all things neceſſary that feare him, Pſa. 1. and 34. 9. 10. with infinite other places, and many examples in the Scriptures. *Reaſon 1.*

Becauſe by this they make God unfaithfull, and ſo no God, who hath promiſed ſuch fruit to them who ſow in righteouſneſſe. *Reaſon 2.*

Becauſe by this they deny the bounty and liberality of God, and is a great prejudice to his honour, and glory, that hee ſhould dimiſſe ſuch as ſerve him and belong to him, empty handed. *Reaſon 3.*

Then have we many who muſt anſwer at Gods judgement ſeate, for blaſphemy and proud ſpeaking againſt him; with whom nothing is ſo common as upon any, even the ſlighteſt occaſion to condemne piety and the feare of God, for the moſt fruitleſſe and the unprofitableſt profeſſion in the world. If they ſee any man who profeſſeth Gods feare, and ſeemes carefull of his wayes, if he any way miſcarry in his ſtate, and decay in that, the world deemed him to have had, or if he increaſe not as other men doe, by a lawfull and honeſt profeſſion, as they, by all their by-waies and indirect courſes: What doe they? will they enquire the juſt cauſe of it, and ſearch what may be a let he proſpers no better? of which, many juſt cauſes may be given of ſeverall men and well found out; yet they never ſearch further then this, their piety and profeſſion and the ſervice of God, & though they will not directly ſpeake as theſe, becauſe that were palpable, yet they ſpare not theſe ſpeeches, you may ſee what comes of this profeſſing, of all their piety and godlineſſe. And this they whiſper every where like the ten ſpies of the holy and promiſed Land, and bring up an evill report of it, Num. 13. 33. and a ſlander upon it, Num. 14. 37. But let them know that upon thoſe ten ſpies, & upon all who beleeved them, the judgements of God befell, and they fell in the wilderneſſe, and never came to ſet foote in the Land of Canaan. Such recompence let theſe expect from the Lord, not to come into the promiſed Land, when as thoſe they ſaid ſhould bee a prey; If we may allude to Numb. 17. 31. they ſhall not loſe their recompence. *Vſe 1.*

To

Vſe 2.

To teach men when they ſee thoſe who profeſſe the feare of God and piety, not to grow in the world, or to decay, not to be in ſo proſperous eſtate as others are, not to accuſe their profeſſion and piety, leſt they be found upon the returne of their triall guilty of blaſphemy againſt God, denying his faithfulneſſe, diſhonouring him, as ſuffering his followers to be without reward and recompence for their ſervice. And of two evills it is leſſe, and the better to accuſe man of hypocriſie in his ſervice, and of ſome ſecret ſinne, which lying hid hinders his encreaſing, as Iron in a wound hinders the curing of it. Or ſafer it is to apprehend here the wiſedome of God, who dealing like a wiſe Phyſitian, and ſeeing a full dyet hinders the health of his Patient, he for the time forbids him many things; as poſſeſſed with a fever, forbids him ſtrong wines and drinkes, and hard meates of digeſtion, and ſuch like: So God. Or were it not ſafer and the beſt courſe to impute it to his particular profeſſion, that it is not ſo gainefull, or his want of skill, he cannot make it, or his want of providence in diſpoſing of buſineſſe; or to imagine the truth that the proſperous eſtate of Gods, ſtands not ſo much in riches, as in graces, not ſo much in that they muſt leave behinde them, as that they muſt carry with them: as the wealth of pilgrimes and ſtrangers ſtandeth more in their Jewells and gold things, light of carriage and well portable, then in houſe and land.

Vſe 3.

To inſtruct men who do profeſſe the feare and ſervice of God, to walke carefully and prudently in their callings, that they may increaſe in an outward eſtate, to prevent the blaſphemies and ſlanders of the wicked, who will ſooner blaſpheme God for their poverty, then glorifie him for their piety: which exhortation is neceſſary for ſome who thinke it enough to profeſſe, and excuſe their poverty by the condition of Gods Saints, when the neglected lawfull meanes, by which they might have encreaſed, and beene able to give, rather then receive, which is a more bleſſed thing, and whereby they might have more honoured God, and therein the more culpable, that they make this a cover of their idleneſſe, and happily injuſtice, for which God curſeth them, adding this ſinne to the other, that they diſhonour God. But if any man ſhall upon this, or the like pretence, neglect the beſt things, the onely thing neceſſary, and growing in ſpirituall graces, when God and his owne heart can tell him, it is but upon a covetous and ambitious humour, that man ſhall beare his iniquity. But if for conſcience, as to be able to diſcharge the neceſſity of nature, perſon or place; ſo the rather to glorifie God, and to ſtop the mouthes of ſuch as would reproach their profeſſion; he firſt ſeeking Gods Kingdome, ſhall have theſe things caſt to him here, and ſo in all things he ſeeking the glory of God in the kingdome of grace, ſhall find glory and happineſſe in the kingdome of glory.

What

What profit is it that we have kept his commandments?] Theſe wicked men doe chalenge unto themſelves righteouſneſſe and obedience, and upon that, accuſe God of injuſtice for their want and affliction: whence we may obſerve: *Doctr. 1.*

That hypocrites and wicked men, chalenge to themſelves, righteouſneſſe and obedience in the pride of their heart, when they have no ſuch thing, verſe 7. Wherein ſhall we returne?

It is the property of Hypocrites and wicked men, when they are in Gods judgements, in miſery and affliction to juſtifie themſelves, as not having deſerved any ſuch thing, & to accuſe God of injuſtice, as an angry God, that hath cauſleſly afflicted them. So did theſe, and thoſe, Iſaiah 58.2.3. And *Ieboram.* 2.Kings 3.13. And *Eliſha* ſaid unto the King of Iſrael, What have I to do with thee? Get thee to the Prophets of thy father, and to the Prophets of thy mother. And the King of Iſrael ſaid unto him, nay: for the Lord hath called theſe three Kings, to give them into the hand of Moab, *i.* it is but your ſpleene againſt me, to upbraide me with any ſuch things; becauſe I favour them more then you, but if it were a ſinne, yet is not that the cauſe; ſeeing theſe two Kings are in the like miſery with me. So far were they, Jer.44.17. 18. from acknowledging the ir ſinnes, the cauſe of any miſery, either preſent or falling upon them, that they thought it came becauſe they had not gone forwards in them. This is the cauſe, why the Prophets when the people were in any judgement, did ſtill put them in minde of their ſins, and cleared the Lord, and put the people often to accuſe God if they could. Mich.6. 3. And when they threatned any to come, they ever produced and alleadged their ſins. *Doctr. 2.*

Becauſe being ignorant and blind men, without the Law and knowledge of it, their ſin is dead, as *Paul* Rom.7.8. they ſeem to be living. *Peccatum mortuum quod non agnoſceretur. Chryſoſt.* And ſo it doth not accuſe them, which makes them not accuſe themſelves, but God rather. *Reaſon 1.*

Becauſe if by the preaching of the Miniſter, when he ſhall Iſaiah 58.1. lift up his voice like a trumpet, and tell the people of their ſins, and by the comming of the Law, Rom.7.9. They find themſelves to be dead, yet they love their ſinnes ſo dearly that they are very loth to part with them: now if they ſhould once confeſſe it and accuſe themſelves, either they muſt part with it, or elſe looke that Gods hand ſhould be more ſharply upon them. *Reaſon 2.*

This may direct men in their judgement, both themſelves and others, when the hand and judgement is upon them, to diſcerne ſo far as ſuch a thing can manifeſt a mans condition, whether Gods or no, or but hypocrites and wicked carnall men; they are preſſed with Gods hand & his rod is upon their back, do they ingeniouſly and freely confeſſe their ſinnes, and accuſe themſelves, *Vſe 1.*

ſelves, and give glory unto God; as bringing that juſtly upon them; and not only ſo, but confeſſing that it is his mercy, that they are not conſumed: As Lam.3.22. their ſinnes deſerve ſo much more then they feele or beare: It is a good probable note that they are Gods; not certaine, becauſe men may doe it in hypocriſie, being wrung from them by their extremities, and do it in ſome ſiniſter reſpect, as did *Iudas* and *Pharaoh*. But on the contrary, do men juſtifie themſelves, or extenuate their ſinnes? I ſay not only to men or to an enemy, when it may be lawfull for a man to ſtand on his integrity, and ever to cover his infirmities, but to God & to his Miniſters, as theſe here: And as many men lie ſicke, and for ought they know upon their death beds, and the Miniſter ſhall preſſe them with their former lives, and their ſinfulneſſe, and not their friends only ſeek to leſſen them, and ſpeake of their orderly and good cariage, and ſhew themſelves to be diſcontented, they ſhould be diſquieted with any ſuch thing, it is a very fearfull thing; being a ſigne that in themſelves they juſtifie themſelves, and thinke God deals but hardly with them, and they have deſerved no ſuch thing; but to theſe we may ſay as Chriſt to the Phariſees, Luke 16.15. Ye are they which juſtifie your ſelves before men; but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

Vſe 2. This may let us ſee the neceſſity of the word of God; as at all times, ſo eſpecially in time of affliction and judgements, when men in their hypocriſie are naturally prone to juſtifie themſelves, becauſe their ſinne is dead, and their conſcience laid aſleep. But when the Law commeth, it is quickned, Rom.7.9. Yea and not onely made living, but ſtrengthened, 1. Cor.15.56. So that it not only accuſeth him in his conſcience, but preſſeth him amaine to accuſe himſelf before Gods judgement ſeat; whereas without it, they will be ſo far from humbling themſelves, that they ſtill will juſtifie themſelves, till they be conſumed as droſſe in the fire; and with their droſſe, their ſinne. Therefore was it not for nothing that it was ſaid, Pſal.94.12. *Bleſſed is the man whom thou chaſtiſeſt, O Lord! and teacheſt him in thy Law.* Becauſe, of verſe 13. They ſhall eſcape, when the other who want it, ſhall periſh. And ſo the beſt time for Miniſters to worke, and the beſt opportunity is, when the affliction is upon them. Job 33.16. *Then he openeth the eares of men*, even by their corrections, which he hath ſealed: and they being as mettall, heated and ſoftened, the hammer will beſt worke upon them, and then may they be beſt bended, and applied to good.

VERS. XV.

Therefore we count the proud bleſſed: even they that work wickednesse are ſet up, and they that tempt God, yea, they are delivered.

Therefore we accounted the proud bleſſed.] Theſe had denied the providence of God, and his government of the world, by the ſmall profit that came to ſuch as had care to keepe his commandments and walke in his waies: now they aſſay to deny it, by the proſperity of ſuch as tranſgreſſe and contemne him: yea, by this they would not onely diſgrace piety, but prefer iniquity before it. For now they make the ſtudy and indeavour in impiety, to be honeſt and profitable; when of piety it was unfruitfull, for the one neither brought honour nor profit, to them who imbraced it: the other brought both.

Therefore we account.] As ſome, and now we, or we alſo, *i.* out of our owne experience, we who have been diligent in our duties, forward in piety, followers of modeſty, imbracers of temperance and al other vertues, have only got this by it, that we cannot without envie ſpeak of the happineſſe and proſperity of thoſe, who have taken a cleane contrary courſe; for our obedience, piety, and humility hath made us but baſe and contemptible in the eies of men, whereas others by their pride and arrogancy, have gotten a name and renowne unto themſelves.

Even they that work wickednesse are ſet up,] or, are built up. The meaning is, they are increaſed in wealth and abundance: They who had nothing while they lived in upright and juſt courſes, and could get nothing by plaine and honeſt dealing, now that they are growne corrupt, and fallen into wicked & lewd courſes, and uſed cunning and deceit, they have gained unſpeakable wealth, and from nothing are ſo riſen, that they are equall to any in wealth and dignity: for this ſenſe is by the phraſe of the Scripture to be built up, Pſal. 127. 1.

And they who tempt God, they are delivered] Not onely they who injure and oppreſſe men and commit wickedneſſe, by fraud and deceit, and ſuch like; but they who contemne God, alſo are happy, ſuch as ſet light by his power and judgements, and of ſet purpoſe, committed and undertooke heinous ſinnes, to trie whether he was ſo juſt and ſevere a Judge and revenger, as he was accounted to be: and yet for all this boldneſſe and contempt, we ſee they go free without any puniſhment, which if God

were such a one as he is accounted, a severe Judge and revenger of the injuries against men, and indignities against himselfe, he ought not to have overpast, but to have shewed it in this. And thus these wicked men thinke they have sufficiently proved, that God hath not a care of the things done upon the earth.

Their second ground on which they deny Gods providence, is, the prosperity of the wicked, or making him to love them. *Vide* doctr. 2. in verse *vlt. C.* 2.

They that work wickednesse are set up.] Many wicked men prosper and increase in the world: these men speak so here out of their observation, as a truth, though it be evilly applied and used against God, as *Iobs* friends wrested many generall things against him, which were true in the generall, but corrupted in the application.

Doctrine Oftentimes it falls out, that wicked men do increase and grow great in the world, by their wicked means, and impious crafts, which is not true onely because these have said it, but that it is so shewed us by others. Psal. 73. 12. *Loe, these are the wicked, yet prosper they alway, and increase in riches.* Job 21. 7. *Wherefore do the wicked wax old and grow in wealth?* Jer. 12. 1. 2. *O Lord! if I dispute with thee, thou art righteous: yet let me talke with thee of thy judgements: Wherefore doth the way of the wicked prosper? Why are all they in wealth that rebellously transgresse? Thou hast planted them, and they have taken roote: they grow and bring forth fruit: Thou art neer in their mouth, and far from their reines.* Psal. 17. 14. Men of this world, who have their portion in this life, whose bellies thou fillest with thine hid treasure, their children have enough and leave the rest of their substance for their children.

Reason 1. Because God doth use them to punish and correct his, * for the good & safety of his people, he useth the irrationall and insensible creature, as a labouring beast or an instrument, which when the worke is done, is of no further use; he useth the reasonable creature but ill affected, as his rod of correction, which when his son is beaten, he throwes into the fire as an unprofitable twig; and he useth good Angels and men, as coadjutors and fellow souldiers, whom when the victory is had, he liberally rewards. Now for this, every one must have their proportionable strength and power: and so the wicked, therefore they grow.

* *Utitur in salutem suorum irrationali & insensibili &c.* Bern. de gr. & lib. arbit.

Reason 2. Because by it many are and may be tried, who live in the Church, who not prospering by their piety and profession, because of their hypocrisie in it, when they see the prosperity of the wicked, and see the afflictions and poverty of the Church, will leave and forsake the society of it, and joining themselves to the other, accounting it to be the better. Psal. 73. 10. And so they shew themselves: and hereto I apply that, Prov. 28. 12. *When the wicked come, the man is tried.*

Reason 3. Because his judgements and justice might be more eminent,

and

and perſpicuous, when he ſhall caſt them downe that are aloft and were in the eies of men for their greatneſſe and riches, and glory. For as in States, though a thouſand petty theeves be hanged, yet nothing ſuch notice is taken of the juſtice of the State, as when one great offendor of ſome great note and eminence is executed, and hath the cenſure of the law executed againſt him.

Do they not then deceive us, or go about to doe it, when they would perſwade us there is the truth, and there is piety, in that company and ſociety where is plenty and abundance, and for that perſwade us to turne in thither? becauſe waters in a full cup, are wrung out unto us, and ſeparated from them, many afflictions and many miſeries and calamities: as the Champions of the Church of Rome do, with as good reaſon the people withſtood *Ieremie*, or would have perſwaded him that the worſhip of the Queen of Heaven, was rather the better, then the worſhip of the King of Heaven, and earth, becauſe they proſpered for a while in outward things, more in the one, then the other. Jer.44.16.17. And ſo may any Idolaters perſwade us. *Vſe 1.*

To teach us not to wonder or be offended, with the growing or increaſing of the wicked, ſpecially if it come by wicked arts and impieties; for it is no new thing, nor ſtrange to be wondered at, nor much diſadvantage to be offended with. It is no new thing, for all ages and places have their examples of it; many Atheiſts, Idolaters, oppreſſors, perſecutors, have grown to exceeding height of glory and outward eminency; now as that which is, hath been, ſo that which hath been is, no wonder to ſee it againe; that men by flattery, injuſtice, oppreſſion, Idolatry, and ſuch like, ſhould be built up, and build up their houſes and families; neither is there cauſe we ſhould be offended, for they build but to their deſtruction, all ſhall be but a Babel. As they ſay the *Phenix* builds her neſt with hot ſpices: neither is it our diſadvantage, that we ſhould grieve though they be our rods, for that were too childiſh to grieve, to ſee willowes & birch trees grow, becauſe rods are made of them, when as it is not in them they hurt us, but in our ſelves: for if it were not our own ſins, they ſhould not be our ſcourges, as rods ſhould never hurt children, nor they find the ſmart of them, that rebell not againſt their father and governours: leſſe ſhould we ſo be offended that we ſhould turne into them, for that were as if a travailer ſhould joine himſelfe with a rout of theeves, upon hope to keepe that he hath, and incurre by that means the common juſtice of the land, to loſe all, and life with it. *Vide Auguſt. in Pſal.91. Nullum mve tam profundum quam eſt Dei cogitatio ut mali floreant &c.* Conſider that they muſt be ſcourges, remember theſe are to trie, forget not that they ſhall make his juſtice more eminent. That as the ſtate carries ſome to execution by poſternes and by-gates, and others through the market *Vſe 2.*

place. So God ſome to hel and deſtruction by poverty, others by plenty; ſome by baſeneſſe, others by honour: in the meane time they know they ſtand but upon ſlippery places.

And they th t temp: God yea, they are delivered.] Such as live wickedly and contemptuouſly againſt him, eſcape his judgements, and often are delivered, when others fall in them.

Doctrine It oftentimes fals out with wicked men, ſuch as live in the contempt of God, and provoke him every day, not to be of a long puniſhed, and to eſcape when others are ſmitten; ſo with theſe, and Job 21.9. Hoſ. 4.14. Pſal. 81.12. Jer. 10.25. He praieth as thinking it too to o long that they eſcaped. So *Ioab* and *Shimei*, eſcaped in the plague.

Reaſon.1. Becauſe the Lord is very ſlow to wrath, both to execute and to exerciſe his diſpleaſure: the reaſon that *Ionah* gave, why he went not to *Nineveh*, fearing God would ſpare when he had ſpoken, and ſo call his word into queſtion. Jonah 4. 2.

Reaſon 2. Becauſe their iniquities are not yet full, nor they grown ripe for the harveſt, that God might thruſt in the ſickle of his wrath. Gen. 15.16.

Vſe 1. Not to thinke it ſtrange if we ſee wicked men, prophane men, contemners of God, his word and worſhip, go on, and enjoy proſperity and peace, and no evill happen to them, like as to other men, but they eſcape, when they fall; but thinke then of the great patience of God, and cenſure not his juſtice for ſparing of them, who knowes his times better then we can deſcerne, and reprives but men for their plagues, as Judges do malefactors, till their iniquity be found out, and till their Epha be full: and in compaſſion towards them trouble at the remembrance of their fearfull end, when that ſhall be. Job 21.30. But the wicked is kept unto the day of deſtruction, and they ſhal be brought forth to the day of wrath.

Vſe 2. This may inſtruct men, that in a plague and miſery, to be ſpared and to be delivered, is not ſimply, and in it ſelfe a bleſſing, for as all outward things are as the mind of a man is, and meates as the ſtomack, ſo in this deliverance. A theefe accounts it a benefit to be reprived for a while, yet it is not but according to the intent of the Judge and the uſe he makes of it. So in this: we have all eſcaped Gods rod and his plague, blowing up and deſtruction offer it: we all bleſſe God, but to all it is not a benefit in it ſelfe, ſeeing even wicked men are ſpared and delivered, that their ſin may be full, and they receive the more full revenge, and a more feareſull reward. *Vnuſquiſque conſideret non quid alijs paſſus ſit, ſed quid pati ipſe meretur nec evaſiſſe ſe credat, ſi cum interim pœna diſtulerit, cum timere plus debeat, quem ſibi Dei judicij cenſura ſervavit. Cyprian de lapſis* 21. As he that hath eſcaped a ſerpent, and is fallen into the power of a Lion: Therefore let every one examine whether it be a bleſſing to him to be thus delivered, if the patience

of

of God hath brought him to repentance and reformation: but otherwiſe thou art delivered rather in anger then in mercy: and art deceived as the ſicke man that thinks a good turn is done him, when he hath what meat and drinke he deſires; unleſſe that which the fire could not ſoften, the ſunne do, and that thy heart relent as *Saule* at *Davids* kindneſſe, who had ſpared his life, when he might have taken it away. 1. Sam. 24. 17.

VERS. XVI.

Then ſpake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard, and a booke of remembrance was written before him for them that feared the Lord, and that thought upon his name.

THen ſpake they that feared the Lord.] The Prophet having reproved the blaſphemy of the wicked, & ſhewed their grounds on which they denied the providence of God, he now anſwereth them: Firſt, in this verſ. by oppoſing unto them the contrary opinion, of theſe who did truly fear God. Secondly, verſ. 17. By a ſweet promiſe on Gods part, of great goodneſſe and mercy towards the godly, who reſted in his promiſes. Thirdly, verſe 18. Denouncing a judgement which the wicked ſhould have experience of, when they ſhould ſee the difference betwixt them, and thoſe who feared him.

Then ſpak they that feared the Lord] In this verſe the Prophet brings in the godly anſwering and incouraging one another, contrarie to that which the wicked had ſaid. And ſo it is. *i.* The godly of thoſe times, though happily but few, at what time the wicked ſpoke thus blaſphemouſly, did mutually exhort one another not to faint or be diſmaied by thoſe ſpeeches of the wicked, or by them to be drawne from their pietie to wickedneſſe and corruption, but they had their mututall ſpeeches to further one another in their good courſe, as the others had to harden one another in their wicked courſes. But what ſaid they? St. *Hierom*, and ſome others thinke that the Prophet hath not told us, but that telling us the juſt did ſpeake, it muſt be ſuppoſed that they ſpoke fitting and good things in defence of the providence of God and his government, and ſuch things as they had learned by the Scriptures and had received from the inſtruction of their teachers: but ſaving their judgments I rather encline to thoſe who think the words following to be theirs, and not Gods words, who ſeemeth not to ſpeake till the 17. verſe: Thus then in comforting one another they ſayd.

The Lord hearkened and heard.] *i.* Howſoever they imagine that the Lord ſees and heares nothing, reſpecteth nor regardeth what is done or ſaid; yet he hath heard and doth moſt diligently obſerve what is ſaid and done; for ſo much hearkening doth carry and will import; namely, care and diligence: As Pſalm. 5. 2. 2 Chron. 6. And ſo by this they confirme the contrary to that which the wicked had ſaid, that God did not regard, that it is manifeſt that he heares their words, not a word drops from them which is unknowne to him; much more, all their actions are diligently and attentively regarded. And that it may appeare it is not for a ſpace or a ſhort time, but perpetually; therefore he hath a booke of remembrance, which is not ſpoken, as if God had any ſuch booke, or ſtood in need of it, as if he were ſubject to forgetfulneſſe, but it is ſpoken in reſpect of men, by which they may be aſſured that the will and decree of God touching them and the wicked, is certaine and conſtant; which is better expreſſed by a booke, then by words; for that which is written is more durable, and permanent, whereas things ſpoken vaniſh away, and are blown away in the aire.

For them that feared the Lord] That is, for ſuch as feare him, that he will not forget their labours and obedience, but will recompence and reward it, even to their very thoughts and intents, thinking and remembring his commandements to obſerve and doe them.

Therefore ſpake they who feared the Lord.] The Prophet anſwereth the blaſphemy of the wicked in this verſe, by oppoſing unto them the contrary opinion of thoſe, who did truely feare God. And in this: Firſt, their encouragement. Secondly, their ground. Firſt, Gods hearing and regarding. Secondly, his certaine decree for ſhewing good to them.

The firſt thing here is the encouragement one of another.

Doctrine. It is the duty of every one fearing God, to encourage and ſtrengthen one another in the ſervice and worſhip of God. Here, and Heb. 3. 13. *But exhort one another daily while it is called to day, leſt any of you be hardened through the deceitfulneſſe of ſin.* And 10. 24. *And let us conſider one another, to provoke unto love, and to good workes.* Mich. 4. 2. And here we may make that generall which was ſpoken particularly to *Peter*, as to all Miniſters, ſo to Chriſtians, Luke 22. 32. *I have prayed for thee, that thy faith faile not: therefore when thou art converted ſtrengthen thy brethren.* So *Baruch* and the Princes did helpe one another, Jerem. 36. 11. 13. 15. 16. When *Michaiah* the ſonne of *Gemariah*, the ſonne of *Shaphan*, had heard out of the bookes, all the words of the Lord: Then *Michaiah* declared unto them all the words that he had heard, when *Baruch* read in the booke in the audience of the people: And they ſaid unto him, ſit downe now, and reade it, that we may heare.

So

So *Baruch* read it in their audience. Now when they had heard all the words, they were affraid, both one and other, and ſaid unto *Baruch*, we will certifie the King of all theſe words.

Becauſe they are Gods, ſuch as have received this honour to be called his, and to be his; therefore reaſon as ſonnes, they ſhould not onely themſelves, but by all other meanes ſeeke it in others, and draw others to it. *Reaſon 1.*

Becauſe they are members one of another, Epheſ. 4. 25. therefore as members they ought to ſtrengthen, uphold, and keepe up one another, that as they naturally in the health and good temperature of the body, ſo theſe ſpiritually in the good ſtate of the ſoule. *Reaſon 2.*

To convince their error, who thinke it onely a duty appertaining to the Miniſter to exhort and ſtirre up others, and to ſtrengthen and confirme them. Truth it is, that it is ſpecially and principally his duty, as being Chriſts Lievetenant upon the earth, who doth by them performe that, Iſaiah 61. 1. Namely preach and binde up the broken hearted: but yet it appertaines to every one; ſo is it manifeſtly proved. If any ſay he is not appointed to be his brothers keeper, it is but the voice of *Caine*, of a wicked and graceleſſe man. *Vſe 1.*

To condemne their practice, who either out of this error of their minde, or out of the corruption of their heart, altogether neglect this duty; to ſay nothing of thoſe who labour to weaken the ſtrong, to coole the zealous, to diſcourage the forward, and ſhew themſelves in the number of the former wicked, rather then in theſe who feare the Lord. I ſay, to ſay nothing of theſe; the other ſhew themſelves to have little, or not ſuch care and zeale for the worſhip and ſervice of God, as ſonnes ſhould have for their fathers honour, and little love or care of others goods, as fellow members and brethren ſhould have one for another. And doe they not give juſt ſuſpition they are neither ſonnes nor members, or but dead and rotten members of the body, not of the ſoule of the Church, as Saint *Auguſt*: As that member which hath no feeling of the weakeneſſe and fainting of another, and ſeeks not to ſupport it, may be materially but not formally of the body: ſo in this. Or if they be, yet can they not avoide to be guilty of their falling away and periſhing; as he that ſees his neighbour fainting or periſhing, and hee able to ſuſtaine him, and both knowes and hath that might helpe him, and doth not, is guilty of his periſhing. *Vſe 2.*

To teach every one to practice this duty, and to ſhew that he is poſſeſſed with the feare of God, by exciting and exhorting others, by ſtrengthening and confirming others, according to the grace he hath received, which as it will teſtifie they are Gods, and manifeſt their love unto their members; ſo will it be gainefull unto them, *Vſe 3.*

them, & the gaine of it ſhould incite them. As S.*Chryſ.* of converting, I, of keeping and confirming: When, *non minor virtus, quam quærere, parta tueri.* If one ſhould promiſe thee a piece of gold for every man whom thou reformeſt, thou wouldeſt uſe all thy ſtudy & endeavour, perſwading and exhorting. But now God promiſeth thee not one piece, nor ten, nor twenty, nor an hundred thouſand, nor the whole world, but that that is more, the Kingdome of Heaven, as a recompence of thy labour in this kinde: What excuſe can we have after ſuch a promiſe, if we neglect the ſalvation of our brethren? If Phyſitians for a piece of gold will come to ſtrengthen the body: If Lawyers will defend a mans title, how ought we the ſoule for ſo much? and that we may doe it, we muſt take but the Apoſtles leſſon, Heb. 10.24. to obſerve one another, not to triumph over their weakeneſſe and infirmities: but as Phyſitians that enquire into the ſtate of their Patients bodies, and into their carriage and diet to cure them. We had neede of others helpe, becauſe the gift we have is apt to decay. 2 Tim. 1.6 *Wherefore I put thee in minde that thou ſtirre up the gift of God which is in thee, by the putting on of my hands.* Theſ. 5.19. 20. Zach. 4.1. *And the Angell that talked with me, came againe and waked me as a man that is raiſed out of his ſleepe.* And the profit of this duty will be great: for as Prov.27.17. *Iron ſharpeneth Iron, ſo doth man ſharpen the face of his friend.*

And the Lord hearkened and heard]So they arme themſelves againſt thoſe inſtances given, with aſſurance that the Lord did regard things done.

Doctrine The Lord he taketh notice and knoweth all things that are done and ſpoken by men, whether good or evill, as his eyes are every where, Prov.15.3. ſo his eares, Iſaiah 22. 14. and Pſal. 94. 9. *He that planted the eare, ſhall he not heare? or he that formed the eye, ſhall he not ſee?* And Pſal.139.4. *for there is not a word in my tongue, but loe, thou knoweſt it wholly, O Lord!*

Uſe 1. To teach us to keepe a watch over our mouth and lips, not let them runne at randome, *i.* for quantity, let our words be few, be not talkative, let them be like Gods, Pſal.12.6. *The words of the Lord are pure words, as the ſilver, tryed in a furnace of earth fined ſeaven fold.* Prov. 10. 20. the tongue of the juſt man, is as fined ſilver, but the heart of the wicked is little worth, Eccleſ. 5.2. 3.6.7. For as a dreame commeth by the multitude of buſineſſe, ſo the voyce of a foole is in the multitude of words. When thou haſt vowed a vow to God, deferre not to pay it; for he delighteth not in fooles, pay therefore that thou haſt vowed, for in the multitude of dreames, and vanities, are alſo many words · but feare thou God. If in a countrey thou ſeeſt the oppreſſion of the poore, and the defrauding of judgement and juſtice, be not aſtonied at the matter; for he that is higher then the higheſt, regardeth, and there

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be higher then they. The wicked talke boldly, their tongue walketh againſt heaven, Pſal. 73. but God in heaven heareth what is ſpoken in earth; therefore conſider that of *Solomon*, Prov. 10.19. In many words there cannot want iniquity, but he that refraineth his lips is wiſe. Secondly, for quality looke to the matter of ſpeech, that it be godly and religious, Epheſ. 5. Let not fooliſh talking be once heard amongſt you, as becommeth Saints, but let it be ſavoury, Colloſ. 4.6. *Let your ſpeech be gracious alwaies, and powdered with ſalts that ye may know how to anſwer every man.* If a great man overheard us, or one we ſtood in awe of, we would be carefull of our ſpeech.

An encouragement for Gods children, that are talking together of good things, a ſtrong motive to move them to conferre together of good things, as Pſal. 82.1. *God ſtandeth in the aſſembly of Gods, he judgeth among Gods.* So in the aſſembly of Saints, ſervants if they perceive that their maſters overheare them talking of any thing, or overſee them doing of any thing, ſpeake and doe well; this is eye ſervice or eare ſervice, yet God would be ſerved with eye and eare ſervice, and he that ſeeth in ſecret will reward openly. And the words are *Attendit Iehovah & audit.* He hearkened and heard; he ſo heares that he alſo attends or regards it. A man may overheare a thing and not regard it, and ſo as good as he heard it not, Eccleſ. 7.22. But God as he heares, ſo he regardeth. Contrary to that the wicked ſay, Pſa. 10. *That God regardeth it not.* Zeph. 1.12. But God doth regard the words of the tongue, becauſe he hath made a law as wel for the words as deeds. God made the tongue, and therefore will have the fruit, 1 Cor. 6.20. For ye are bought for a price; therefore glorifie God in your body, and in your ſpirit, for they are Gods, ſo with tongue as well as hand; and therefore we muſt looke to give account of words, as well as of our actions: Matth. 12. 36. *But I ſay unto you, that of every idle word that men ſhall ſpeake, they ſhall give account thereof at the day of judgement* Jude verſes 14.15. *And Enoch alſo, the ſeaventh from Adam, propheſied of ſuch, ſaying: behold the Lord commeth with thouſands of his Saints, to give judgement againſt all men, and to rebuke all the ungodly among them of all their wicked deeds, which they have ungodly committed and of all their cruell ſpeakings, which wicked ſinners have ſpoken againſt him* *Plumea verba, plumbea pondera*, windy words, if they be wicked words, lye as a dead weight on thy ſoule. Take heed of lifting up his name, take heede of an oath, for it bringeth an heavy burthen. But it is our incouragement I ſay, that God rewards us for good words as well as for our deeds, though they ſeeme to be but little worth, they are arguments of a ſanctified heart, and of the feare of God: as it is, Matth. 12. 34. 35. *O generation of vipers, how can you ſpeake good things when ye are evill? for of the abundance of the heart the mouth ſpeaketh.*

Vſe 2.

ſpeaketh. A good man out of the good treaſure of his heart, bringeth forth good things, and an evill man out of an evill treaſure bringeth forth evill things.

And a booke of remembrance was written before him.] That is, he keepes the remembrance of the things he knowes.

Doctrine. The Lord as he ſeeth and knoweth all things, ſo he remembreth them, as he hath knowledge without ignorance of any thing, ſo he hath remembrance without oblivion of the ſame things, good or evill. Therefore is he here ſaid to have a booke, becauſe things are more certainely and perpetually kept in it, then left to remembrance of man. Hence is that Amos 8.7. The Lord hath ſworne by the excellency of *Iaakob*, ſurely I will never forget any of their workes. Heb. 6.10. *For God is not unrighteous, that he ſhould forget your worke and labour of love, which ye ſhewed toward his name, in that ye have miniſtred unto the Saints, and yet miniſter.* Pſal. 139.2. Jer. 44.21. Pſal. 56.8. *Thou haſt counted my wandrings, put my teares into thy bottell, are they not in thy regiſter?* Dan. 7.10. Revel. 20.12. A ſimilitude taken from Kings, who have things written for memory, Eſter 6.1. though God need not.

Reaſon 1. Becauſe of his eternall and infinite apprehenſion, being as able to apprehend things and keepe them done thouſand yeares ſince, as but yeſterday; as man is able to remember things done but yeſterday, as that Pſal. 90.4. 2 Pet. 3.8.

Reaſon 2. Becauſe he is abſolutely perfect, without either ſinne or imperfection, therefore without oblivion, that in many things is ſinne, and in any thing imperfection; even as ignorance of things neceſſary to be knowne, and which may be knowne, is ſinne; of things not neceſſary is imperfection and infirmity, though without ſin.

Obiect. Iſaiah 43.25. I, even I am he that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes. Then God doth forget, and there is oblivion in him.

Anſwer. Gods forgetting of ſinne, is like his not ſeeing of ſinne, Num. 23.21. which is not that he ſeeth not the act and thing done, but hee ſeeth it not to impute it to them, in that reſpect hee is as though he ſaw it not. So he forgetteth not the act and the thing done, but not to impute it to him, or to puniſh him for it; which is in effect to forget it: As his remembrance is taken for the effect of his remembrance. As Iſaiah 38.3.9. I pray thee let me have the effect and feeling of thy remembrance, let me know by experience thou doſt remember me: So his forgetfulneſſe or forgetting is taken for the effect and feeling of it. They ſhould finde he had as it were forgotten.

Vſe 1. To let us ſee the folly of wicked men, as in committing ſinne in ſecret and darke, thinking the Lord cannot or doth not ſee; ſo in ſeeking to cover it committed, and labour to bring an oblivion of it, who though the corruption cleave to them, as Jer. 17.1. The

ſinne

ſinne of Judah is written with a pen of Iron, and with the point of a Diamond, and graven upon the table of their heart, and upon the hornes of your Altars. Yet they by all meanes labour to forget it, and if they have eſcaped and proſpered with it for a month or two, or a yeare or two, &c. they thinke alſo God hath forgotten it. But doe they not deceive themſelves? when with God is no oblivion, no forgetfulneſſe. What benefit can they then get by this? even as a malefactor that hath committed ſome haynous offence, whom the Magiſtrate lets alone to ſee what he will doe, whether he will ſeeke his pardon or no, and he goes about to corrupt or remove all that ſhould give evidence againſt him, when it is in the power of the Judge both to be witneſſe and Judge, and proceed of his owne knowledge, and out of his owne memory of the act, and who alſo cannot forget: So here. What got the ſonnes of *Iaakob* by ſmothering their treachery to their father and brother. It may terrifie the wicked that every evill word is regiſtred, Matth. 12. and though God ſhould not, the Divell would keepe them in mind to accuſe them, Rev. 12. yea, and their owne conſciences. Gods regiſter booke.

To inſtruct every man to keep his bookes of account well, and to remember all his debts and his ſinnes, ſeeing they ſhall be remembred though he would forget them, or could, when as his remembrance of them to humble himſelfe, and to get his pardon, makes God to forget them. Saint *Chryſoſtome* would have a man not to forget his ſinnes after pardon. * Not to conſume thy ſelfe with the thought of them, but to teach thy ſoule not to grow wanton, nor to fall into the ſame ſinnes againe. But moſt neceſſary before, that he may have God to forget them, who as he juſtifies him that condemnes himſelfe, pardons him that accuſeth himſelfe, ſo he forgets his ſinnes who remembers them himſelfe, in that forgetfulneſſe is incident to him. And as Saint *Ambroſe*, * God God knowes all things, yet he expects thy confeſſion; not that he may puniſh, but pardon thee. So the Lord remembers all, yet he expecteth the ſinner ſhould remember him of them, not that he might puniſh them, but pardon them.

Vſe 2.

* *Non ut te ipſum, &c.* Chryſo. ho. 12. ad popu. Antioch.

* *Novit omnia Deus, ſed &c.* Ambroſe.

Comfort for men as to doe well, becauſe the Lord ſeeth, ſo though they doe not ſee their rewards, and finde but a meane recompence among men, as if all their labour were forgot, yet to hold on and continue, and not to faint, for the Lord cannot forget; and as he in ſinne, he remembring of it, cannot but puniſh it in time, ſo in good, he cannot but reward it. And as the way to have remiſſion of ſinnes and to have them forgotten, is to remember them; ſo the way to have reward of our workes is to forget them; As Saint *Paul*, Phil. 3. 13. 14.

Vſe 3.

For them that feared the Lord.] Some thinke the Lord tooke ſpeciall notice therefore of it, becauſe it was ſo rare and commendable

mendable a thing for any to hold his feare, faith, and a good conſcience, in the midſt of that wicked and froward people.

Doctrine It is a thing moſt commendable, for men to be upright in the midſt of a wicked and froward people, and not to be carried with the ſtream, Rev.3.4.

For them that feared the Lord.] The Lord hath a booke of remembrance for them, which is not barely to remember what they have done, but effectually to remember it; that is, to reward it, and ſo much *for them* importeth, that it is for their benefit and profit, and to recompence and reward them.

Doctrine It is not in vaine to ſerve the Lord; but godlineſſe is gainefull, and they who feare the Lord and thinke upon his commandements to doe them, they ſhall be bleſſed and have their reward in their meaſure in this life, & in the full meaſure in the life to come: ſo much is affirmed directly here, Jam.1.25. *Bleſſed in the deed.*

Reaſon. Becauſe juſtice requires it, and equity, that he ſhould not diſmiſſe his ſervants empty handed, ſpecially old, and who have ſpent their ſtrength in his ſervice, Heb.6.10. But of this point formerly.

Vers. XVII.

And they ſhall be to me, ſaith the Lord of hoſts, in that day that I ſhall do this, for a flocke, and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

AND *they ſhall be to me ſaith the Lord.*] Here is the Prophets ſecond anſwer, from a gracious and ſweet promiſe of God, of his goodneſſe and favour towards them who feare him; even as an effect of his remembrance, and a proofe he did not forget them. And the ſum of this promiſe is, that in the time of the Goſpell, he would make his choice and refuſall of the good and bad, when it ſhould appeare who was more excellent then others; ſo that thoſe who did believe, ſhould be taken into his family, and ſhould enjoy great commodities and great dignity, both be his and ſo reſpected, and enjoy the benefits belonging to his.

And they ſhall be to me.] *And*, Here, hath the force of an illation, or reference to the former ſentence, ending that, and beginning this. *i.* To ſhew that I remember them, I will make them mine: ſo much the phraſe in the originall ſignifies.

In that day when I ſhall make them my treaſure, my peculiar.] The Lord to ſhew how dear they ſhould be unto him, how he would defend them, how he would honour and adorne them, uſed this word which is uſed, Ex.19.5. tranſlated chiefe treaſure: It ſignifies

a portion of wealth got by a mans owne labour and induſtry, which men uſed to love more earneſtly and keep more diligently, when they have it: and ſo by this, he tels them how dear and pretious they ſhould be unto him, who did receive the Goſpell and truly profeſſe him.

Some underſtand this of the laſt judgement only, and that day which is not probable: Some both of the day the Goſpell, and the judgement which hath great probability with it.

I will ſpare them, or I will uſe mercy and compaſſion towards them.] I will receive them and ſpecially love them, and will ſhew my love in this, in ſparing them when they offend, or as ſome in winking at their infirmities and corruptions, and not rejecting their ſervice for them, which the ſimilitude doth ſhew.

As a man ſpareth &c.] A ſimilitude illuſtrating the promiſe of compaſſion and mercy, ſhewing how great and how tender his compaſſions ſhould be toward them, when it ſhould be as of a father to his ſonne, whom he loves both as his ſonne, and alſo becauſe of that reverence, honour, and obedience he hath done unto him. Now this that is firſt promiſed is that they ſhall be his, for ſo is the phraſe, they ſhall be mine, like that which we have, Gen.48.5. ***And now thy two ſonnes Manaſſeh and Ephraim which are borne unto thee in the land of Egypt, before I came unto thee into Egypt, ſhall be mine, as Ruben and Simeon are mine.*** *i.* They ſhall not be as my Grand children, but as my owne ſonnes, and in the diviſion of the Land, ſhall have their portions, as any one of my ſonnes: ſo here they ſhall be mine. *i.* I will adopt them, and make them mine, who are not ſo by nature, nor of themſelves.

No man is of himſelfe and by nature, not of his parents the child of God, but adopted ſo of God to it, Reve.2.17. and in thee a new name written. *Doctrine*

In that day that I ſhall do this for a flocke.] Or rather in that day when I ſhall make them my chiefe treaſure: as it is tranſlated: Exod. 19.5. But all comes to one end, to note how deare the Church and people of God are unto him.

They who feare God and thinke of his name, delight in his waies, are more excellent then others, and more pretious, deare, and beloved of God. Rev.2.9. with 1.Pet.2.9. *Doctrine.*

And I will ſpare them, &c.] Another matter promiſed unto them, & in it two things. Firſt, That he would wink at, and paſſe by their infirmities, when they ſerved him and did the duties of his worſhip, and paſſe by many infirmities in them, which he will not do in another. Secondly, That when he did viſite them, yet he would do it in love and compaſſion, and uſe them as a father his ſon, that ſerveth him.

This is a ſpeciall thing, promiſed to Gods children proper to them: *Doctrine*

them : that in their obedience when they endeavour to ſerve and performe duties commanded, he will accept it though it be mixed with many infirmities, and will winke at them, and paſſe by them, as though he never ſaw them. Mich.7.18.

I will ſpare them or have compaſſion of them.] When he ſhould come to afflict and correct them, it ſhould be in compaſſion and love.

Doctrine The Lord when he afflicts and corrects his, he doth it in compaſſion and love, grieving to do it, retaining ever his fatherly affection towards them. Iſaiah 27.4. Rev.3.19.

Vers. XVIII.

Then ſhall you returne, and diſcerne between the righteous and the wicked: between him that ſerveth God, and him that ſerveth him not.

Then ſhall you returne and diſcerne,] *&c.* The third part of the anſwer to theſe, threatning a judgement to theſe who ſpoke thus blaſphemouſly againſt the Lord. The ſum is, that ſuch a judgement ſhould come upon them, as ſhould open their eies which they winked on now, and make them ſee and acknowledge a difference as well in the things, as in Gods affection betwixt the good and bad.

Then ſhall you,] who now blaſpheme God, and ſay you have found nor reaped any profit by my ſervice : *Shall returne,*] that is, be ſmitten with a late and unprofitable, yea, damned repentance; no true and ſerious returning.

And diſcerne] Out of wofull experience, when you ſhall feele your owne miſery, and ſee the happy eſtate and condition of the godly; ſhall you know in how farre better eſtate *the righteous*;] that is he that is carefull and conſcionable in all the duties of juſtice, honeſty and equity. *And the wicked*] him that hath no conſcience at all; but is unjuſt, unfaithfull, uncleane, or any waies wicked : yea, you ſhall diſcerne and know how excellent his eſtate is, *that ſerveth God,*] that is conſcionable in all the duties of the firſt table, and is ſtudious and zealous of religion.

And him that ſerveth him not] who hath no care of any ſuch thing, but is prophane and in all things irreligious.

You ſhall diſcerne,] you ſhall be made to know that God ſleepeth not in Heaven, when men doe give themſelves to all licentiouſneſſe and iniquity even with greedineſſe upon earth, and by experience will perceive, that men ſhall not go free for all their ſinnes, but ſhall come to an account and reckoning : and ſo the

the meaning is, that by their owne puniſhments which God ſhall lay upon them, they ſhall diſcerne the difference; for when as God ſhall ſpare them, he ſhall riſe in judgement againſt you, and come armed upon you, and then you ſhall know that he tooke notice of all things done by men, and that he would not ſuffer ſinne unpuniſhed, though he have diſſembled as it were for a time.

You returne.] This may be taken for the ſenſe of Gods judgement, wherewith the wicked ſhall be affected, though they ſhall not repent, though their madnes againſt God, may by this be repreſſed, it breake not forth no more.

Doctrine The judgements of God, ſhall make the wicked to acknowledge the providence of God, that he governes and takes care of men, and things which are done here upon earth. So much is the ſcope and ſum of this verſe, manifeſt by that, Iſaiah 28.19. and that Pſal. 58. *per totum*, ſpecially verſe 11. the example of *Pharoah* ſhewes it, and that Dan. 4.22.32. Iſaiah 26.11.

Reaſon 1. Becauſe though all his mercies and bleſſings ſhould draw them to it, yet they doe it not, even the beſt are apt to grow ſecure and fat under them, whereas his juſtice and judgements doe more waken them, thoſe daube up theſe cleare: as ſharpe things eſpecially clear the ſight, when they make the eies ſmart.

Reaſon 2. Becauſe they ſhall ſee and feel themſelves ſmitten, when the other are ſpared, as *Egipt* and *Goſhen*, or ſmitten otherwiſe then they, Iſaiah 27.7.8.

Diſcerne between the righteous and the wicked.] &c. That is how excellent one is above the other; that whereas they thought this far more happy and honourable, they ſhould ſee their error and be made to confeſſe, that the other is far more excellent, happy and honourable.

Doctrine The righteous and he that ſerveth God, he that maketh conſcience of his waies both with men and God, in righteouſneſſe and piety, is farre more excellent, happy and glorious then the wicked, and him that ſerveth him not, then he that is given to pride and contemnes God, &c. The Lord ſaith they ſhall diſcerne it, then muſt it needs be ſo; yea, it is ſo, though not diſcerned of them: that of the Covenant ſheweth it. Gen. 12.2. 3. And I will make of thee a great Nation, and will bleſſe thee, and will make thy name great, and thou ſhalt be a bleſſing: I will alſo bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhall all families of the earth be bleſſed. That of *Balaam* Num. 23.10. *Let me die the death of the righteous, let my laſt end be like his.* Wiſhing the worſt part as is commonly accounted, and ſo ſhewing what he thought, whoſe teſtimony is without ſuſpition, he being an enemy. That of Iſa. 27.2. *&* *Iſrael* the Church, a vineyard, they as vines, when the wicked are compared to thorns: verſe 4. hence that of Cant. 2.2. of the Church and

members more excellent, as the Lilly then the thornes. Reve. 2. 1. As gold is more excellent then other mettals, yea as in the goldſmiths ſhop, it ſurpaſſeth the iron tongs, and the hammer, the anvile and the coales, ſo theſe all the reſt.

Reaſon. 1. Becauſe they are in ſpeciall favour and love with God, and ſpecially beloved of him, whereas the other is in his high hatred. In a State what ſubject more happy and excellent then he that is in the Kings favour, who more miſerable then he that is in the hatred of the King. ſpecially when there ever is matter found in him, that he may ſhew his diſpleaſure in juſtice? How gracious and happy? How ignominous and unhappy was *Haman* ſucceſſively, the book of *Eſter* ſheweth?

Reaſon 2. Becauſe they are Gods ſonnes, they but his ſervants at beſt, at the worſt, and in truth the ſlaves of Satan; Sons better then the ſervants of a good King, much more then the ſlaves of ſuch a Tirant.

Reaſon 3. Becauſe they are the members of Chriſt, as the Church is his body, then ſuch an head muſt have glorious members, whereas the other are the members of Satan.

The righteous and him that ſerveth God.] Theſe two the Prophet joineth together, as the other two oppoſites, by theſe he teacheth this.

Doctrine There is no juſtice, where there is not the worſhip and ſervice of God; no righteouſneſſe, where there is not religion; for theſe two go ſtill together, and hand in hand: ſo much this conjunction of the Apoſtle ſheweth, as that Acts 10.35. *He that feareth God and worketh righteouſneſſe.* Hence Micha 6.8. *To doe juſtly and walke humbly with God*, are joined together. Therefore as Saint *Paul* makes faith the eſtabliſhment of the law: Rom. 3.21. So St. *James* makes workes and righteouſneſſe the perfection of faith: James 2.22. That is, that which ſhewes it to be ſincere and lively or living. Both, that there is no faith without righteouſneſſe, ſo no true righteouſneſſe without faith.

A juſtifying faith containeth this faith of profeſſion in it.

Reaſon 1. Becauſe Rom. 14.23. whatſoever is not faith, is ſin.

Reaſon 2. Becauſe it is not righteouſneſſe, as it is not a good worke, though it be the worke that is good otherwiſe, which hath not a good end, and a good ground, which hath not the warrant of the word, not done in conſcience to it, becauſe it commands it, Jam. 2.8. Then *è contra*, having another end then Gods glory, a mans gain, or praiſe, or ſuch like: hence Chriſt reproveth the works of hypocrites, though they did the works of juſtice, it was not righteouſneſſe in them, Matth. 6.2.5. Now where religion is not, it muſt be that they ſhall want their ground and have their end corrupt.

Uſe 1. Then not without ground, have the Fathers before us, and we we now, affirme, that the works of the Infidels and Heathen are not righteouſneſſe, whatſoever of chaſtity, equity, juſtice, virginity

ginity or the like; but rather *ſplend d i peccata*, for they being void of religion cannot have righteouſneſſe Jam.2.22.

Vſe 2.

To teach us, what to judge of the workes of ignorant and irreligious men, ſuch as have no knowledge of religion, make no conſcience of the ſervice and worſhip of God, certainly we account them not, neither can we account them righteouſneſſe. But we ſay, As Jam.1.26. his religion is vaine, no religion though he do the workes of religion, which hath not juſtice and mercy and love joined with it: ſo we ſay his righteouſneſſe is vaine, which hath not the workes of religion with it: we ſee a man hear the word, receive the ſacrament, be diligent in the works of Gods worſhip, but he is unjuſt, covetous, unchaſt, &c. we ſay his religion is in vain: and this will every one ſubſcribe to; we ſee men juſt, and chaſt, and liberall in almes, &c. but he is irreligious, he regards not Gods day, he neglects the word, the ſacrament, prayer, and ſuch like: we ſay his righteouſneſſe is vaine. But this will not all ſubſcribe to; but they ſhall know it at one time or other, that it is in vaine; not onely ſo farre as *Chryſoſt.* ſpeakes of workes without faith, comparing them with the reliques of the dead * carcaſes, though they be covered with pretious and rich cloaths, yet have no heate for them: ſo ſuch as want faith, though they ſhine with glorious workes, yet they do them no good: now where there is not knowledge nor conſcience of religion, there cannot be faith. But further *Orig.* in Job goes. * All things which men doe, whether in keeping their virginity, or in abſtinence, or in the chaſtnes of their bodies, or in the mortifying of the fleſh, or in the diſtributing of their goods, they are all to no purpoſe, and to their loſſe, if they do them not of faith. And I infer they cannot be of faith, where there is not care and conſcience of religion: In vaine then ſhall it be unto them, for it ſhall bring them no fruit, no profit. For of whom ſhould they have their reward? Shall they receive from him whom they have not ſought? Whom they have not knowne? Whom they have not believed? Verily they ſhall not receive from him any reward, but judgement, and anger, and condemnation.

* *Cadavera enim etſi &c.* Chryſoſt.

* *Omnia quæ faciant homines, &c.* Orig.

Vſe 3.

This may admoniſh every one, to adde to their righteouſneſſe, religion, to lay hold of that, and not to withdraw their hand from this, or rather to make their works of righteouſneſſe, to be righteouſneſſe, by labouring to be religious, to have knowledge and faith; to have the fear of God and to ſerve him: without which, the other is nothing, nothing profitable to the doer; for as preaching being ſo excellent a worke, as the power of God to ſalvation to the hearers, profits not the preacher, if he be unjuſt, unchaſt, impious, but it ſhall be with him, as with thoſe who built Noahs Arke; ſo as he that gives almes, if he be without knowledge, religion, and faith, he may profit the receiver, not

himſelfe. For if the Apoſtles rule be good, Jam. 2. 26. faith without our works is dead: then why not much more, ſaith *Chryſoſt.* are works without faith? which works muſt needs be where there is not religion: and ſo he ſhall not have his reward that doth them, but they will be unprofitable to him; for as he that builds without a foundation loſeth his worke, and hath only his labour, travaile, and griefe: ſo is he that would build up works of righteouſneſſe, without faith and religion. *Orig.* And as he ſaith, all the whole year that *Noah* was preſerved in the Arke, and the Sun ſhewed not her ſelfe, nor ſent her beames upon the earth, the earth gave no fruit, for without the Sun it can bring forth no fruit, So unleſſe the truth of God ſhine in the hearts of men, they can bring forth no fruit of good works or righteouſneſſe. Then muſt every one endeavour that is juſt, upright, chaſt, &c. not to reſt there, but labour to be religious, and have knowledge and faith which muſt ſanctifie and make acceptable, and ſo profitable to the other, as the Temple the gold, and the Altar the offering: leſt they be to us as *Ciprian ſer. de zelo & livore*, or rather as the ſpirit of God ſaith, Rom. 14. 23. *Sin, becauſe not of faith.*

THE

THE FOVRTH CHAPTER OF THE PROPHET *MALACHY.*

FOR behold, the day commeth, that ſhall burne as an oven, and all the proud, yea, and all that doe wickedly, ſhall be ſtubble, and the day that commeth ſhall burne them up, ſaith the Lord of hoſts, and ſhall leave them neither root nor branch.

2 But unto you that feare my Name, ſhall the ſunne of righteouſneſſe ariſe, and health ſhall be under his wings, and ye ſhall goe forth, and grow up as fat calves.

3 And ye ſhall tread downe the wicked: for they ſhall be duſt under the ſoles of your feete in the day that I ſhall doe this, ſaith the Lord of hoſts.

4 Remember the Law of Moſes my ſervant, which I commanded unto him in Horeb in all Iſrael with the ſtatutes and judgements.

5 Behold I will ſend you Eliiah the Prophet before the comming of the great and feareſull day of the Lord.

6 And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with curſing.

VERSE I.

For behold the day commeth, that ſhall burne as an oven, and all the proud, yea, and all that doe wickedly, ſhall be ſtubble, and the day that commeth ſhall burne them up, ſaith the Lord of hoſts, and ſhall leave them neither root nor branch.

FOR behold the day commeth, that ſhall burne as an oven. In this fourth Chapter we may obſerve two principall parts.

Firſt, ſome predictions, which are three. Firſt, a propheſie of judgement to the wicked, Verſe 1. Secondly, of mercy and goodneſſe to the godly, Verſe 2.3. Thirdly, of *Iohn Baptiſt* his comming, and the fruit of it to the Church, Verſe 5.6.

Secondly, a precept, or exhortation, to reade and remember the Law, Verſe 4.

Now

Now in this first verse is a prediction or denunciation of judgement, even an utter destruction to the wicked, by it opposing their former blasphemy who had affirmed, that God did not respect the things that were done, and had altogether cast off the duty and office of a Judge. And in this the first word, [*Behold*] shews the certainty of it, poynting at it as if it were already come and present.

Doctrine. The judgement God threatens against the wicked, he certainly performes. *Vide, Cap.* 1.5. *Doct.* 1.

The day commeth.] Many thinke this is to be understood of the day of the second comming of Christ, when the wicked shall have their full doome; and true it is, till then, this and the like are not fully accomplished, the wicked have not their full portion; yet doth God so execute his judgements here, as may be to manifest his justice, and to confirme the faith of his, shewing by some few examples and small things that he doth, that one day he will fully judge the wicked: Therefore their opinion is the more probable and reasonable, who think this was meant of the first comming of Christ, that upon their ingratefull rejecting of mercy, wheras they boasted of a redeemer and looked for a great day; The day indeed should come, but not such a day as they imagined, but such as should consume them; like that day, *Amos*, 5.20. a day of darkenes and not light. And therfore he addeth, it shall burne as an Oven, a common phrase in Scripture when Gods wrath, and mans power to resist, are compared; Gods wrath is as fire which consumes any dry matter it lights upon, for so it followes;

All the proud yea, and all that do wickedly shall be as stubble.] Which words answer their blasphemy, *Cap* 3.15. shewing they were in a grosse error, to call the proud happy, and God will spare them; but the event should shew the contrary.

● *The day that commeth shall burne them up.*] *i.* The time that I have appointed, in whose power all times and seasons are, not when men shall think fit or prescribe mee.

And shall leave them neither root nor branch.] An expression noting their utter destruction.

Doctr. 1. The Lord will destroy and burn up all proud and wicked men.

Doctr. 2. As the Lord will destroy all wicked men, so specially such as the world takes notice of, for jolly and happy fellowes; such as grow and increase by their wickednesse and unjust dealing. It is *Davids* observation, *Psal.* 37.35.36. and *Iob's*, *Iob*, 24.23.24. and *Solomons Pro.* 3.35.

Reason. 1. Because this will more magnifie both his justice and power, that he respects not persons in judgement, and that he is able to abase every one that is lifted up.

Reason 2. Because this will make him more generally and throughly feared, then if he smote others, upon whom there is lesse observation.

Because

Because it will more plainely prove his providence and government, when as in those from whose prosperous estate men made a reason to deny, he manifesteth his providence. So men come to change their judgement, as *Act.* 28. 4. 6. *Reason* 3.

This may instruct us when we see wicked men to grow great in wealth and honor by iniquity, yet not to envie them, for God will destroy them, and the rather because they are great. We can pitty poor snakes in misery and poverty, when they have no knowledge nor feare of God, because they must go out of one misery to a greater; yet we are ready to envie the prosperity of others as wicked as they, who sure have as much need of our pitty as the other, being rather nearer and surer of punishment, and of sorer; as a rebel or traytor, the greater his wealth and advancement hath been, the greater is his fact, and shall be his punishment. *Use* 1.

To admonish the rich and renowned among men, that they make not those things they injoy an occasion to harden or harten them in sin, if they love their owne safety, the higher they are the more holy they ought to be. It were a madnes in men who have wealth, therefore to presume to transgres the law without feare, when as that may sooner bring their lives and states in question; So it is in this case. *Use* 2.

The proud shall be Stuble.]

Wicked men whatsoever they be, great, honorable, rich, powerfull, yet have no power to resist Gods. So much this similitude sheweth, which is more full in *Esa.* 27. 4. Who would set the briers and thornes against me in battell? I would goe through them, I would burne them together. See also, *Psal.* 37. 20. *Es.* 1. 31. *Nah.* 1. 10. We have many examples of this, in *Pharaoh*, *Ahab*, *Sennacherib*, *Herod*, and notably in him that was both an example of the point, and one that taught it, namely *Nebuchadnezar*, *Dan.* 4. 30. 32. *Doctr.* 3.

Because God is most powerfull, the Lord of hosts, and hath all Creatures at command to doe with them as he list. *Reason* 1.

Because all men are weake compared with him, they are but graſs-hoppers, *Es.* 40. 22. and reputed as nothing, *Dan.* 4. 35. *Reason* 2.

To teach great men not to sin, and promise safety to themselves for their greatnesse, *Esa.* 9. 14. *Use* 1.

To admonish the meaner sort to take heed of provoking God, for if the other cannot resist him, how shall they escape? As he feares not the others power, he will not pittie the meannesse of these. The firre tree must howle, if the Ceader be fallen, if the mighty (or the Gallants as the word is) be spoyled, *Zach.* 11, 2. Then as the third Captaine who was of equall strength with the other two, when he saw them perish, entreated humbly for his life, 2. *Kin.* 1. 13. How much more are such to entreat the Lord, who see him abasing more mighty then themselves? *Use* 2.

To

Vſe 3.

To inſtruct meane men, retainers and followers of others, not to commit evill at their command, not to be their bands and pandars, their inſtruments for blood and uncleannes; for though they may beare them out ſometime againſt the law of man, and the execution of humane juſtice, yet not againſt God. They cannot defend themſelves, how ſhould they defend them? If they command as *Abſolon* did his ſervants to kill *Ammon*, upon the confidence of his greatneſſe, 2. *Sam.* 13. 28. Yet conſider *Abſolon* could not ſave himſelfe, but was hanged and ſtriken through with darts.

Vers. II.

But unto you that feare my Name, ſhall the ſunne of righteouſnes ariſe, and health ſhall be under his wings, and ye ſhall goe forth, and grow up as fat calves.

But unto you that feare my Name, ſhall the ſunne of righteouſnes ariſe.] Here is a ſecond prediction or prophecie which is touching the godly, and of good things of a ſpirituall nature. And to them doth he turne his ſpeech, that he did not denounce this terrible day, to afflict the minds of the good, but to terrifie the wicked, who ſhall periſh being contemners of God; but when that ſhall come, you that feare God, lift up your heads in peace and hope, for to you ſhall ariſe, *The ſunne of righteouſnes.* Thus the Prophet calls Chriſt after the manner of the Prophets, who in diverſe places have given him this name. *Eſa.* 60. 1. 2. 19. *Iob.* 8. 12. *Luc.* 1. 78. And he is ſayd to ariſe unto them, becauſe he doth enlighten them by his word and ſpirit: And he is called the Sun of righteouſnes, being ſo himſelfe, and making them ſo, regenerating, purging them from their corruptions, renewing in them the image of God; which things are more particularly expreſſed by that which follows.

With healing in his wings.] Keeping the ſame metaphor, he calleth the ſunne beames wings; that as by the beames of the ſun, the aire is purged and health procured to men, ſo Chriſt ſhould by his grace and ſpirit, purge them whom he enlightens.

And you ſhall goe forth.] That is, be ſet at liberty from bondage and ſlavery, from ſin, the divel, and death.

And grow up as the calves of the ſtall.] That is, you ſhall have an encreaſe and augmentation of grace and of the ſpirit, more and more, as fat calves: an homely ſimilitude to make it clearer: Some reade you ſhall leape, but this other the words will well beare, and is as fit.

Doctrine 1. All men are in themſelves darkneſſe and have no light, that is the

the eſtate of every man by nature. The point is only implied.

Doctr. 2. Chriſt is riſen a ſunne to as many as are truly called, and they have light and not darkneſſe, they have the knowledge of God and of his will neceſſary to ſalvation.

Doctr. 3. Chriſt is moſt holy and pure, without ſpot and blemiſh of ſin, a Sun of Righteouſneſſe.

Doctr. 4. They who are Gods elected and called, have health under the wings of Chriſt, *i.* have their ſinns purged, their ſpirituall ſores cured, and they made holy and ſanctified, 1. *Cor.* 6.11. *Rom.* 8.10. *Gal.*5.24. *Eph.*5.26.27.

Reaſon.1. Becauſe they are made one with Chriſt and joyned with him, and ſo, being in Chriſt are new creatures, 2. *Cor.* 5.17. New in quality and condition, being made partakers of the divine nature, 2. *Pet.*1.4. as iron put into the fire remains ſo in the ſubſtance, but yet is pulled forth wholly burning like fire: The ſame ſubſtance with the name remaineth, the heat, ſhining, brightneſſe, other accidents are not the irons, but the fires.

Reaſon.2. Becauſe, as a cauſe of this, they being one with him muſt needs pertake of his ſpirit, and have life from him as members, and this life is holyneſſe. They are ſanctified wholly, 1. *Theſ.* 5.23. The mind inlightned with the true knowledge of God, *Col.* 1.9. The memory keeps and remembers that which is agreeable to Gods will, wheras naturally it beſt remembreth lewdneſſe and vanity, *Pſal.*119.11. The word is hid in the heart: The will is ſanctified ſo farre as it is freed from ſin, that it can will and chuſe that which is good and acceptable to God, and refuſe that which is evill, *Phil.* 2.13. The affections are ſanctified and move to that which is good to embrace it, and eſchew evill, *Rom.* 12.9. The body is ſanctified when the members are inſtruments of righteouſneſſe, *Rom.* 6.13. And all is from Chriſt, in whom they are, and to whom they are joyned: In Chriſt they have a gracious health of mind and ſpirit and body, who tooke whole man, that he might heale the whole man of all peſtilentiall contagion, as Saint *Aug.* ſpeakes. But none hath this holineſſe in perfection but in part, and to dreame of a perfection is a Pelagian fancy, contrary to experience, conſcience, our owne confeſſions to God, and to the word of God that hath taught us that we have but here the firſt fruits, *Rom.* 8.23. And the full meaſure not accompliſht till after death, *Col.* 3.4. In the meane time he is in hand with the cure and healing of us: So that the ſtate of the beſt is cleane in part, and yet in part to be made cleane, and muſt hearken to the Apoſtle, 2. *Cor.* 7.1. To cleanſe themſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the feare of God, knowing they have ſtill an army of vitious deſires to fight againſt, which are the Jebuſites who dwel in our borders, and may be ſubdued, though they cannot be driven out.

In Chriſto habent &c. Aug. de civit. Dei. lib. 10. c. 27.

St. Bern. in Cant. ſerm. 58.

They

Vſe

This will anſwer the Papiſts ſlander, who affirme in their late pamphlets, and by D. *Biſhop* in his Epiſtle to the King, that we ſay, that to thinke of inherent righteouſneſſe and to ſtand juſt by it before God, is to raſe the foundation of religion, and to make Chriſt a Pſeudo-Chriſt. If they underſtand it of being juſt imperfectly before God, we none of us deny it, but if as perfect righteouſneſſe in Gods ſight, we ſay it doth raſe the foundation, and juſtleth Chriſt out of his place, and take away from him that honour which the Scripture hath given him to be called, the Lord our Righteouſneſſe, Jer.33.16. and to defeate the worke of God, by whom, he is made unto us righteouſneſſe, 1 Cor.1.30. But this is injurious to the ineſtimable value of Chriſts blood. God cloakes our ſinne now, and cures it too by degrees, and afterward fully; he cloaketh and covereth our iniquity with the righteouſneſſe of Chriſt, which is not a ſhort cloake that cannot cover two, as Saint *Bernard* ſpeakes, but being a large and everlaſting righteouſneſſe it will largely cover both thee and me.

Bern.in Cant.61.

They who are elected and called are redeemed; that is, are ſet at liberty and freed by Chriſt, from ſinne, ſatan, and death; and ſhall goe forth (as the words are here) from ſinne, Rom. 7.5.6. Rom. 6.6.14. 1 John 3.8. from Satan, Joh.12.31. Col.1.13. from death, heb.2.14.

Reaſon 1. Becauſe they are one with Chriſt, and he having overcome thoſe enemies, and delivered himſelfe, they muſt needs bee freed.

Reaſon 2. Becauſe being one with him, they have his ſpirit, *Now where the ſpirit is, there is liberty*, 2 Cor. 3.17.

Reaſon 3. Becauſe they muſt, and ought to ſerve him, whoſe they are; that is, God, which they cannot doe, if ſtill they be ſervants to ſinne and Satan; for if no man can ſerve two maſters, (Mat.6.24.) who may in ſome caſe be ſubordinate to one another, how may they ſerve ſuch as are ſo farre oppoſite, God and ſinne?

Reaſon 4. Becauſe God hath ſhewed mercy to pardon their ſinne, but to what end were that mercy if he ſhould leave them in their former bondage? as if one ſhould pay the ranſome of a captive, and yet leave him ſtill in thraldome.

Object. We ſee many of them who are partakers of this redemption, yet are ſtill overcome of ſin, and are led captive to tranſgreſſe the commandement, as Saint *Paul* was, Rom.7.

Anſwer. Falling into ſinnne, doth no way prove the dominion of ſinne. Sinne hath dominion when it raignes in a man, and when man rebells not, ſtrives not againſt it, but is ruled by it. But when ſinne is, as Saint *Cyprian* ſpeakes, as a raging beaſt, yet tied and chained up in the utmoſt paſſages of the ſoule: Or as *Epiphanius*, as a root ſprouting out weeds, yet ſtill nipped and checked that they cannot have their growth. Then ſinne raignes not, ſo that though by

Cypr.de circumſ. Epiph. in hæreſ.64.

reaſon

reaſon of this remainder of ſinne a man be greatly hindred, that he cannot doe the thing he would, yet the thing that prevaileth in him, is a wil & deſire of righteouſneſſe, hungring and thirſting after it, the drift and purpoſe of his life tending wholly to it, it is grievous to him that he failes, and makes him cry out, Rom.7.27. *O wretched man! &c.*

Thoſe are ſtill aſſaulted by Satan, and hotly purſued by him, ſo that they are no where free from his tentations, therefore not freed. *Obiect.*

It is a ſigne they are the rather freed, not becauſe they are tempted, but becauſe they are ſo hotly purſued, and have the feeling of them, which before they had not; and as *Cyprian* ſpeakes: The Divell is therefore more fierce, becauſe overcome, and would faine conquer his conquerer; So that though he goe about like a roaring Lyon, 1 Pet.5.9. yet they are able to reſiſt him ſtedfaſt in the faith, and ſo armed with the coate-armour of Gods ſpirit, and his grace, that though he may by violence now and then foile them, yet doth he not overcome them and leade them captive; but the more he aſſaults, the more are they inabled to repell him and reſiſt his forces; for they prove like a City that hath beene once beſieged, but not ſacked; ever after it will be better able to reſiſt the like forces: yea greater, becauſe they will fortifie the walls and breaches, and encreaſe their munition and ſtrength. It falls out with men that enjoy their lands in peace and ſecurity, they looke not into their evidences, only keepe them in a box or cheſt; but if any man lay claime to the leaſt part, and would wreſt it from them, then will they with diligence ſeeke them forth, and looke them over, and conſult with Lawyers, whereby they are able to anſwer the plea of the adverſaries. So it is with the ſpirituall eſtate; Satan (as *Chryſoſtome* ſpeakes) when he ſees he can doe nothing, either preſently deſiſts, fearing leſt he become a cauſe of more glory to us: or if he do continue, it is but to be revenged of them by troubling and vexing them, whom he cannot overcome; So that his aſſaults prove that they are freed from him, as *Pharoahs* purſuing of Iſrael ſhewed they had eſcaped. *Anſw.*

Theſe ſtill dye, how are they then freed from it? *Obiect.*

They neither are nor can be free, becauſe the ſentence is unchangeable, Heb.9.27. but they are freed from the dominion and tyranny of death, yea from the hurt and evill that comes by it; nay, it is made to bring them many benefits. It frees them from, Firſt, the afflictions and miſeries of this life, yea though it ſeeme to come unto them ſomewhat untimely. *The righteous is taken away from the evill to come he ſhall enter into peace, they ſhall reſt in their beds*, Iſai.57.1.2.1 Kings 14.13. Secondly, from the fellowſhip of wicked men, who vex their ſoules, as the Sodomites did righteous *Lots*. Thirdly, they are freed by it from ſinne. *Death is found* *Anſwer.*

to be profitable to the faithfull, becauſe it frees a man from the danger of ſinning, and puts him into a ſecurity of not ſinning, ſaith S. *Auguſt.* So that in bringing death, is by death deſtroyed, as the viper of her brood. Death had never entred but by ſin, and ſin had never ended but by death. Fourthly they are freed from the aſſaults of Satan and the world; for they by it doe not only flie into the wilderneſſe to be free *for many dayes*, as the Church, Rev. 12.6. but as the words are in the fifth verſe, *they are caught up unto God, and to his throne*: and ſo as favourites purſued, are ſafe when they are in the Court, ſpecially in the preſence chamber: So much more here. Beſides theſe freedomes, it brings great benefits. Firſt, it is their paſſage into the preſence of God, where is fulneſſe of joy; an unpleaſant gate, but to a Princely Pallace. Secondly, it is an herald that fetches them to their glory and crowning, from theſe earthly cottages, 2 Cor. 5.1. Thirdly, it reſtores our bodies more holy and pure unto us. *At length then what is death? Tis no more then to put off ones coate; the body is as a garment, and we lay it off but for a while by death, to put it on againe a freſh.*

Vſe It is comfort to as many as finde and feele the aſſaults of Satan and ſinne, tempting, and fighting, and rebelling in him, but not raigning or ruling in him, or though ſometime foiling him, yet not leading him captive, Rom. 6.12.13. Such may have comfort that they are redeemed by Chriſt, *Free indeed becauſe the ſonne hath made them free*, John 8. 36. They muſt not meaſure their freedome, and ſo their comforts, by feeling no aſſaults: For as *Hierom* to *Heliodorus*: Then thou art moſt dangerouſly aſſaulted, when thou knoweſt not that thou art aſſaulted. We have to fight ſaith Saint *Cyprian* (*de mortalit.*) with covetouſneſſe, with unchaſtity, with wrathfulneſſe, with ambition, with carnall vices, and with the enticements of the world. Hereupon ſaith Saint *Auguſt.* (*lib. 2. contr. Iulian.*) God forbid that we ſhould thinke holy *Cyprian* to have beene covetous, becauſe he fought with covetouſneſſe, or wrathfull, or ambitious, or carnall, or a lover of this world, becauſe he fought with them; nay, therefore was he none of theſe, becauſe he fought and ſtrongly reſiſted theſe evill motions.

Healing under his wings] It implies ſickeneſſe among men.

Doctrine Every man naturally of himſelfe, and by himſelfe, is ſicke, full of diſeaſes and ſores; that is, of ſinnes and corruptions, and of all ſpirituall diſeaſes, Pſal. 51.5. Ezek. 16. Rom. 3.10. &c. Epheſ. 2.3. And of every perſon may that be ſpoken which is ſpoken of the whole people, Eſay 1.6. *From the ſole of the foote to the head, there is no ſoundneſſe, but wounds, and bruiſes, and putrifying ſores.*

Reaſon. 1. Becauſe of naturall parents who communicate their ſinne and nature; and *beget in their owne likeneſſe*, Gen. 5.3. and ſo, *That that is borne of fleſh is fleſh*, John 3.6. Tis propagated more then

any

any naturall diſeaſe, and outgrowes nature, for we finde children ſinning before they can either goe or ſpeake.

Becauſe they are without Chriſt who is life; as the body without the ſoule, ſo is the ſoule without Chriſt. The ſoule departed, the body is poſſeſſed of ſtinke, corruption, rottenneſſe, wormes, horror, and becomes deteſtable; ſo without without Chriſt the ſoule is full of the ſtench of guilt, the corruption and rottenneſſe of ſinne, the worme of conſcience, the horror of infidelity. So *Chryſologus*. *Reaſon* 2.

Becauſe they are not regenerate, then that is true, Rom. 7.18. *In me, that is, in my fleſh dwelleth no good thing.* And if no good, then much evil; for there is no *medium* twixt theſe which are more oppoſite then health and ſickeneſſe. *Reaſon* 3.

To let every man ſee what he is by nature, as blinde and darkeneſſe, ſo unholy, and ſickeneſſe, full of corruption and uncleaneneſſe. *Vſe* 1.

This may teach us why men can ſo hardly endure the Miniſtry of the word, ſpecially that which reproves and threatens, why they account the Miniſters grievous and offenſive to them, and their enemies rather then friends, which labour to reforme them; tis becauſe ſinne and corruption is naturall to them, and men can hardly endure to have a naturall ſore, defect or infirmity pointed at or noted, much leſſe to be dealt withall when it is not to be cured or removed without force, without ſharpe medicines, cutting or ſearing, or the like. Is it any wonder it ſhould be ſo here, when to deale with ſinne, is like pulling out a right eye or cutting of an arme? ſpecially when cuſtome is added to nature, and pleaſure and profit to both. This makes them when they heare of ſinne, not to entertaine it as an admonition, but to ſhunne it as a reproach, and receive ſuch, not as Phyſitians that would cure them, but as enemies that would kill them. *Vſe* 2.

The reaſon why they account the Law and Commandements of God, ſuch a burden, and the obedience of them ſo tedious, is, becauſe they are ſicke men and want health, and we know ſmall things are burdenſome to the ſicke. S. *Paul* complaines, though he was in health, and had an inward man, Rom. 7.22.23. much more ſuch as have nothing but the outward and the carnall man. *Vſe* 3.

And ye ſhall goe forth.] If Chriſt bring liberty, it intimates a bondage before.

Every man naturally is a ſlave, in captivity and bondage to Satan, ſinne, and death, Rom. 7.14. *Carnall and ſold under ſinne*, Rom. 6.16. *To whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey.* John 12.31. *The Divell is the Prince of this world.* 2 Cor. 4.4. *The God of this world.* 2 Tim. 2.26. *Who takes men captive at his will.* *Doctrine*

Becauſe they ſerve and obey ſinne, then they muſt needs be in ſubjection *Reaſon* 1.

ſubjection to it, eſpecially when the ſervice they doe is willing, John 8. 34. *Whoſoever committeth ſinne is the ſervant of ſinne.* So Rom. 6. 16. and 2 Pet. 2. 19. *They are the ſervants of corruption, for of whom a man is overcome, of the ſame is he brought in bondage.*

Reaſon 2. Becauſe if they be ſlaves to ſinne, then to Satan alſo; for ſinne is the worke of Satan; and alſo to death, for *by ſinne, death entred into the world,* Rom. 5. 12. Sinne the only cauſe (ſaith one) which enlargeth deaths dominions, and made all the world to become his tributaries; *Adam* had not died, had he not ſinned.

Vſe 1. This will teach us and warrant us what to judge of thoſe men, whom we ſhall heare, if any man ſpeake of liberty and freedome, to chalenge it as much as any, like thoſe, John 8. 33. *We be Abrahams ſeed, and were never in bondage.* And yet they live very profanely and wickedly; no iniquity ſubdued, but ſinne raigning, and they ſubjects to their corruption, yea captives to their luſts, uncleanneſſe, ambition, pride, anger, &c. When they are Maſters of families, Magiſtrates of Cities, Captaines of bands, Coronels of fields, Generalls of Armies, Commanders of countries, yea, Princes; yet one baſe, ambitious, or covetous, or voluptuous luſt doth rule over them; miſerable ſlaves, and if they feel not this, their bondage is the greater; ſinne and Satan have the ſurer poſſeſſion, when things all are at peace. The captivity is the more dangerous, the more willing; as the malignity of poyſon, is neere the leſſe, though it be ſweet, if yet it be poyſon.

Vſe 2. This will confute the Doctrine of Popery, who teach that man hath free will to good, or (to uſe *Bellarmines* words) that a man may doe things morally good, and keep or fulfill the law, according to the ſubſtance of the things preſcribed, without the help and aſſiſtance of ſpeciall grace. But how ſhould this be, if he be the ſlave of ſinne? We deny not to any man free will, for elſe we ſhould make him no man: But we muſt underſtand that free will is either good or evill, and ſo according to the diſtinction of *Bernard*: All that have free wil but to evill, are their owne and Satans; all that have free will and to good, are Gods. *Gregorius Ariminenſis* is expreſſe; that to affirme, that man by his naturall ſtrength without the ſpeciall helpe of God, can doe any vertuous action, or morally good, is one of the damnable hereſies of *Pelagius*: or if in any thing it differ from his hereſie, it is further from truth.

And grow up as young calves.] A further benefit promiſed of growing up and encreaſing in grace and ſanctification daily by degrees.

Doctrine They who are Gods elect and called, ſhall grow up and encreaſe in graces, as in faith, hope, love, and ſuch like. As the waters of the Sanctuary they ſhall riſe higher, Ezech. 47. *They are branches in Chriſt that beare fruit, and are purged that they may beare more fruit.* Joh. 15. 2. Phil. 1. 6. Jam. 2. 5. 1 Cor. 1. 4. 5.

Becauſe

Becauſe he will reſtore in them by Chriſt, that which was loſt in *Adam*, and by him, his image of righteouſneſſe and holineſſe: therefore ſhall they encreaſe and grow up towards it, which muſt be got againe in long time and divers progreſſe, though it were loſt in a moment. *Reaſon 1.*

Becauſe ſome doubt elſe may, be whether their graces they have, be true ſanctified graces, which generally ever encreaſe, though ſome let there may be, as a temptation or ſome ſinne, but they doe recover themſelves and encreaſe after the more, as fire kept down, Mat. 25. 25. 21. 26. *Reaſon. 2.*

This may put many a man to a *quære* with himſelfe, and his owne ſoule, if he encreaſe not, but rather goe backeward, and thrive not under good meanes, but ſhame their maſter, as if they had no good food, like the blaſted eares and leane kine, that *Pharoah* dreamed of. Theſe may feare themſelves, that if they approve themſelves in this condition and thinke all is well with them, they are not right; but if they diſlike their dulneſſe, and backwardneſſe in profiting and growing on in ſanctification, if they bewaile their wants, and earneſtly uſe the meanes, they may be perſwaded that what God hath begun he will performe in them to the end; and that he will fulfill the deſire of them that feare him. *Vſe 1.*

To perſwade every one to endeavour to goe forward, and to grow in grace and piety, as the wicked grow worſe and worſe, 2 Tim. 3. 13. Phil. 3. 13. 14. To preſſe forward, like runners in a race, who looke not how much they have runne, but how much remaineth. Upon which place Saint *Auguſt.* He had ſaid, I am not already perfect, and yet afterward he ſaith: as many as be perfect; perfect, and yet not perfect; perfect travailers, but yet not perfect comprehenders: Let it alwaies be diſpleaſing unto thee to be as thou art; if thou meaneſt to attaine at length to that which yet thou art not; for when thou thinkeſt well of thy ſelfe, thou goeſt no farther, but if thou ſaieſt it is well, thou art undone; forget what is paſt, looke not backe, leſt thou ſtaieſt where thou now art: Remember *Lots* wife. *Vſe 2.*

VERS. III.

And ye ſhall tread downe the wicked; for they ſhall be duſt under the ſoles of your feet in the day that I ſhall doe this, ſaith the Lord of hoſts.

AND *ye ſhall tread downe the wicked.*] The laſt thing promiſed to thoſe that belong to God, is victory over their

enemies. A comfortable promiſe to them that were oppreſſed and under the winde, that God would change the condition, and make them now aloft, and the other under. It is uſuall with the Lord, when he promiſeth redemption and comforts to his, to joine alſo a propheſie of the deſtruction of their enemies, leſt they ſhould be grieved with too much emulation at their preſent proſperity. Thus God workes patience in them, ſeeing he would give them after a while cauſe of triumph over their enemies, and that they ſhall be the Lords Miniſters to act this judgement, *Ye ſhall treade downe the wicked*, they ſhall be made your foot-ſtoole: And it is added, *they ſhall be as duſt.*] or aſhes; ſhewing their utter and ignominious deſtruction.

In the day that I ſhall doe this.] Which noteth the time ſpoken to reſtraine their deſires, who haply hearing it, would be carried headlong with it in their deſires for it; therefore by this they are taught to wait with patience, till the time come when God wil effect it. And this day is partly in this life, but fully and perfectly in the other, when they ſhall with Chriſt judge the wicked and treade upon them.

Doctrine 1. The Lord he often deſcendeth to the infirmities of his, to let them ſee their deſire upon his and their enemies for his ſake, and to ſee their ruine and deſtruction. See a like point to this, Cap. 1. 5. Your eyes ſhall ſee it.

Doctrine 2. The Lord oftimes deſtroyes the wicked, enemies of him and his Church, by the hands of his Church, and by their meanes. *Ye ſhall tread, &c.*

Vers. IIII.

Remember the law of Moſes my ſervant, which I commanded unto him in Horeb in all Iſrael with the ſtatutes and judgements.

Remember the law of Moſes my ſervant.] Here is the ſecond part of this Chapter, the precept commanding their reading and remembring the law; becauſe from hence they were to have no more Prophets till Chriſts comming, when *Iohn* ſhould be his forerunner, and therefore when they were without Prophets, they muſt give the more diligence to read and be exerciſed in the law, and to ſubmit themſelves to the doctrine of piety therein contained. Now, by naming the law, he doth not exclude the Prophets and propheſies that were written, his own & others, but rather including them as commentaries of the law, & interpreters of *Moſes*; So he leaves them not to their owne imaginations, but reſtraines them

them to that which was left written as being ſufficient to direct and governe them.

My ſervant] *Moſes* was not the author of the Law, but only the inſtrument of bringing it. Therefore it is added;

Which I commanded unto him.] He was only Gods Miniſter to utter what he would have him deliver.

In Horeb.] The place where the Law was given, which ſome thinke to ſignifie the mount *Sinai*, others thinke by both is meant one hill, which in reſpect of that part, which lay towards the Eaſt was called *Horeb*: of that towards the Weſt, *Sinai*, and of this place the Prophet rather ſpeaketh, that he may make them call to minde the great Majeſty of God, which he ſhewed in that place, at the giving of the Law.

To all Iſrael.] He noteth the perſons to whom he gave it, even to themſelves, to make them the rather to regard it, and obey it above others, Pſal. 147. 20. And he ſaith *to all*, that no man might exempt himſelfe, whether learned or unlearned, baſe or noble, male or female, all ought to attend to it and remember it.

With the Statutes and Iudgements.] This he ſpeakes the rather, to commend this care to them, ſeeing the law is for their profit and good, and containeth in it all directions for publicke affaires, to teach men to carry themſelves in all conditions.

The people of God muſt remember the whole Law; the Miniſter to teach it and deliver it to the people, and they to receive, learne, and know it. *Vide Cap. 2. 6.* *Doctrine 1.*

The people of God muſt remember this wholly and only. *Doctr. 2.*

The people of God muſt read, know, and be exerciſed in the Law. This extent, and all theſe degrees, are contained in the word, Remember. It is the character of the bleſſed man, Pſal. 1. 2. It was *Davids* praier and practiſe, Pſal. 119. And Chriſt requires it, Joh. 5. 39. and Saint *Paul*, Col. 3. 16. *Doctr. 3.*

Becauſe ſome are ſuch as muſt teach others, and ought to do it: Deut. 7. 7. No man can teach another what he knows not himſelf. *Reaſon 1.*

Becauſe they cannot without it preſerve themſelves from ſin, ignorance being the fountaine of ſin, which made the Hebrewes call all ſins, *Ignorances*, for not knowing ſin they can no more avoid it, then the bird that ſees not the ſnare: but the knowledge of the word will ſecure and preſerve them, Prov. 7. 1. 2. 2. 4. 5. *Reaſon 2.*

Becauſe whatſoever is done in obedience of God, cannot be good if it want knowledge, though it proceed from zeale, charity, devotion, or good intention, it is howſoever but a blind ſacrifice, condemned, Mal. 1. 8. *Reaſon 3.*

Uſes of this point, ſee, *Cap. 1. 8.*

VERS. V.

Behold, I will send you Elijah the Prophet before the coming of the great and fearfull day of the Lord.

B*Behold I will send you Eliah.*] The third prophesie in this Chapter, touching the comming of *Iohn* the *Baptist*, of his office, and the fruit the Church should have by him, in this verse and the last.

In this verse we have, his sending, and in it we observe, by whom, and who is sent, his name and office, and thirdly the time when.

I will send.] This is here spoken of God the Father, which *Cap.* 3. 1. was spoken of the Son: And to the Father it is also applied, Matth. 11. 10.

Eliah the Prophet.] Not that *Eliah* who was taken up in a fiery Chariot, but *Iohn Baptist* who is here called *Eliah*, for the similitude of his minde and manners, his graces, gifts, and office: If we admit an heavenly interpreter to tell us the meaning, Luc. 1. 17. or Christ, Matth. 17. 10. 11. 12. who told his disciples that *Elias* was come: and we read in the next verse, verse 13. *That the disciples understood that he spake unto them of Iohn the Baptist.* Yet Christ revealed it at another time more plainly, Matth. 11. 13. 14. *All the Prophets prophesied till Iohn, and this is Elias which was for to come.*

Ribera in Lo.

The Papists understand this of the true *Eliah*, and that he shall come againe in person. *Ribera* hath three reasons for it. First, The authority of *Chrysostom*, *Aug. Ambr. Theod. Cyril. Aquin. &c.* We answer, one Angel is more then all these, especially Christ who is our sole Doctor, and hath otherwise interpreted. Secondly, The *Septuagint.* in stead of Prophet reads *Thesbite.* We answer, that the originall is Prophet, so *Ribera* himselfe confesses, and so the *King of Spains Bible* hath it. Must we then reforme the Fountaine by the Channell, or this by that? Thirdly, His third reason is from the last words of the verse, *Lest I come, &c.* which are, he saith, understood of the second comming of Christ, because his first comming was to save, not to judge or destroy. I answer, It is not Christ that speakes these words, but the Father, who verse three, was called *The Lord of Hosts*, a title not given to *Christ*. And the words are not meant, of the destruction of the wicked at the last judgement, but of Gods plaguing them in this life, for contemning of Christ, as their owne *Montanus* doth

doth alſo interpret it: *Bellarmine* alſo would prove it as *Ribera* doth, that the words referre to Chriſts ſecond comming, becauſe that day is called *Great and fearfull*, whereas Chriſts firſt comming is acceptable, and a day of ſalvation. I anſwer, that Chriſts ſecond comming, in reſpect of no other thing, nor to any other perſons, is great and fearefull, then his firſt comming is, and *è contra*, for his ſecond comming, to his owne, is a day of ſalvation, and they are bid to lift up their heads when it approaches: but to the wicked, both the firſt and ſecond comming are fearfull, and full of horror. Therefore *Montanus* interprets it thus: the day is great in reſpect of the good, & dreadfull in reſpect of the wicked; reſembling this place to that of *Iohn*, Matth. 3. 12.

But the reaſon why the Papiſts contend it ſhould be the true *Eliah*, is, becauſe they might prove that the Pope is not Antichriſt. This is one of *Sanders* his great demonſtrations to prove it, becauſe *Eliah* muſt reſiſt Antichriſt, but *Eliah* is not yet come to do it. *ergo*, But what Prophet, what Apoſtle, what Scripture, ever told them any ſuch thing. Papall traditions will leave nothing unknowne. they tell us things wherein Gods ſpirit is ſilent; they tell us the ſouldiers name who pierced Chriſt, the theeves name who were crucified with Chriſt, the hoſts name in whoſe houſe he celebrated the ſupper, and the names of the two witneſſes, Rev. 11. 3. to be *Enoch* and *Elias*, if we will believe them: but their folly is made manifeſt to all that will ſee.

Before the comming &c.] Here is the time when *Elias* ſhall come, immediatly before Chriſts comming, that is, his firſt comming, which though it may ſeem to be deſcribed contrary, when it is ſaid to be acceptable and gracious, yet this is ſpoken in reſpect of divers parties: that whereas there were ſome that contemned and made no account of the mercies of Chriſt, to them it ſhould be a dreadfull day, but to the godly, acceptable and gracious.

The comming of Chriſt is very terrible, to all naturall, wicked and impenitent men. That is, his preaching of the word, whether in his owne perſon, or by his Miniſters. So, Eſa. 11. 4. *He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked:* which is again repeated, Rev. 2. 16. And by his Miniſters he doth it, 2. Theſ. 2. 8. 2. Cor. 2. 15. 16. *Doctrine*

Becauſe he brings them by this to the ſight of ſinne, Rom. 3. 20. 1. Cor. 14. 24. 25. and ſo makes them to ſee, though unwillingly, how ugly and filthy lepers they are, how defiled in nature, in ſoule, body, mind, will, affections, in word, deed, actions, which muſt needs trouble them and ſtrike terror into them. *Reaſon 1.*

Becauſe by this he brings them to the ſenſe of that puniſhment which is due for ſin, ſo that though the ſight of ſin laſt no longer then they are looking into the glaſſe that diſcovers them, yet the ſenſe of the puniſhment may terrifie them. *Reaſon 2.*

By

Obiect. By this he alſo troubles his owne, and the moſt penitent, as we ſee, Act. 3. 37. 38.

Anſw. He doth ſo, when he firſt brings them to repentance, or after, when they grow ſecure: But the difference is, that in theſe it is to ſalvation, in the other to their greater damnation and hardning.

Other things which might be obſerved here, are already noted, Cap. 3. 1.

VERS. VI.

And he ſhall turne the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the Earth with curſing.

Vide brevem expoſ. hujus verſus, apud D. Abbot. *Antich. Demonſtr. ca. 6 p. 133.*

AND *he ſhall turne the heart of the fathers.*] In this verſe is deſcribed the end of *Iohns* comming before Chriſt, his office, which is to convert the hearts of the Fathers to the children, and to bring them to an holy union of faith, to worke repentance in all, and to turne them from iniquity to the living God.

He ſhall turne.] He ſhall be my inſtrument to turne or convert men; ſpeaking honourably of the Miniſtery of the word, to ſhew how powerfull it is, when he worketh with it. The Miniſters then convert, when they are Co-workers with God, 1. Cor. 4. 15. 1. Cor. 15. 10. but prevaile not when he denies aſſiſtance, 1. Cor. 3. 7.

The heart of the father to &c.] Saint *Aug.* and *Hierom*, by *the Fathers*, underſtand *Abraham*, *Iſaack*, and *Iacob*, and the Prophets, and by *Children*, the Jewes; when by the preaching of *Iohn* the Jewes ſhould believe in Chriſt, in whom the Fathers had believed; then ſhould their fathers hearts be turned and affected towards them, which otherwiſe were averſe from them. Some underſtand by *Fathers*, the Jewes, and by *Children*, the Apoſtles and other Chriſtians, according to that Pſal. 45. 16. And when the Jewes were converted, by *Elias*, to believe as the Chriſtians did, then were the Fathers and Children of one minde, conſenting in one truth. But ſome underſtand by them all ages, orders, degrees of men, meaning that *Iohn* ſhould execute his office with the like authority, gravity, and power towards all, and ſhall have and ſee the fruit of his labours in all ſorts, and ſo it is interpreted, Luke 1. 17. That *Iohn* when he came, ſhould finde many diſſenſions, many ſtrange opinions and dotages, but he ſhould gather them

them to God, and bring them from thoſe diſſenſions to true unity, that they may grow together in one faith.

Leſt I come and ſmite the earth with a curſe.] Theſe words menace as many as reſiſted *Iohns* Miniſtry. There were among this people many obſtinate and wilfull, who had need of this rowſing and awakening: a threatning alſo, not only againſt particular men, but to deſtroy the whole Nation of the Jewes, by famine, peſtilence, war, and exile.

Repentance is wrought by the preaching of the word. *Vide, Cap.3.7.* *Doctrine 1.*

The Miniſtry of the word works upon all, old, yong, rich, poor, noble, baſe, &c. This was manifeſt by Iohns preaching, Mat.3.5. Luc. 3.10. &c. By Pauls, 1. Cor. 1.26.27. We read of Noble Theophilus, Luc. 1.1. Of the Shop-keeper, Act. 16.24. Of the Iaoler, ver. 34. Of the devout Greekes and the honorable women, Act. 17.4. And of the elect Lady, 2. Epiſt. Iohn. *Doctrine 2.*

Becauſe God hath decreed to ſave of all ſorts ſome; then muſt the word needs worke upon them, it being the means of ſalvation, 1. Tim. 2.4. *Reaſon 1.*

Becauſe that when he converts by it, the wiſe, rich, and mighty, he might ſhew his power, and the power of the word, in the weakneſſe of man; 1. Cor. 1.25. when by it he ſhall make them account their wiſdome, folly &c. *Reaſon 2.*

Becauſe when he calls of all ſorts, it might appeare that when they are not wrought upon, it is not their ſtate and condition that doth hinder them, as if God had given it them to ſnare them, but it is from the corruption of their own hearts who abuſe them, ſeeing others their equalls are converted. *Reaſon 3.*

To encourage the Miniſters in the diverſity of their hearers, as different in conditions as complexions, in hearts as faces; yet to go on and deliver the word with faithfullneſſe, expecting that the Lord ſhall make it profitable to the ſaving though not of all, yet of ſome of all ſorts; that as he wrought effectually in *Peter* towards the circumciſion, and was mighty in *Paul* towards the Gentiles, Gal.2.8. So he will this day be powerfull to ſome of the rich, the next to ſome of the poore; this Lords day to one of honour, the next haply, to one in diſgrace and vile, to all according to the pleaſure of his own working. *Vſe*

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FINIS.

NOBILISSIMO
AC
HONORATISSIMO
DOMINO,

D. EDOVARDO,

COMITI DORSET, BARONI DE BUCKHURST, Sereniſſimæ Dominæ Reginæ Domino Camerario, prænobilis ordinis Periſcelidis Militi, & Sereniſſimo Domino regi CAROLO, a Conciliis ſecretioribus:

DEPVRATÆ ELOQVENTIÆ FACILE PRINCIPI:

INGENUORVM OMNIVM STVDIORUM fautori,

Mecænati Digniſſimo:

IN OMNIBUS NEGOTIIS AD HONOREM REGIUM ac Salutem publicam ſpectantibus, Vigilantiſſimo ac prudentiſſimo Conſiliario:

Has EXERCITATIONES in Prophetam

MALACHIAM,

Ut exile quidem, at Devotum tamen, perpetuæ obſervantiæ & maximi obſequii Teſtimonium,

D. D. D.

Sacellanus ejus indignus,

Humillimus Servus,

Samuel Torſhel.

To the Reader.

IT was not *choyce*, but *occasion* that cast me upon this *Subject*. Having the originall notes of the Sermons of that *reverend, learned* and *godly Divine*, M. *Richard Stock* upon this prophet *Malachy*, entrusted into my hands, and upon perusall of them finding many necessary points most wholesomely treated of; I thought it too great an injury both to his *Name*, and to the *publicque*, to make them onely mine, and to keepe them to mine owne use; and therefore I resolved, (not without the judgement and approbation of other men) to communicate them unto the use of others. But withall observing, that his *aime* being only the edification of a *popular audience*, he had onely indeavored to apply the *Text* to the condition of his present *hearers*; and had left somewhat to be done to make it a *Compleat Commentary*; I set my selfe to examine the *original*, to conferre *translations*,

to inquire into the ſeverall *gloſſes* and *expoſitions* of the *Antients* and *Modern's*; and have thereupon made up what you ſee, by way of *Exercitation*. Not out of any opinion of mine owne ability, or an ambition to be upon the *ſtall*, or out of any more peculiar delight that I take in this *kind* of *ſtudy*, which yet is a *ſtudy* moſt worthy of a *Divine*, and which may exerciſe the moſt able; eſpecially theſe more difficile pieces, I meane, *the prophecies*, which according to the *Hieroglyphique* of *prophecy* w^ch (they ſay) doth hang among other pictures in the *Vaticã library* at *Rome*, are like *Matrones with their eyes covered*. In regard of which difficulty it was, that *Paulinus Biſhop* of *Nola*, (a man much commended by S. *Aug.* and S. *Hier*: and one that had not any reſolution againſt writing, for he wrote other *tractes*, as *Verſes* and *Epiſtles*,) would not bee drawne to write *commentaries*, though he were intreated by many of his friends, as deeming himſelfe unworthy, though hee were indeed very able. I commend his ſpirit, though I follow not his example, and I have given you the excuſe above.

I have every where followed the *Grammaticall*, which is the lawfull and genuine

genuine ſenſe of Scripture. Men have been too wanton with *Allegories*. *Origen*, S. *Ambroſe*, S. *Hierom* himſelfe, and others of the *Ancients*, have been blamed for it by learned men. It were eaſy to multiply inſtances, but it were needleſſe. I have alſo ſought the moſt *proper grãmaticall* ſenſe, not alwayes the *firſt* but the moſt agreeable to the nature of the *context*; which while it hath not beene obſerved, many abſurd interpretations have been made. *Corn. a lapide* * ſaith, hee heard one preach, *that Moſes dyed kiſſing of God*. Becauſe of that place *Deut.* 34. 5, *He dyed upon the mouth of the Lord*. Not obſerving the uſe of that phraſe among the *Hebrewes*, which alſo the *Septuagint*, the *Chalde*, the *Vulgar Latin*, our *Engliſh*, and (for ought I know) all interpreters doe expreſſe, *He dyed according to the word of the Lord*. But I will not enlarge my ſelfe here, becauſe I ſpeake unto the ſame point in the *Epiſtle* before *M. Stocks commentary*. I wil only requeſt this of the *learned* reader, (if any ſuch ſhall vouchſafe to beſtow his eye ſo meanly,) that hee make a favourable judgement of what defect or other blemiſh hee may diſcerne in a worke of this nature, w^ch could not bee ſmoothly wrought,

* *Iac. Armin Diſp. priv. Theſ.* 9

* *Corn. a lap. proleg. in proph. min.*

nor wrought in all things to mine own ſatisfaction, having the uſe of no books but mine owne, and living almoſt an 100 mile from any *publicque library*. Yet ſuch as *I* have, *I* have not neglected to conſult: willing to caſt off that untrue and ſlanderous aſperſion which *Francis Ribera* * hath throwne upon *Proteſtants Interpretaters*; *that* they reade not the Commentaries of the holy fathers, but being furniſhed with ſome poore meaſure of knowledge in the tongues, they reade the Scripture as if they were to reade *Livie* or *Cicero*.

* *Riber. Com. in Hoſ. 13. Num. 12.*

Sed vide Guil. Perkinſi propoſitionem. cap. 3.

Whatſoever it is that *I* have done in this, I ſubmit it to the cenſure of this *Church* of *England*, of which *I* am a part & member, and in which *I* make my dayly prayers unto Almighty God, that *truth* and *peace* may ſtill be maintained, and that ſhe may ſtill flouriſh with *proſperity & reputation*, notwithſtanding the ill will and ill-opinion of al ſorts round about her.

S. T.

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FINIS.

I shall desire the Reader to mend with his pen these few Errata *before he reade the* Exercitation, *which being short and the language of it rough, the least error will make him miscarry in the sense. Some other smaller faults he will finde, which will not hinder him.*

PAge 1. Line 22. reade, *Montan.* p. 2. l. 4. end l. 7. reade, *Montanus.* p. 8. l. 4. reade, *their* p. 10. l. 14. read *because* p. 14. l. 14. reade, *Fitll*, Gods. p. 15. l. 25. reade, *Or as the* p. 26. l. 28. reade, *what they brought* p. 29. l. 26 reade *Adam.* p. 32. l. 2. blot out, *it.* p. 32. l. 42. blot out, *to observe* p. 60. l. 12. reade, *that.* p. 65. l. 28. reade, *shall not.* p. 74. l. 9. reade, *as some.* p. 80. l. 36. blot out, *I contess to the.* p. 82. l. 43. reade, *The Sunne.*

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AN EXERCITATION VPON THE PROPHESIE OF MALACHY.

IN the whole Booke of *Malachy* which ſeemes to be but one Prophecy or Sermon, we may (without any prejudice of others whoſe opinions the Reader may ſee, in *Ioh. Tarnovius, in Mal. proleg* 6.) obſerve as the parts of it.

Firſt, The inſcription or the preface *verſ.* 1.

Secondly, The prophecy it ſelfe. *Verſ.* 2. &c. *ad fin. proph.*

I. The inſcription or the preface. *verſ.* 1. *The burden of the Word of the Lord to Iſrael by Malachy.*] Which is the title or head of the whole prophecy, wherein we have,

Firſt, The ſubject. *The burden of the Word.*

Secondly, The circumſtances of the perſons.

1. From whom, *The Lord.*

2. To whom, *To Iſrael.*

3. By whom, *By Malachy.*

I. The ſubiect, or the ſubiect matter of the whole booke. *The burden of the Word*] So our laſt tranſlation, the *Geneva* Engliſh, the *Italian* of *Deodate* [a], *Mintan*, *Winkleman*. *The Prophecy*] ſo *Pagnin*: and *Piſcator*. *The burthenſome prophecy*] ſo *Tremell*. The word is משא, the roote in Hebr. *Naſa*, ſignifies *To lift* or *take up*, *to carry*, *to beare*. According to which wee

[a] Illyricus.

have a phraſe in Scripture, *To take up a proverb.* And ſo whereas the *Septuagint* ſometimes renders the word, λημμα, *Verbum, The word*, ſometimes χρηματισμὸς, *The Oracle* or *Divine anſwer*, ſometimes ὅρασις, *The viſion*, here they render it λῆμμα λήψεως, *The aſſumption* or *lifting* or *taking up the word of the Lord.* And they have expreſt the Originall, *The lifting up of the Word againſt Iſrael.* Though the *Greeks* uſe the word λῆμμα, and eſpecially the *Latines* in another ſenſe, among whom, *Lemma* is that word or ſhort ſentence, which is lifted up upon the head of the diſcourſe, to bee the title or ſummary argument of the reſt.

So the titles of *Epigrams* are called *Lemmata*, as in *Martial. Epigr. Lib.* 14.

Lemmata ſi quaras cur ſint adſcripta, Docebo;
Ut ſi malueris, Lemmata ſola legas.

If why the titles are ore-writ, you aske; I ſay;
The titles only if y'had rather reade, you may.

And in another place,

Vivida componis epigrammata, Mortua ponis
Lemmata ——————

The Epigramm's thou doſt compoſe are quick, but dull
The titles are ——————

Much unto which purpoſe wee uſually call the *Verſus intercalaris* or the foote of the ditty which ordinarily containes and repeates the chiefe ſumme, *The burden in the Song.* But wee muſt finde more in the uſe and application of the word *Burden*, here; the burden of the whole prophecy is a burden againſt and upon *Iſrael*: or, the inſcription, title, head, or argument of this prophecy carries its ſignification with it, It is a burden taken up at the command of God by the Prophet, to bee layd upon *Iſrael*, to cruſh them, to make them ſenſible of their ſinne and Gods wrath. And therefore the *Tigurine* tranſlation (though it have, as the *French* [b] alſo hath, miſtaken the particle לְ which uſually ſignifies *Ad, To*, and ſo both our engliſh tranſlations have it, according to moſt other tranſlaturs, *To Iſrael*, and never [c] as I can finde, *Contra Againſt*) hath expreſt unto us the meaning of the Prophets phraſe, in rendring it, *The burden againſt Iſrael.* And our *old Engliſh* autoriſed, before this *laſt*, for the *Church*, hath a marginall note (which ſhort notes were made before thoſe of *Geneva*) which gives us the ſame meaning; *The Burden*, that is, *The grievous and threatning prophecy, layd upon them as a Burden.* So in 2 *Kin.* 9. 25. where the words are, *Naſa eth hammaſſa*, which *Schindler* renders, *He liſt up that prophecy againſt him.*

b *La charge contre Iſrael.*

c See *Schindler penteglot. in verbo* מַשָּׂא

him. And ſo alſo *Druſius lect. in Nahum.* 1. 1. That we have in our laſt tranſlation, *The Lord layd this Burden upon him.*

Secondly, the circumſtances of the perſons.

I. The Author, from whom; *the Lord. The burden of the Word of the Lord.*] There is no difficulty in the words; but for the emergent queſtions hence, *One*, that this booke is canonicall, and from the Lord, I refer the Reader to the commentary: *Another*, that prophecying or divining is not naturall, I referre to *Cornel. a Lapide, Canones in min. proph. Can.* 21. And to a much larger diſcourſe of it, in *Gabr. Pennot. Propug. kunhi libr. 1. lib.* 10. *cap.* 7. 8. 11.

II. The Object. To whom. *To Iſrael*] the *Jewes* returned from the captivity, principally *Judah* and *Benjamin* with ſuch of the ten Tribes as were diſperſed among them, to which ten Tribes the name of *Iſrael* did properly and ſolely belong after the ſchiſme made by *Ieroboam*, and till the captivity; but after that, the names of *Iſrael* and *Iudah* were uſed alike, and chiefly if not ſolely, for the two other Tribes of *Iudea* and *Benjamin*. An obſervation that will give light to many places. Of the name *Iſrael*, the diverſe abſurd derivations of it among the fathers, and the true and genuine originall of it, ſee *Sixtus. Amama* in his *Antibarb. Bibl.* p. 428. 429. ad *Gen.* 32. 28.

III. The Miniſter. By whom. *By Malachy*, or, *by the hand*, or, *In the hand of Malachy.*] or, as the French, *By the meanes* [d] *of Malachy*. That is, by the miniſtry of *Malachy*, by his mouth, the *Mouth* being called the *Hand*, by a *Catachreſis*; ſee *Exod.* 9. 35. *As the Lord ſpake by the hand of Moſes.* (1) by his mouth. *Num.* 4. 37. 45. Accordingly the ſpirit of prophecy in the mouth of the prophets, is called, *The hand of the Lord. 2 King.* 3. 15. יד יהוה. *The hand of the Lord* (which the *Targum* renders, the ſpirit of prophecy from the Lord.) *Came upon him.* Eſa. 8. 11. *The Lord ſpake to me with a ſtrong hand* (or, in the ſtrength of hand) *and inſtructed me.*

By Malachy] במלאכי. *Tremell.* reades it *Maleaci. Piſcator* well findes fault with that, becauſe *Caph* having not a point in the belly of it, ſounds as *Ch*, and reades *Maleachi*, and ſo *Montan.* The vulgar *Malachias*, both our Engl. *Malachy*. For the ſignification of it, לאך, and thence *Maleach* is the ſame that ἄγγελος *Angel* is in the Greeke, that is, A meſſenger, or, One that is ſent. *Minſhieu* enterprets it, *The Angel of the Lord*, compounding it of *Malach* and *Iah*, upon a miſtake, and miſtaking his author too, for hee cites *Iſidore*, the place he meanes though he name it not, is, *lib.* 7. *cap.* 8. and the words there though ſomewhat obſcure, ſeeme to mee to carry another meaning, for following the reading of the Lxx, hee gives

3. d *Par le moyen de* Malachie.

that ſenſe of the word that they doe, not *The meſſenger* or *Angel of the Lord*, but ἄγγελος μου, *my Angel*, which *Eſymon* alſo *Hieron* gives in his Preface to *Ioel*, where hee derives the names of all the Prophets: and hee is followed not onely by the compoſer of the table of proper names to the *Geneva*, and by *Rob. F. Herrey* the corrector and enlarger of that table printed with our authoriſed tranſlation, but our laſt tranſlators alſo themſelves have ſo rendred the very ſame word into Engliſh, in the Text of *Eſa.* 42.19. *Who is deafe* כמלאכי *as my meſſenger.*

But to leave this, the greateſt adoe is, who this *Malachy* ſhould be.

Firſt, the Lxx (as was ſaid) turne it, *my Angel*, which reading as the ancients generally follow, ſo *Origen* tooke thence an occaſion to conceive that it was an heavenly Angel in humane converſation whom God employed, and *Tertullian* ſeemes to be of that opinion.

2. But 'tis more generally received, and upon better grounds, that hee was a man. 1. Some ſay, ſome man of another name, and called an Angel for his office ſake, and becauſe of his eminency. The *Iewes*, ſome of them thinke he was *Mordecai*, ſome that he was *Zachary*, ſome (as *Deodate* notes becauſe of that *Hag.* 1.13) that hee was *Hagge*; but the moſt of them that hee was *Ezra*, according to *Buxtorfius in comment: Maſoretico c.* 3. who having ſet down *Elias Levita* his preface in *Hebr. rythme* beginning, *Ada Ezrahu Malachi*[e], upon occaſion of that quotes *R. David in Loc* affirming it to be the generall opinion Yet ſee in his 1 *Chap. Abarbanel* and *Marmony* alledged, who ſeem to be of another mind, reckoning *Malachy* and *Ezra*, as diſtinct men in the catalogue of the heads of the great Synagogue. But the moſt are, that he was the ſame with *Ezra*, a man indeed very eminent, who though he were not high prieſt was next, in dignity, and of great autority both with his own and the *Perſians*, of notable ſanctity, and of that age, that hee ſaw both temples (ſee the learned *Biſhop* of *Chichester*, now of *Norwich*, his *Apparatus ad Orig: Eccleſ. App.* vi. *ſect.* 23.) being borne to *Saraiah* before the captivity, as appeares *Ezr.* 7.1. compared with, 2 *Ki* 25.18. 21. and returned into the land about the 130. yeare of his age, about the time of this prophecy, where he dealt alſo in the ſame ſubject and againſt the ſame corruptions, which was one argument that led the *Iewes*, and after them S. *Hierom*, *Remigius*, *Rupertus*, & of late *Ribera* the Pontifician, and our *Pet. Martyr.* (*Loc. Commun. Claſſ.* 3. *cap.* 15. *ſect.* 48.) to be of that conceit, that he was *Ezra*, or at leaſt that it is probable, as *Luc. Oſiander* and *Dav Pareus proleg. 1. ad Hoſ.* Who would ſee the reaſons, (ſuch as they

e *Egra* went up. The ſame is *Malachy*.

they are) for this opinion, I referre him to the following commentary, where they are alſo anſwered. Secondly, I follow thoſe that take this name of *Malachy* to be the Prophets own proper name. And ſo beſides that *Aben-Ezra* quoted by *Buxtorfius* in the place recited, *Athanaſius, Chryſoſt. Theo. Aug. Lyran. Catabl: Montan.* and *Genebrard* too (though hee ſpeake obſcurely *Chron. p.* 180. 4.) diſtinguiſh *Ezra* and this Prophet; It ſeemes alſo to be ſo taken by the *Apocryphall Ezra, lib.* 2. *c.* 1. *v.* 40. who reckons his name among the other Prophets, and then adds the ſignification of it; for I aſſent not unto *Iunius* his reading and his note upon the place, which the reader may ſee. After the Captivity as they brought with them from *Babylon* the names of Angels, not proper names (as *Iacob Bonfrerius* diſcourſeth it, comment. in *Iudic. c.* 13. *v.* 17. Where hee purpoſely handles the queſtion, whether Angels have any names:) but of their office, as *Gabriel. Raphael, Uriel*, ſo it is likely they might more uſually call their ſonnes *Angells*, that manner of language ſeeming to bee very ordinary with them, and our Prophet oft uſeth it, ſo hee calls the Prieſt, *Cap.* 2. 7. and *Chriſt*, *Cap.* 3. 1. and *Iohn Baptiſt*, in the ſame Verſe. T'was his name, and I ſuppoſe given him, not by the people (as *Epiphanius* tells us in his life,) who becauſe of his comely forme and holy life, called him ſo, but by his father at his birth or circumciſion. It was a commendable practiſe of the *Iewes* to give their children the names of ſuch as had formerly exceld in vertue, (a cuſtome imitated by Chriſtians who uſed to call ſuch children, as were borne to them upon or neare the feſtivalls of any of the Apoſtles or others, by their names, which cuſtome *Philip Pareus* in the life of his father *David Pareus*, tells us was obſerved in his country, and that, for that reaſon his Father had that name given him) or for the remembrance of ſome event, or for the foretelling of ſome thing to come to paſſe; But however, uſually they gave them names of a good ſignification. Which though wee are not bound to imitate, (as ſome doe even unto ſuperſtition,) but have a liberty to impoſe ſuch names as are in uſe in our Country, though haply wee know not the ſignification of them; yet it hath beene alſo the piety of Chriſtian Churches, to provide that no unfitting names bee given in Baptiſme; among others wee have a good conſtitution of *Iohn Pecham* ſometimes Archbiſhop of *Canterbury*. *Attendant Sacerdotes ne laſciva nomina quæ ſcilicet mox prolata ſonent in laſciviam, imponi permittant parvulis baptizatis ſexus præcipuè fœminini, & ſi contrarium fiat, per confirmantes epiſcopos corrigatur. Let the Prieſts ſee, that they*

ſuffer no wanton names which ſound laſciviouſly to bee given unto infants in their Baptiſm, eſpecially to the female ſexe, and if there bee, let the Biſhops change them at their confirmation. Lyndw. *proving. lib. 3. De Bapt. cap. Circ. Sacramentum.* See alſo the gloſſe there. But this only by the way.

Who the Father of *Malachy* was we finde not, and yet that his Father was not a prophet is not to be concluded, for that rule of latter Hebrewes, That ſuch Prophets whoſe Fathers are named were the ſonnes of Prophets, and otherwiſe not; Is found to bee uncertaine by *Burgenſis* in *Hoſ.* 1. and by *Franc. Ribera prælud. 4. in Expoſ. proph.* and condemned alſo by *Ioh. Druſius Lect. in Hoſ.*

The place alſo of his birth is as uncertaine, ſave that *Epiphanius* and out of him *Ribera prælud.* 5. tell us it was *Sopha* a Towne of *Zabulon*, A place not at all mentioned or obſerved by *Euſebius* or S. *Hierom* in *Bonfrerius* his *Onomaſticon*, nor by M. *Iohn More* in his exact map of the Land.

For the time of his prophecying, ſee the following commentary with which I ſit downe in this point, unwilling to endeavour to reconcile Chronologers about the preciſe yeare. *Ioh. Alſted. in Theſauro Chronol. Titulo* 13. places him. An. M. 3537. Our *Iſaackſon* in that diligent and induſtrious worke of his places him an hundred yeares ſooner, not farre from which time the Hebrewes in their *Seder Olam Zuta* or briefer Chronicle, tranſlated by *Genebrard*, doe pitch, ſetting his death, An. M. 3404. But the *Sepher hakkabala*, (writ by *R. Abraham Davidis*, as *Genebrard* calls him, who alſo tranſlated ſome part of it, or *R. Abraham bar dior*, as *Buxtorfius* names him in *Bibliotheca Rabbinica, litera* P.) yet nearer to the yeare of *Iſaackſon*, and our commentary, about A. M. 3450. Let ſuch as have leaſure, and thinke it worth the time, ſatisfy themſelves farther; to me it is plaine by the matter that he handles, that he prophecyed after the Temple was built (for her proves their profaning of the Altar) and a little before the comming of *Ezra*, for he inveighed againſt their marrying with ſtrangers, which *Ezra* by his authority did remedy. *Epiphanius* tells us hee was borne after the captivity and dyed young. As if he had beene an Angel, onely came and told his errand and preſently returned. But thus much for the inſcription, by way of preface, wee are next to conſider the prophecie it ſelfe, from Verſ. 2. to the end of the Booke.

II. The prophecy it ſelfe: which containes diverſe conteſtations with them all, both prieſts and people, for many things that were amiſſe among them. But being conciſe and patheticall, as moſt of the Prophets are, and abounding in

in affection, hee intermingleth with his conteſtations and reproofes, ſometimes perſuaſions, ſometimes threatnings, ſometimes promiſes: Yet (ſaving the judgment of others who have handled this booke) I reſolve the whole prophecy into eight conteſtations.

Firſt, for their ingratitude and contempt of Gods worſhip from *cap.1.verſ.*2 to *Chap.*2.*v.*10.

Secondly, for their unequall and unrighteous dealing with each other. *Cap.* 2.*ver.* 10.

Thirdly, for their marrying with ſtrangers and infidells. *Cap.*2 *ver* 11.12.

Fourthly, for their polygamy. *Chap.*2.*ver.*13.14,15,16.

Fifthly, for their blaſphemy againſt God, and his providence from *Chap.*2.*ver.*17.to *Chap.*3.*ver.*7.

Sixthly, for their impenitence *Chap.*3 *ver.*7.

Seventhly, for their Sacriledge. *Chap.* 3. *ver.* 8, 9, 10, 11. 12.

Eightly, againe for their Blaſphemy and Atheiſme, from *Chap.*3.*ver,*13.to the end of the Booke.

I. *The firſt Conteſtation.*

He conteſts with the Prieſts and the people, for their ingratitude and contempt of Gods worſhip; from *Chap.* 1. *ver.* 2.to *Chap.*2.*ver.*10. In this,

1. He expoſtulates with them *Chap.*1.*ver.*2.to the 9.
2. He threatens them, *ver.*9.to the end of *Chap.* 1.
3. He amplifies the former expoſtulations and threatnings, *Chap.* 2.*ver.*1.to the 10.

I. He expoſtulates with them.

1. For their ingratitude. *ver.*2. to the 6th.
2. For their contempt and profaning of Gods worſhip *ver.*6,7,8.

I. He expoſtulates with them for their ingratitude, *ver.* 2. unto *ver.* 6. They did not account of, nor ſo much as acknowledge Gods love. The Prophet therefore preſents the Lord reaſoning with them, and convincing them of it. We have,

1. The propoſition of Gods love.
2. The proofe of it.

First, the propoſition of Gods love. *ver.*2. *I have loved you, ſayth the Lord.*] *Tremell:* reades it in the preſent, *I love you.* Not only as *Hier:* I have loved you, that is, the *Iewes:* while they loved me and kept my Covenant, they had teſtimonies of my love: but according to the force of the Hebrew, who by one tenſe ſignify all, I have loved you, and doe love you: 2.

you: elſe they might obiect, what is that to us that thou haſt loved our fathers, and hateſt us?

Secondly, the proofe of it. Where,

I. The occaſion of it. There queſtioning with God.

II. Gods anſwer to it.

Firſt, the occaſion is, their queſtioning, and unthankfull denyall of his love. *Yet yee ſay*] *Genev.* And yet yee ſay. *Vul.* And yee have ſayd. *Trem.* & *Piſc.* And yee ſay. *Vatable.* And yee will ſay. So he, becauſe *Vau* turnes the preter into the future. *Chald.* And if yee ſhall ſay. This variety yet alters not the ſenſe. *Yet yee ſay, wherein haſt thou loved us?*] or doſt thou love us? ſo *Trem.* What teſtimony is there of thy love? It is the obiection of the people, riſing partly from their oſcitancy and forgetfulneſſe; partly from the obſervation and ſenſe of their former and preſent miſeries.

Secondly, Gods anſwer to their obiection, by way of proofe of his love.

1. That he choſe them before *Eſau* and his poſterity. Hee choſe their family and the father of it, and preferd him before *Eſau*, though equall to him in other reſpects, being his brother, his twin-brother, yea his elder brother.

Was not Eſau Iacobs brother, ſaith the Lord, yet I loved Iacob; and I hated Eſau] The ſenſe is, I have loved and choſen *Iacob* and you his poſterity before *Eſau* and the *Idumeans*. Which was true. Firſt, When both the fathers of theſe families were in the wombe, before any deſert or actuall fault. The Hiſtory is, *Gen.* 25.23. *I have hated*, (1) leſſe loved *Eſau*, *Iacob* being before and above him. So *Leah* was ſayd to bee hated, *Rachel* being preferd before her. *Gen.* 29.31. And in that ſenſe Chriſt will have us hate Father and Mother; that is, he will be preferd before them. *Luke* 14.20. with, *Matth.* 10.37. See alſo, *Deut.* 21.15. *Prov.* 13.24. and, 19.6,7. *Matth.* 6.24. And beſides, *Eſau* is to be taken, at leaſt in this place, not ſo much *perſonally* as *Originally*, for ſome thinke *Eſau* himſelfe did not fall away to idolatry, though the *Edomites* afterwards did. (*Vide Apparatus ad orig. Eccl.* 1. *Appar. ſect.* 24.) yet he was a prophane perſon, and if he remained impenitent, was reprobated; (ſo *Par: ad* Rom. 9. Dub. 4. But however it were with him, here the context ſheweth the Lord ſpeaketh of the poſterities, and their whole poſterities, the whole border or nation; but election is of certaine perſons, not, of any whole nation. Secondly, when the *Iewes* were preferd before the *Idumeans*. They had the Law of God, and his ordinances, the Temple, and Gods worſhip, the miniſtery of the Prophets, yea and the rule and dominion over *Edom*. 3. And cheifely at that preſent when *Malachy* prophecyed,

Vſe. 3. The Anomaly in the word אהב ſee in Amama, *Gram. l.* 1 *c.* 10. *Nu.* 21.

phecyed, when the *Iewes* were returned into their Country, and the *Edomites* left in captivity. Unto this temporall condition of theirs, the *Geneva* note applyes all, and ſo the meaning of the place ſeemes to be unto me, though the *Apoſtle* citing this place riſes higher to treate of prædeſtination, *Ro.*9 11,12,13. And what uſe hee makes of this place to that purpoſe, is more fit there to enquire, to the commentators on which I doe therefore refer the Reader.

Secondly, that he now ſhewed a different dealing toward them. That whereas they were now againe in their owne land (which is onely intimated here) yet *Edom* was left waſt and un-inhabited. And they might the rather conſider this as a teſtimony of Gods love to them, that this was done to *Edom* for their ſake; for ſo wee finde it in *Obadiah, ver.* 10. 11. That their unmercifulneſſe in *Hieruſalems* deſtruction is payd home unto them. This deſolation of *Edom*, is ſet out to bee,

1. Extreame. *ver.*3.
2. Unrecoverable *ver.* 4.
3. Notorious. *ver* 4,5.

I. Extreame. *I hated Eſau, and layd his mountaines, and his heritage waſt, for the Dragons of the Wilderneſſe.*] It is a circumlocution to expreſſe *that* παναλωσία, that totall ruine of *Edom.* 3

Hi Mountaines] (1.) The Mountaines of *Seir*, ſo named, not of *Eſau*, but of *Seir* the father of the *Horites*, *as Bonfrerius* argues againſt both *Euſebius* and S. *Hierom*, in his *Onomaſticon.* A ſtony and hilly Country, being part of *Arabia Petrea*, like unto *Tirolis* or *Helvetia* among the *Alpes*, or as our Country of *Wales.* So it is deſcribed to bee by all the Prophets that mention it, and prophecyed againſt it, as *Ieremy*, *Ezekiel*, *Obadiah.* A large tract it is, though a barren, larger then *Chriſtianus Adrichomius* hath deſcribed it to bee, as *Jac. Bonfrerius* proves againſt him (*Annot.* 5. *in Chorogr. Tabulam*,) becauſe *Elath* and *Ezion-gaber* which are ſeated upon the red Sea, were within it, as appeares, *Deut.*2.8. 1. *Kin.*9.26.2 *Cro.*8.17. To which alſo agrees M. *Mores* map *And his heritage*,] The land which the poſterity of *Eſau* poſſeſſed *hæreditario jure*; for as God gave the *Canaanites* to the *Iewes*, ſo hee gave the *Horims* the old inhabitants of that part, into the hand of the *Edomites.*

Waſt] *Ruinous* and *deſolate.* שממה the word hete, and שממה and משמה all ſignifie the ſame thing, and when an utter deſolation is to bee expreſt, Two of them are ſometimes put together, as *Ezek.* 35. 3. *O mount Seir, I will make thee* (Shemama Umeſhamma) *waſtnes and deſolation.* Or as our Engliſh reades it, *moſt deſolate.* And *ver.* 7. of the ſame Chapter,

Chapter, two more are together ; *I will make mount Seir*, (Shimama Ushemama) desolation and desolation; Or *Wastnes* and *Wastnes* : or as ours, *most desolate*. And how that is wee see *ver.* 15. *Thou shalt be desolate O mount Seir, and all Idumæa, even all of it.* That is, no place fit for men to dwell in, but as it is in the next words.

For the dragons in the Wilderneſſe.] The *French* and *Deodate*, *Exposed to Dragons*. Another phrase to expresse an utter desolation usuall in the Prophets *Lam.* 5. 18 *Esay* 13. 19. 20. 21, 22. Which description of the ruining of *Babylon*, will give light to this phrase ; and of which place *Benjamin*, *In Itinerario*, observed and relates, *That that old Babylon is utterly overthrowne, in which Nebuchodonosors stately ruines are yet to be seene, but inaccessible for men, became of the diverse and harmefull kinds of Serpents and Dragons lurking there.* And they are here called *The Dragons of the Wilderneſſe*, either because where they abound they will turne a place into a Wilderneſſe, by driving men from their habitations ; Or, because they doe usually breed and live in such uncouth and forlorne places ; or, (which wee may observe) because it was the Wilderneſſe of this Country of *Edom*, where the *Israelites* were stung with fiery Serpents, this Country a great part of it being Wilderneſſe and abounding naturally with Serpents, they should swarme and possesse the rest of the land; which how great a judgement it is, wee have notably and excellently set forth by *Lucan* : in his *Pharsalia*, *lib.* 9. describing *Cato's* dangerous passage through the *Lybian* Desart. But for this utter wastneſſe of *Edom*, see more in the Prophets, *Ier.* 49. 9. 13. *Ezek.* 25. 13. *Obad. ver.* 3, 4, 5.

Verse 4. II. Unrecoverable. *Whereas Edom sayth, Wee are impoverished, but wee will returne and build the desolate places, Thus saith the Lord of hosts, they shall build, but I will throw downe.*] Their endeavours shall bee vaine and to no purpose to repaire their ruines, for I will crosse their designes; and though they obtaine liberty of those in whose land they are held, to returne and restore things, yet they shall not be able. A like passage we have, *Esay* 9. 9, 10, 11. see the place.

Whereas Edom saith] so ours and *Montan.* Though *Edom* say : so *Geneu.* If *Edom* shall say : so *Pagnin. Pisc.* and the *Ital.* the particle כי will beare all these ; and the sense differs not.

Edom] a name of *Esau* which his father or some body else gave him upon his greedy desire, or mocking his intemperance, which made him double the word through earnestneſſe ; *Gen.* 25. 30. *Esau sayd to Iacob, feed me, I pray thee* (min-haadom haadom) *with that red, that red pottage; therefore his*

his name was called Edom. But it is here taken for the Country, or rather the inhabitants of the Country, *Edomites.*

(N.B. The Rabbins (cited by *Galatinus de Arcan. lib. 4. c. 28.*) uſually by *Edom* underſtand *Rome*; and ſo render diverſe places; as *Lam.* 4. 21. *O daughter of Edom* (the *Thargum* reades it רומי רשיעא *Roma Impia*, wicked *Rome*) *the cup alſo ſhall paſſe thorough unto thee.* They ſay alſo that *Iulius Ceſar* and the ſucceeding Emperors were originally of *Edom.* S. *Hierome* on *Eſay* 21. 11. where *Edom* is called *Duma*; gives us the reaſon of the *Iewiſh* error, their miſtaking ר for ד, and י for ו, and ſo reade *Roma* for *Duma.* But their error hath more malice in it then meere miſtaking, as will appeare by their applying of all places mentioning *Edom*, againſt the Chriſtians under the name of *Romans.* See *Ribera in Obad. ver. 1.*)

We are impoveriſhed] ſo ours, the Gen. Chald. Pagn. Mont. Vatabl. We are deſtroyed: ſo Vulg. *Ruſſaſnu, ad extremam inopiam reducti*, brought to extreame want. רוש is, *poſſeſſione deſtitutus, exterminatus fuit*; put out of all, or, as wee uſe to ſay, thruſt out of houſe and home. Their Townes of trading, and fields yielding encreaſe being deſtroyed.

But] *vau* is ſometimes adverſative, though uſually copulative, as *Montan.* & *Piſc.* doe render it here, *And.*

Wee will returne and build] *Piſcat.* puts it into one word *Readificabimus*, wee will rebuild, as if שוב here in conſtruction with another *verb* were uſed *adverbially* for *Ruſſaſnu*, againe. The Lxx, ἐπιστρέψομεν καὶ οἰκοδομήσομεν. We will turne againe and build againe.

The deſolate places] *Vulg* Thoſe things which were deſtroyed. *Hharabot, Solitudes, Waſts*, ſo the word is uſed, *Eſay* 61. 4. *A metonymie* of the forme. Waſts, that is waſt places. Solitudes, Solitary or deſolate places.

Thus ſaith the Lord of hoſts] The Lord God of hoſts. So *Piſcat.* But *Elohe, God*, is not in the Text. About the name *Jehova* there hath beene much adoe, about the writing, pronouncing, and uſe of it. It would too much enlarge theſe notes here to undertake the examination. I referre the reader, to,

Menaſſeh ben Iſrael, his *Conciliator*, Quæſt 3. in Exod. *Druſius, Hebr. Quæſt. lib. 1. qu. 56.* lib. 2. qu. 68. 69. lib. 3. qu. 6. a. b. but eſpecially *lib. de Tetragr.* Mr. *Broughton*, conſent of Script. p. 1. and, *ad An: mundi*, 2741.

Beza, Annotat. Majores, in Apoc. 1. 4.

Sixtin. Amama, his *Diſſertatio de Keri*, p. 26. and, *De recta lectione L.* 5. p. 57. but eſpecially his *Diſſertatio de Nom. Tetragram.* in his *Antibarb: Biblicus*, at pag. 473. *&c.*

Mr. *Selden*,

Mr. *Selden, De dis Syris* 1. Syntagm. 2. *Cap.* 1. p. 110, 111. 117.

The Lexicons of *Buxtorfius*, and *Schindler* in the word, יהוה.

L' Eternel. The French bibles conſtantly render *Iehova, Eternall*, ſomewhat anſwering the ſignification of the word *Iehova*; but Mr. *Deodate* in his Italian doth ſtill expreſſe it according to their uſuall ſpeaking, *Signore*, which is the ſame with the Spaniſh *Senar*, and *Don*, and the Engliſh, *Lord*.

The Lord of hoſts] many interpreters retaine the Hebrew word in their tranſlation, Dominus *Zebaoth*: ſo doth the Lxx moſt uſually, κύριος σαβαὼθ, (and the new Teſt. from them, as *Rom.* 9. 29.) But in this place, and ſo throughout this Prophecy, (which may be noted here once for all, See Conrad. Kircheri Concord. Gr.) they render it, κύριος παντοκράτωρ, The Lord omnipotent. Onely the fragment of *Aquila*, τῶν στρατευμάτων, and ſo ours, Lord of hoſts. *Zaba* is an Army or an hoſt ſet in order; the plurall *Zebaoth*, Gen. 2. 1. And the Lord is thus called, having the command, Firſt, of the Angels. Secondly, of the Starres. Thirdly, of all Creatures on the earth. This is his name, as it is, *Amos* 5. 27. *Saith the Lord, whoſe name is the God of hoſts.*

They ſhall build, but I will deſtroy] you are repaired, but not they; Their labour is vaine. Here the *Lxx* againe uſe ἀναδομήσουσι, they ſhall rebuild.

I will deſtroy] the Lxx, καθαιρέω, ſubvert. I will throw downe what they build. 1. *King.* 19. 10. *They have throwne downe thine Altars.* The ſame word that is here. Wee have an Engliſh word from the French *Haraſſer*, of the ſame ſound with the Hebrew, and much of the ſame ſence, To haraſe. Thus their deſolation is ſet out to bee extreame and unrecoverable, and in the laſt place, notorious.

III. Notorious. It is now and ſhall bee taken notice of to after times, that *Edom* your enemy is under my indignation. Notorious, 1. To the world, to all. 2. to you the *Iewes*.

Firſt, To the world. *And they ſhall call them, or, They ſhall bee called*] An impersonall locution as wee ſay. That is, all that paſſe ſhall hiſſe and point at them and ſhall call them;

The Border of wickedneſſe, & the people againſt whom the Lord hath indignation for ever] The calamity of *Edom* ſhall goe for a proverbe. It ſhall loſe its old name among men, and carry a name of infamie, and a marke of Divine vengeance.

The Border of wickedneſſe] A poore curſed land layd waſt for ſinne.

The Border] That is, the land of wickedneſſe, or, the wicked

wicked land. *French*, the Country of wickedneſſe, and ſo the *Ital. Contrada* *empietà*, the ſtreet, precinct, or Country of wickedneſſe. The border, or terme, or limit, being put for the land it ſelfe. Or it is ſo expreſt, becauſe men ſhall onely come to the border or marches, and ſtanding there and entring no farther on, ſhall as it were point and ſay, *Abwicked, Ab wicked place.*

And the people againſt whom the Lord hath indignation for ever] *Lxx.* κατατέτακται, The people againſt whom the Lord fights. The people whom he abhorreth and deſpiſeth. For the Orig. ſignifies to abhorre and contemne, as well as to have indignation againſt.

For ever] עד־לעם which uſually is tranſlated, *Ever*, ſignifies a long time, or, a time whoſe duration is hid from us: for the roote of it is *Alam*, *to hide*. Yet according to our uſe and ſenſe of the word, It is true, that *Edom* though it were a people againe after this time (as appeare by *Joſephus*, *Antiq. lib. 13. cap. 16, 17.* and, *Belli Judaici, lib. 6. cap. 7.*) yet the Lord had indgnation againſt it for, ever; for, Firſt, Their captivity was never revoked by any decree. Some reliques only ſtayd in ſome few un-obſerveable places of *Idumæa*, and thoſe few and other colonies that came in (becauſe the land was open) encreaſed ſomewhat, and were called *Idumæans*, though they were *Miſta natio*. Secondly, And theſe alſo ſuch as they were were ſubdued ſhortly by *Hircanus* the Jewiſh high Prieſt, & received (or as *Ludov. Capell. Hiſt. Apoſt.* p. 93. were forced to receive) circumciſion, and were made *Iewes*. So their eſtate was changed for ever. Thirdly, after the *Iewiſh* warre, their very name by degrees periſht, no memory of them being left in poſterity.

2. Notorious alſo in ſpeciall to the *Iewes*, the Church, the people of God. *And your eyes ſhall ſee* (the Italian ſupplies (Lo, It,) in a ſmaller character, ſhall ſee it,) *and yee ſhall ſay, The Lord, will bee magnified from the border of Iſrael.*] *French*, above all that are upon the frontiers of Iſrael. This *Tremell.* reades otherwiſe; which your eyes ſhall ſee from the border of Iſrael, and yee ſhall ſay, &c. The *Hebr. From the border*, or *upon*, or, *from upon*. The border, that is, the region of Iſrael, is oppoſed to the border, or region of wickedneſſe. God had indignation at that, but here they ſhall ſee that God will make his name great. Through his goodneſſe towards them; or as *Iob. Tarnovius*, Hee will manifeſt his goodneſſe from above from heaven upon their border. See *Pſal. 126. b, 3. Ioel. 2. 21.* The *Chald.*: thus, *Let the glory of the Lord bee multiplyed, for hee hath enlarged the borders of Iſrael.* To wit, the *Idumæans* being ſubdued, and made *Iewes* by *Hircanus*. Or

Verſe 5.

as some, the Lord will be magnified by enlarging the *Iewes* borders over other nations. *Piscat.* seemes to encline to this. (How much God enlarged their borders, see in *Riberacum-menti. in Obad. ver.* 19. fully) Or as *Osiander*, let the Lord be prayſed who hath againe reſtored and made our land to flouriſh. Or, as others, in a yet different ſenſe, the Lord will be magnified from beyond the borders of *Iſrael*, through the World. Thus much of their *Ingratitude*. In the next place,

II. He expoſtulates with them for their *Contempt* and *Profaning of Gods worſhip*; ver. 6, 7, 8. In which wee have,

Firſt, Gods accuſation of them. *ver.* 6.

Secondly, the debating of the accuſation. *ver.* 6, 7, 8.

Thirdly, Gods accuſation of them. 1 *more tacite* and implyed. 2 more open and expreſſed.

Verſe. 6. Firſt, Gods accuſation of them is more tacite and implyed inlaying a ground of diſcovery of their contempt; which ground is an Axiome in nature. *A Sonne honors his father, and a ſervant his Maſter.*] A ſonne honors, (1) loves, reverences, obeyes, and if need bee, ſuſtaines and relieves his Father. *Hee will honour*, ſo *Mont an.* and *Piſc.* that is, *Honorare ſolet.* Not onely the divine law, but humane reaſon and nature teaches him it, and hee doth it. *And the ſervant his maſter*;] Here is an *Ellipſis* of the verb, ſupplyed by *Piſcator*, Reveretur, Hee feares or reverences, *His Maſter*.] the Hebr. *His Maſters or Lords.* So *Ioſeph* is called, Geneſ. 42. 33. The Lords. *And the man* (*Adone haarets, Domini terræ, The Lords*) *the Lord of the Country ſpake unto us.* A verb ſingular is in conſtruction with a noune plurall. And it is obſerved to bee ordinary in this word, *honoris gratiâ*, to carry with it the dignity of the perſon.

Secondly, his accuſation of them is more open and expreſſe;

I. In the applicatiõ of that naturall law. *If then I be a Father, where is my honour?*] that is, which is due to mee, you confeſſing mee to bee, and calling me father. *And if I bee a Maſter* (*Adonim* plurall, as before; If (as Tarnovius) it have not a farther meaning to ſet out the myſtery of the Trinity.) Where is my feare?] *my reverence*, ſo *Tremel* מורא *Morai*, of ירא to feare and to reverence, and to venerate and worſhip. But of *Iare* there are two nounes, *Ijra* which is that *Timor* by which wee religiouſly worſhip God; and *Mora*, that feare whereby we are in awe of one that is terrible, and that is the word here.

II. The accuſation is expreſt in the direct accuſation, where,

First,

Firſt, who accuſeth. Tis God. *Where is my feare, ſaith the Lord of hoſts.* See *ver.* 4.

Secondly, who are accuſed. The Prieſts. *Unto you oh Prieſts*] the *Italian* ſupplies, unto you O Prieſts I ſpeake. S. *Hier. Theodor. Remig. Hugo.* &c. thinke all the people are reproved for neglect of God and his ſervice. And they are ſo afterwards; but here 'tis more ſpecially directed to the Prieſts, Gods *primo-geniti*, his ſonnes, peculiar to him, which heigthens the accuſation. *Chohen* is a Miniſter *in politicis*, as well as, *in Sacris.* 2 Sam. 20. 26. *Ira the Iairite was* (*chohen*) *a prince or cheefe ruler about David.* See *Menaſ. ben Iſrael Conciliator, Qu.* 29. *in Exod.* But here the whole context is cleare for interpreting it, *Prieſts.*

Thirdly, the crime they are directly charged with, *you that deſpiſe my name*] this is the generall head under which the particulars, after mentioned are comprehended. The Lxx, ὁι φαυλίζοντες τὸ ὄνομά μου. Yee that eſteeme my Name at a low rate. The *French*, *yee* miſpriſed my Name, *My Name*] that is, *Me*, *My* glory or fame and Dignity. Renowned men are called, *men of name*, Geneſ. 6 4. In oppoſition to which, *Baſe* men are called, (*Beliſhem*) men of no name. *Iob.* 30. 8. Thus God accuſeth them, we have next,

2. The debating of that accuſation.

Firſt, they traverſe it. They put him to the proofe. *And yee ſay*, (or, a the *Vulg.* And yee have ſayd) *wherein have we deſpiſed thy name?*) Doe wee contemne thy Name? ſo *Tremel.* The *Tigurine* here is rather a paraphraſe then a tranſlation; In what thing have we counted thy Name vile, and is it 'ſregarded by us?

Secondly, Gods reply to convince them. *ver.* 7. *Yee offer polluted bread upon my Altar*] The Ital. Supplies it, *In aſmuch as yee offer*, &c Such as offer polluted bread upon my Altar, deſpiſe my Name. But you doe ſo. Therefore you deſpiſe my name. *Verſe.* 7.

Yee offer] So *Pagnin:* alſo turn'd it, and 'tis agreeable to the mind of the place; though that of *Montanus* correction bee more to the letter, *yee cauſe to come*, or that of *Tremel. yee bring*; for ſo the word ſignifies. *Maggiſhim* of *Nagaſh to come neare*, or, *To bring.*

Bread] S. *Hierom, Remig. Lyr. Hugo*, underſtand *The Shew-bread*, being not wheaten and unleavened, but contrary to the law, of barly, branny, and leavened; and therefore called *Pollutei*, which was brought and ſet on the *Table of Shew-bread*, for that they alſo meane by *the Altar.* But *Bread* here ſeemes to bee the ſame with the ſacrifices mentioned *ver.* 8. ſo that here is a *Synechdoche*, *Bread*, that is, the meate of the

ſacrifices, or polluted ſacrifices. For לחם ſignifies as well as *Bread*, all ſorts of food. Therefore afterwards ver. 12. it is called, meate. So alſo in the other originall doth ברוש ſignify, *Mat.* 6. 11. *Luc.* 14. 1. This is alſo obſerved by *Steph. Menochius* in his ſhort notes. *Deodate* here renders it *food*, in his *Italian*, and his *Margin* refers to *Levit.* 3. 11. where he ſaith, the ſacrifices were called, *the food of the Lord.*

Polluted Bread, or uncleane,] the ſacrifices are ſo called, either being not according to the Law. *Levit. cap.* 1. &, 2. &, 3. & *cap.* 22 20, &c. *Deut.* 15. 21. Or being polluted through the impiety of the offerers; Or that they brought *Idolothytes* for ſacrifices, which in the new Teſtament, *Acts* 15. 20. are called αλισγήματα τῶν εἰδώλων *Pollutions of Idols*, and that is the word of the Lxx here, ἄρτους ἐκτετιλυσμένους. And it ſeemes *Daniel* was afraid leſt if he had eaten of the Kings portion, he might eate of the meate prepared in the feaſts of the Idols whom the King worſhipped and ſacrificed unto, and ſo be polluted *Dan.* 1. 8.

Upon my Altar,] the Altar of burnt offerings.

Thirdly, the peoples anſwer againe. *Wherein have wee polluted thee?*]

The Lxx, ἐν τίνι ἐμιάναμέν σε; But whatſoever it is that wee bring or offer, yet wherein have we polluted thee?

Fourthly, Gods farther reply, for the proving of the aſſumption of the laſt Syllogiſm which they denyed, and to ſhew them how neare they touched himſelfe in their profanenes. *In that yee ſay, The table of the Lord is contemptible.*] or as the *Geneva*, *Not to bee regarded.* As if it were no matter what brought and layd upon it.

The table of the Lord] So hee calls *The Altar*, becauſe the ſacrifice is as it were a feaſt, to the Lord, and for the Prieſts. And ſo the *Altar* is expreſſely called, *Ezek.* 41. 22. *The Altar was three Cubits, and hee ſaid unto mee, This is* (השלחן) *the Table that is before the Lord.* And no doubt, *The Lords Table* may alſo bee called an *Altar* in that harmeleſſe ſenſe in which the fathers uſed it, before *Tranſubſtantiation* was hatched or thought of. *Iob. Alſted Paratitla Theol. in verbo, Propoſitionis menſa*, obſerves that the Greekes uſe both names, but not for the ſame table; They have two tables, one upon, which the Bread and Wine ſtands before the conſecration which they call προθεσιν, and *the Table*: and another to, which the elements are carried from thence, where they are alſo conſecrated, and that they call ἅγιον βῆμα, *The holy Seate*, and θυσιαστήριον, *The Altar*. But the fruitleſſe *Logomachy* in this point which hath beene already, hath beene but too much. The table is put for the Altar, (a *metaphor*) being like a Table, the Lord being

being feaſted at his Altar. The Metaphor is cleare, *Eſay* 65. 11, *Yee are they that prepare a table for that troope.* (1) That make an Altar and ſacrifice to *good fortune*, as Mr. *Seldem* interprets it in his learned booke, *De dis Syris. Syntag.* 1. *cap.* 1. *pag.* 4. Such is that of the Apoſtle when hee calleth the [illegible] the *Ara* (which wee have not a fit engliſh word for, but wee uſually though unfitly call) the Altar of Divells, *The Table of Devills.* 1 *Cor.* 10. 21.

To ſay, The Table is contemptible] The Lxx. here have the ſame word againe, πᾶσα ἡ ἁπτὴ λειτουργία ἐστί. But tis in the Hebr: as ours have rendred it, *Contemptible*: Either, 1. They ſaw the Sacrificing to be deſpiſed; ſleighted through ſuch long diſ-uſe; by reaſon of the 70 yeares Captivity they had not recovered the fervour of former time to be ſo frequently before the Lord: or, 2. They look't ſo ornefully on the meane building and ornaments of the Temple, for it did not anſwer the glory of the former houſe; So *Tarnovius*: or, 3. Becauſe the *Iewes* were newly returned and were yet but poore, and could not bring ſuch rich oblations, therefore the Prieſts grew cold and careleſſe in attending on the altar: or, 4. Becauſe they ſaw what was brought conſumed with fire, they thought any thing good enough for the fire, good enough to be burnt. The truth is, The low and cheape opinion of Gods worſhip, hath ever made a greater waſte upon religion, than an over-high; and there is leſſe danger (though there be danger) in ſuperſtition then in profaneneſſe. Hence it was that the piety of ancient Chriſtian times was ſo much in their reverent demeanour in Gods houſe, though otherwiſe their devotion had much fæculentie and droſſe admixt. Among the many *Canons* to this purpoſe of other Churches, and our owne, every where obvious, I cannot but here inſert that very devout one which fell into my obſervation at the time of the collecting of theſe notes, which Sir *Hen. Spelman* hath imparted to the world out of *Bennet Colledge manuſcript*. Non debere ad eccleſiam, &c. *We ordaine, That men come not to the Church for any other cauſe, then to praiſe God, and to doe him ſervice. But Contendings,* [a] *Tumults, and Vaine talkings, and all other like actions, let them by no meanes be ſuffered in that holy place. For there where Gods Name is called upon, and Sacrifice offered unto God, and where no doubt the Angels are frequent, it is dangerous to doe or ſay any ſuch thing as agrees not to that holy place. For if the Lord caſt thoſe out of the Temple which bought or ſold ſuch victimes as were to be offered to himſelfe; how much more offended will he caſt out them who pollute that place ſet apart, for divine worſhip, with vaine leaſings, mirthes, and ſuch like?* &c. The place is, *Inter Capitula incerta editionis, Cap.* 10. *In Concil. Pam.*

[a] Pleadings and matters of arbitrement.

Pam-brit. pag. 591. Where you ſhall finde it both after the Latine and the Saxon Copy. A devout Canon of that ancient, but well nigh moſt corrupt age ſince Chriſt, if it were made as Sr. *H. Spelm.* ſeemes to gueſſe by his placing it about *An. Dom.* 1050. And indeed all ages of the Church have beene tender in this point, but ours. But what a diſeaſed mind is it to finde fault with the ſerving of God with comlineſſe and honor, and that it will not bee indured that wee ſhould bee ſplendid at our owne tables, and ſordid at Gods, an *Bellarmin* alſo complained even in that overdoting and ſuperſtitious Church, of ſome prelats, that they would provide rich wines for their owne tables, and cared not what Tap-laſh was ſerved at Gods. An inſtance that wee may eaſilyer complaine of, then have remedied, at leaſt in our Country pariſh Churches.

Bellarm. in Gemitu Columbæ.

This profaneneſſe is argued to be, 1. againſt Gods Law. 2. againſt the rule of common honeſty and comelineſſe, *verſ.* 8.

Verſe 8.

Firſt, againſt Gods law. *And if yee offer the blind for ſacrifice* (or, to ſacrifice,) *Is it not evill? And if yee offer the lame and ſicke, is it not evill?*] thus alſo the Lxx. and the *Chald:* and *Tremell:* reade it by an interrogation. But *Vatablus* with the *Tigurine* on which hee noted (as Comel. a lap. proem. in min. proph. *pag.* 6. affirmes, which I have not ſeene, but onely thoſe notes of his which being taken from his mouth by *Bertius* who ſucceeded him in his profeſſor-ſhip at *Paris*, were ſet out together with the *Vulgar* and *Pagnin's* verſion by *Rob. Stephens*, An 1556. which I note here onely by the way, and once for all) and *Pagn.* and *Montan:* the *French*, the *Engliſh of Geneva*, and *Iohn Tarnov.* (who here and uſually followes *Luther*) they reade it affirmatively, *When ye offer the blind*, &c. *It is not evill.* The autoriſed Engl. before our laſt, and *Piſcat.* ſupply it, when yee offer the blind, (yee ſay) it is not evill. That is, It is well enough, though it be blind or lame. It is not evill in your opinion, who rather then you would loſe any gaine, ſay, *Melius eſt Il quam nil* (It is *Lucas Oſianders* rime, upon this place, *not mine*) better that which is ill and bad then nothing at all. But the ſenſe is much clearer in the interrogative, *Is it not evill?* That is, *It is evill.* And ſo it is the firſt argument againſt their profane neſſe. See the particulars explicated in the commentary. The ſecond is, that it is.

Secondly, Againſt the rule of cõmon honeſty and comlines. *Offer it now unto thy governor*, (or as the *Geneva*, to thy Prince,) *will hee bee pleaſed with it*, (or as the *Geneva* will he be content wi th thee) *or accept thy perſon, ſaith the Lord of hoſts?* that is,

is, he will be diſpleaſed with thee, he will not accept it at thy hand much leſſe will I, ſaith the Lord.

Thy Governour] the Lxx. and the *vul. Thy Captaine.* The *Genev.* thy Prince. Thoſe that ruled in the time of the ſecond Temple, were not called מלכים *Kings.* But פחות *Captaines* or *Governours*, becauſe they were then under the power of other nations, and were not Kings or ſupreame Princes, but had præfecture granted unto them. Such an one *Nehemiah* was, *Neh.* 5.14. and *Zerobabel* and others, who as *Deodate* obſerves, had their proviſion of beaſts and other food brought in for their uſe, and the maintenance of their houſe by the people. To which this preſent Text ſeemes to allude. Yea ſuch an one, (much leſſe a King) will not bee well pleaſed with a ſorry worthleſſe preſent, or a neglective ſervice.

Accept thy Perſon] *Vulg.* and *Pagn. Accept thy Countenance* or *face.* Hebr. *Thy faces*, but it is to bee tranſlated in the ſingular, for *Pane* the ſingular is out of uſe; and it is here taken for the perſon, and ſo it is other where, as, *2 Sam.* 17.11. *Goe to battle in thine own perſon.* Or, I counſell thee that thy face or preſence goe.

Accept thy Face] or, will hee lift up thy face? for נשא here, is of נשא as was ſaid upon the firſt verſe; but when *Naſa* is uſed *De facie alterius*, it ſignifies to honor one, or, to doe ſomewhat for his ſake. Will he honor thee, as great ones uſe to doe ſuch as bring them preſents that they like, will he gratify thee with his favour? will he be benevolous towards thee? He will not.

Luc. Oſiander here takes occaſion gravely to apply this paſſage againſt their ſinne, who deſtinate unto Gods miniſtry, ſuch as are of dull wit, and of defective or blemiſhed bodies, as if any were good enough and fit enough for God. The Papacy which (as *Card. Allen* Apolog. *cap.* 6. ſayth) is *diſcreetly menaged*, is wiſe in this point, doing as the maſter of the Eunuches under the King of *Babylon*, who choſe out of the *Iſraelites* ſuch children as were without blemiſh, well-favored, wiſe and skilfull, and had ability in them, that they might be taught in the art and tongue of the *Chaldeans*, *Dan.* 1.3,4,5. Wee have this place notably applyed and enlarged by *D. Reynolds* in his preface to the Conference. It were to be wiſhed that that order which the ingenious *Spaniard Huarte* in his Examen *de ingeniis*, in the dedication to King *Philip* ſpeaketh of, were taken, that ſome men of great wiſedome were deputed to diſcover each ones propenſion in his youth, and ſo accordingly to diſpoſe of them. That they be not ſet to the ſtudy of divinity that are fit onely for Carpenters or Taylors.

Taylors. For as hee well obſerves, They are ſuch as have not a wit for Divinity that deſtroy Chriſtian Religion. See his 10th. Chapter. But of this by the way. And ſo much of Gods expoſtulating with them, in the next,

II. Hee threatnes judgements againſt them. *ver.* 9. to the end of the firſt Chapter, Judgements, 1. privative *ver.* 9. to the 14th. 2 poſitive, *ver.* 14.

1. Privative Judgements. 1. The rejecting of their prayers. *ver.* 9. 2. the rejecting of their ſacrifices. *ver.* 10. 3. The removall of his worſhip. *ver.* 11, 12, 13.

Verſe. 9. First, he threatens, the rejecting of their prayers. *ver.* 9. *And now I pray, beſeech God, (*or, the Face of God*) that hee will bee gracious unto us: this hath beene by your meanes;* (or, from your Hand*) will he regard your perſon, ſaith the Lord of Hoſts?* Many doe take this as an wholeſome counſell to the Prieſts, or a ſerious adviſe, that they would repent, and fly to Gods Grace to avert his wrath, and to pray unto him that hee would bee reconciled. So S. *Hierom.* and they that uſually follow him, *Theodor. Rupert. Lyr. Haymo, Menochius*, as alſo *Jo. Piſcat.* and the *Geneva* note. But I encline to *Montan. Junius, Deodate*, and the authour of this following commentary, That it is an *Ironie*; try now I pray, beſeech God, ſee if you can prevaile; you have reaſon to try what you can doe, for you are they that have provoked God, but you ſhall not be accepted.

Beſeech] חלה Weary God with your prayers. It comes of חלה *To bee grieved, To bee ſicke, To bee weake*, and when it is joyned with *Panim*, as it is here, *Hhallu nâ Pené-el*, It is to weary one with prayer, to deprecate. The *Geneva* is, *Pray before God*,] which our commentary followes, and gives this ſenſe, Pray before him in the place of his worſhip. But the Hebr. is as our *Margin*, beſeech the face of God: the Face of your God, ſo the Lxx.

That hee will bee gracious unto us.] That he may have mercy upon us; ſo the *Gen.* and *Italian*. It is the ſame phraſe, which is uſed in that formе of prayer or bleſſing which was ordered for the Prieſts, *Num.* 6. 25. and haply this place alludes to that. (See *Maimon.* alleadged by *Ainſw.* ad loc.)

This hath beene by your meanes] or, *From your hand*, ſo *Hebr. Chald. Lxx. The Tigur. and Tremell. This evill hath beene done by your meanes.* So our old authoriſed Engliſh doth expreſſe it, and it ſeemes to anſwer to the interpretation of S. *Hierom* and his followers, This hath not beene ſo much your Fathers ſinne as yours; not ſo much the peoples as yours the Prieſts, Therefore you that have angred the Lord, doe you Pray.

Will

Will hee regard your perſons] Wee had the ſame phraſe in the former Verſe; ſee it there. Onely, the *Vulg.* taking this whole Verſe for a councell, not an *Ironie*, reades, *If by any meanes he may receive you.* Others, If by any meanes hee may take his face, (i) his anger from you. And the word will beare that too, for *Naſa*, is *Auferre* as well as *ſuſcipere Theodoret* yet otherwiſe, Doe you thinke God will receive you to favour without repentance and Prayer? Others; will he regard you more then the reſt, will he be partiall? no, you ſhall ſmart alſo.

Secondly, hee threatens the rejecting of their ſacrifices. *ver.* 10. *Who is there even among you that would ſhut the dores* (for naught?) *neither doe you kindle* (fire) *on my Altar for naught. I have no pleaſure in you ſaith the Lord of Hoſts, neither will I accept an offering at your hand.*] *Winkleman* thinkes hee paſſes here to a new reproofe, to condemne their αἰσχροκερδεια, ſeeking diſhoneſt gaine even in *Minutiſſimis*. And ſo it ſeemes the compoſer of the ſhort notes in our old large Eng. bibles thought, whoſe margine hath onely this, *Againſt all thoſe that follow Religion for lucres ſake.* S. *Cyrill*, and S. *Hierom* ſeeme to take it as a provocation of them to ſerve God better; you doe nothing in my ſervice but you get by it, why then doe you neglect it? If nothing elſe, the reward might make you diligent. But moſt take it as a rejecting of their ſacrifices; though they goe not the ſame way, becauſe they differ in the reading of the Text. *Who is there among you that would ſhut the dores, that yee might not kindle mine Altar in vaine.* So the *Chald. Lxx. Theod. Vatabl.* I would ſome body would ſhut the doores, that they might not offer theſe polluted ſacrifices to no purpoſe. *Who is there that would ſhut the dores? And kindle not fire on my Altar in vaine.*] So the *Geneva*, and their note is, God deſires they would rather ſhut the dores then receive and burne ſuch offrings. The author of the following commentary followes that; In which I muſt depart from him, becauſe wee in our laſt (and the beſt Engliſh) tranſlation, reade the words otherwiſe, as above. Wee ſupply the word חנם (*For naught*) out of the following ſentence, as *Piſcator* alſo doth. *Who is there that would ſhut the dores for naught?* Unto which I will offer a double ſenſe. 1. There are none of you that would or did ſerve mee without recompenſe, and therefore being ſo ingaged to ſerve mee, and yet withall ſo unthankfull, I have no pleaſure in you or your ſacrifices. Or, 2. Who is there even among you, any of you, (for I will even make your ſelves the Judges) that would ſo farre gratifie the people, as to open the dores of the Temple, to pray for them; or to kindle the Altar, to

Verſe 10.

to sacrifice to make atonement for them; and yet not be respected by them, but doe all this for naught, they bringing you the refuse tythes, poore meane and corrupt offerings, as good as if they brought none at all? But so yee deale with mee, and despise my name, Therefore I have no pleasure in you, nor will accept your offering.

Who would shut the dores] (·) of the Temple. The word is דלתים *The double dores*. The difference betweene דלת *Ianua* and פתח *ostium* see in *Genes.* 19. 6. *Lot went out at the dore* (*ad ostium* i. e. *apertura*. The dore place) *and shut the dore* (*Ianuam*, The opening dore) after him. The Greeke expresseth the difference more clearely, *Lot went out* πρὸς τὴν θύραν, *to the porch*, (or outward dore,) *And shut* τὴν θύραν, *the dore*, (the inner dore) *after him*. But to returne to the Text in hand, these two-leaved dores of the Temple were daily to bee opened by the Priests of the familie of *Korah*, where they wayted as it were to watch their watches there. See, *Cron.* 16. 38. 26. 1. 2 *Cron.* 35. 15. & *Henr: Mollerus* in *Psalmũ* 84. *ver.* 11.

Neither doe yee kindle fire on my Altar] *Illustrate my Altar*, so *Tremell* or as *Montan.* hath it, *Cause my altar to shine*: which is also to the sense of our translation, because things kindled or set on fire, doe shine. According to that of *Virgil*. *Collucent ignes* ——— and *Mœnia respiciens, quæ jam infelicis Elissæ. Collucent flammis* ——— The *Lxx* render it as we doe, ἐκκαίετε, *yee kindle*. The *Chald.* paraphrase expresseth the meaning too, yee offer upon my Altar.

I have no pleasure in you] The *Italian*, I doe not esteene you a jot.

I will not accept an offering, &c.] The word here is, *Minhha* of which see the next *verse*, in which,

Thirdly, he threatens the removall of his worship. *ver.* 11, 12, 13. where we consider,

Verse 11. I. The translation, in the word of illation, *For*] *Tremell.* reades it, *But*, and *Piscator* therefore would have it to be כי for כי לא. But we need not so supply the originall, in which wee have a cleare context, in which God passeth from the former threatning to this, as alleadging this as a reason of the former; I will not accept their offering, for I have other people that more reverence me.

II. The threatning it selfe, set downe by a comparison of dissimilitude betweene the *Iewes* and the *Gentiles*, where,

1. The proposition, shewing the *Gentiles* care of his worship. *ver.* 11.

2. The reddition, shewing the *Iewes* neglect and profaning of it. *ver.* 12. 13.

First,

Firſt, the propoſition ſhewing the *Gentiles* care of Gods Worſhip, and reſpect unto it. ver. 11. *From the riſing of the Sunne to the going downe of the ſame, my name* (ſhall be) *great among the* Gentiles, *and in every place incenſe* (ſhall bee) *offred unto mine name, and a pure offering, for my name* (ſhall bee) *great among the heathen, ſaith the Lord of Hoſts.* I will abolish your ſacrifices, impure, and bounded in one narrow land, my name and my worſhip ſhall not bee confined in *Iudea*, but the whole World ſhall bee my Temple, and all Nations ſhall worſhip with pure offerings, for my name ſhall and will be magnified among them every where.

From the riſing of the Sunne, to the going downe] that is, every where, from *Eaſt* to *Weſt*. And what if theſe *Weſterne* parts of the World be particularly propheſyed of, to enjoy the worſhip of God after the *Iewes* which were in the *Eaſt*? Or, what if theſe *Iſlands* of ours that lie in the Sea, into which the *Sunne* is ſaid *To goe downe*, which is an expreſſion of the old Greeke Poets, (ſee *Iob. Scapula* in *Thesaur.* and the Prophet here uſeth ſuch a word in the other originall, when the *Weſt* is called according to the vulgar conceit *The Sunne ſet*, or, *The ſunnes going downe*, or, *Going in*, עבוא *introitus ſolis*. מבוא of בוא *To lie downe* or, *Goe in*.

My name great] the *Gen.* ſupplies, *I S*; we ſupply it, *ſhall be great*. Gods Name what it is, we ſaw, *ver.* 6.

Shall bee great] *Lxx*, δεδοξασται *Glorified*.

Among the Gentiles (in the end of the verſe they are cal'd, *The heathen*, but the ſame word גוים. The *Iewes* theſelves are alſo ordinarily called, *Gojim. Eſa.* 9. 3. *Thou haſt multiplied the nation* (*Hagoi*). The *Thargum* there, the people of the houſe of Iſrael. *Ezek.* 2. 3. *I ſend thee to the children of Iſrael, to a rebellious Nation.* (*Gojim*, *Nations*) called ſo in the plurall, becauſe though they were but one people, they were many tribes, or, divided into many factions. But when the word is oppoſed to the *Iewes*, (as here) it denotes other people that are not of the ſeed of *Abraham*, who in the new teſtament are called εθνη. as *Matth.* 10. 5. *Goe not into the way of the Gentiles*, εις οδον εθνων. *Rom.* 15. 11. *Praiſe the Lord all ye Gentiles.* παντα τα εθνη. This word the *Lxx* uſe here, εν τοις εθνεσιν, Though this word alſo be uſed for the *Iewes*, even in the new Teſtament *Luc.* 7. 5. αγαπα το εθνος ημων. *He loved our Nation.* That is, the *Iewes*. But the *Iewes* uſed the word ordinarily to ſignifie another people, and a people of another worſhip, and to this day they uſe to call a *Chriſtian*, *Goi*, A gentile. As wee now alſo doe uſe the words, *Heathen*, *Gentiles*, *Pagans*, for ſuch people as are without *Chriſt*, or, are without the covenant. As in the Apoſtles time they ordinarily called all ſuch as were not

of

of the Church (or which used to bee called *Gentiles*) ἕλληνας, Greekes; because the greatest part of the *East* Country spake *Greeke*, and that people were the principall among the *Gentiles* which were knowne unto the *Iewes*. But the *Syriacke* of the new Testament instead of *Grecians* usually turnes it, *Aramæans*. (see *Tremell. Marg. ad Act.* 20. 21. 21. 28. *Rom.* 2 9.) And the difference of the *Græcian* and *Græcist* in the language of the new Testament see in *Goodwyn, Mos. & Aar. lib.* 1. *cap.* 3.

And in every place incense offered] So also the *Lxx. Arab. Syr. Pagn. The Tigur. Arias Mont.* For *Kitter* and *Ktora* & *Ktoreth*, and the word that is here *Muktar* doe all signifie *Incense* or *Perfume*. It is spoken in the language of the *Leviticall Law* (which is ordinary with the Prophets) to set out the spirituall worship of God under the time of the Gospell. Yea under the Law it selfe, Prayer was resembled by the *Psalmist* unto *Incense*, Psal. 141. 2. And the same resemblance is used in the new Testament, *Apoc. cap.* 5. 8.

Offered] and so the *Lxx, Pagn. Tigur.* Put] so the *Syr.* the *Arab. of Antioch, Made*]but the other *Arab.* reades it, *Brought*.] All agreeable both to the signification of the word *Muggash* of *Nagash*, *To draw neare*, Or, *To come neare*; (that which is *offred* it *Draws neare* unto God,) and to the use of *Incensing*. Onely the *Vulg. Lat.* translates it *Sacrificed*, but improperly: Yet the popish interpreters make use of that translation for their purpose in the interpreting of the next words, of the *Sacrifice of the Masse*, though without reason, as wee shall see.

And a pure Offering] This I say, the *Pontificians* interpret of the *Masse*, for say they, the word here מִנְחָה *Minhha*, signifies specially that offering of fine flower, *Levit.* 2. 1. which was (say they) a type of the *Eucharist*. But, 1 *Mincha* doth not alwayes signify a sacrifice, as wee shall see afterwards; And 2. The words of the Prophet cannot κατὰ τὸ ῥητὸν, literally bee understood of the *Masse*, for the popish Priests doe not offer *Fine flower*, and *oyle*, and *frankincense*, which goe all to the making of this *Mincha*; of which see the place. *Levit.* 2. 1. 2. and *Maimon.* Tr. de Sacrif. *cap.* 13. *s.* 5. And for farther answer to this interpretation, see the following commentary, fully: together with *Chemnit. Examen.* parte, 2ª, *lib.* 6. *de Missa*, arg. 8.

There are diverse other interpretations. The roote of this Hebr. word, is *Manahh* an *Arabique* verbe signifying, *To give*; and *Minhha* is any solemne gift or present. To man; as Genes. 32. 13. *Iacob* tooke (*Mincha*) *a present for Esau*. So, Genes. 43. 11. 1. *Sam.* 10. 27. and, 2 *Sam.* 8. 6. *The Syrians became servants*

ſervants to David, & brought gifts. He. *Mincha.* gr. Θυσία. But eſpecially it is a preſent or gift to God, wch when it is of cattel it is called *Korban*; and when of things inanimate, as flower, cakes, wafers, &c. it is called *Mincha.* So, *Gen.* 4:3. *Cain brought of the fruite of the ground* (*Mincha*) *an offring to the Lord.* But moſt ſtrictly it ſignified thoſe particular kindes of *meate offrings*, mentioned, *Lev* 2. There were five kinds of thē in that Chapter; and among them that of *fine flower* which was to be offred every morning and evening. *Exod.* 29.38.39.40.41. This *Mincha* was primarily a figure of *Chriſts Oblation*, who gave himſelfe for an offering to God for us. *Eph.* 5.2. So Heb. 10.5. &c. The Apoſtle openeth the 40th *Pſalme.* A type of *Chriſt*, but not of the *Euchariſt.* Secondly, it figured the perſons of Chriſtians, who through *Chriſt* are ſanctifyed to bee pure *Oblations* to God. Prophecyed of, *Eſa.* 66.20. *The Gentiles ſhall bee brought for an offring*, (*Mincha*) *to the Lord.* To which place, or rather to this of the Prophet *Malachy*, the Apoſtle ſeemes to allude, *Rom.* 15. 16. where hee calls the convrtſion of the Gentiles through the Goſpell, *An oblation*, or *offering*, or *Sacrificing of the Gentiles unto God:* in which reſpect alſo hee calls his preaching a *Sacrifice*; as *Eraſmus* reades it alſo, *Sacrificans* Evangelium. Though the *phraſe* be obſcure. *Hugo's* interpretation here was of the *Proſelytes*, who ſhould be an offring to the Lord to the Temple *Ex omni loco, from every place.* But it is not ſo in the Text, but, *In every place.* And this ſenſe agrees better with the converſion of us the *Gentiles.* Thirdly, it figured the fruites of grace and good works, particularly, *Prayer.* The *Iewiſh* interpeters ſay, this pure offering is meant of the prayers of the holy *Iewes* every were diſperſt. So the *Chalde paraphraſe*, *I will receive your prayers, and it ſhall bee like a pure offering before mee.* But the place ſpeakes of the *Gentiles.* Therefore it is that *Tertullian* oceaſionally; and *Vatabl.* and *Calvin ad Loc.* underſtand it of Chriſtians their performing of worſhip to God in the dueties of holineſſe and love. Hence, dueties of *love* are called *Sacrifices*, *Hebr.* 13.16. *Philip.* 4.18. but chiefely the duties of *Holineſſe*, prayſes of, and prayers unto God; when *Every where there is a lifting up of pure hands to the Lord.* 1 *Tim.* 2. 8. And it is obſervable that the time of the *Mincha* which was dayly, morning and evening, was the time of *Set prayer* among the *Iewes*: Dan. 9. 21, *While I was ſpeaking in prayer, Gabriel touched me, about the time of the evening oblation.* (*Mincha*). This is that which the *Rabbins* call, *Tephilla Mincha, The prayer of the evening Sacrifice.* Which was about Three of the Clock in the afternoone; called in Scripture according to the *Iewes* reckoning of the time; *The ninth*

houre, which is ſayd to bee, *Acts* 3.1. ὥρα τῆς προσευχῆς. *The houre of Prayer.*

Secondly, the other part of the compariſon, or reddition, ſhewes on the Contrary the *Jewes* neglect, and profaning of that worſhip, which the *Gentiles* would ſo reverently entertaine. *ver.* 12. 13. This is ſet downe,

Verſe. 12. I. Generally. *ver.* 12. *But yee have profaned it*) But yee Prieſts and others, that have reaſon to entertaine and reverence my name and worſhip, yee have polluted it. Lxx, βεβηλοῦτε αὐτό. Yee have diſhonored it. And ſo *Pagn.* The *Geneva*, and *Deodates* margin.

II. Particularly. 1. In their thoughts. 2. in their words, and 3. In their deeds.

Firſt, in their thoughts, or baſe conceit: for it is not ſo likely that they uttered it in words. *In that yee ſay, The Table of the Lord is polluted, and the fruite thereof, even his meate is contemptible.*] They had a baſe conceit and prophane, of Gods Altar, and the Sacrifices.

The Table] that is, the Altar. See before, *ver.* 7.

And the fruite thereof, even his meate] our old autoriſed Eng. hath it, *The fruite*, and in the margin, *Or, the word*. It is true that נִיב *fructus*, *fruit*, is by a metaphor transferred to *ſpeech* which is the *fruite* of the tongue, as *Eſay.* 57. 19. *I create* (נִיב) *the fruite of the lippe.* Where the *Targum* is *Mamlal*, and the *Lxx* λογον, and the ſenſe ſeemes to bee ſo, I create ſpeech, or the word of the lippes. But here it is in its proper ſignification, the fruite. The *Septuagint.* τὰ ἐπιτιθέμενα. Which the *Vulg.* followes, *That which is put upon it, with the fire that doth conſume it.* So the *Vulg.* miſtaking the originall word, as if it were אֹכְלוֹ *Comedens illum*, but the word is אָכְלוֹ *Cibus ejus*, His meate. The *Chald. The Table of the Lord is deſpiſed, and the gifts thereof.* The *Tigur. The proviſion thereof is vile*, becauſe as *Vatabl.* notes, the fat and entrailes that were offered were vile. S. *Hier.* otherwiſe, *The fruite*, that is, the fire, *and the meate of the fire*, that is, the victime or ſacrifice. I rather take it as our tranſlation hath expreſt it, for two nounes put abſolutely, or as wee ſay, *per appoſitionem*, Both the Altar and the fruite, even the meate upon it, were deſpiſed by them. *The revenue, The Income of it*, ſo the *Italian* in the Text, Or, *the fruite*, ſo in the margin.

Verſ. 13. Secondly, in their words. *ver.* 13. *Yet ſaid alſo, Behold what a wearineſſe is it*] Beſides what conceit yee have cheriſhed, yee have alſo uttered enough to diſcover your hypocriſie and profaneneſſe.

Behold what a wearines is it.] or, as the *Geneva*, *It is a wearineſſe.* The *Vulg. Behold, thus out of our labour.* Somewhat like

to

to that of the *Lxx*, *Behold these out of our affliction.* We are returned poore, & this is as much as our labour or poverty can allow. But it is not מהלאה *De labore, of labour*; but as *Pagn.* and *Vatabl. observe*, and as it is in our best copies מהלאה *Matlaa*, either there is a double *Hemantieke* (as they call it) or, it is two words, as *Rab. Abr.* would have it read, מה־הלאה, and so also *Sixt. Amama* ad loc. in his *Anomal. Special. Quis Labor.* Oh, how I am weary! How I pant in bringing it, it is so fat and heavy! or, how are we tyred and spent in Gods service! This I take to bee the sense. There are other interpretations, as that of *Winkleman*, the beast is not faulty, but onely it is weary. The Priests so hypocritically excusing themselves, in taking any offering that came to hand. Or, as some others, who also make these the words of the Priest, some one of them taking up the shoulder or the breast of some carrion sheepe, saying, See what we have for our labour, what a wearinesse is it to serve so fruitelesly. But I rest in the sense before.

Thirdly, in their deeds, expressed,

I. More darkely.

II. More clearely.

First, more darkly. *And yee have snuffed at it.* Or, *Whereas yee might have blowen it away*] your very cariage hath exprest your hypocrisie, and pride, and contempt.

אתהּ והפחתם. *Huntly the Scottish Iesuite* contends from *Galatinus* that for אתהּ was formerly reade אתי. For the vindication of the uncorrupted reading of which place, See *Solom. Glassius, Philol. sacr. lib. 1. Tr. 1 pag.* 50.

Yee have snuffed at it] *Behold what a labour, and yee throwe it down.* So, *Pagnin.* As if they would take breath, pretending to be weary in the carying of it, being so fat and weighty. Yee say, Oh how weary! because the beast is fat and heavy, whereas ye might have blown it away being so thin & light. So *Tremell.* expresseth it, and *Iohn Tarnovius.* Or, It is worthy to be blowen away; so *Hier. Remig. Lyr.* you pant as if it were weighty, but I blow it away with scorne. So also *Hier.*; and *Theodoret.* The *Septuag. in editione Romana* reade it, ἐξεφύσησα, *I have blowen it away.* But *Cornel. A lap.* tells us that in the edition of the *Lxx. in Bibliis Regiis* (which I had not,) *yee have puffed or blowne.* *Ioh Winkleman* gives a singular sense, That the Priests by a kinde of writhing of their mouthes, and drawing in their breath, would though in a scornefull way, extenuate & lessen their fault, in receiving corrupt offerings; *Why? The beast is not faulty, but only weary, Is this such a matter? As if forsooth*, &c. I rather will propound this sense; you blow and pant as if tyred, and thinke all too wearisome, and

ſnuffe and ſhew diſlike at it. *Snuffing* or *Puffing* with the breath being a ſigne of diſlike and contempt, and pride. So the ſouldier in *Plautus*. ——*Quojus tu legiones diſſlaviſti. Quaſi ventus folia aut periculum tectorium* So God ſhewes his contempt of his enemies, Pſal. 10.5. *As for all his enemies he puffeth at them.* So Prov. 29.8. *Scornefull men bring a City into a ſnare.* or, *Set a City on fire.* That is, with their breath. Or, *Diſſlant ciuitatem.* As *Druſius* renders it, *Hebraic Quæſt. lib.* 3. *qu.* 22.

Secondly, more expreſſely. *And yee brought that which was torne, and the lame, and the ſicke, Thus yee brought an offering: ſhould I accept this at your hand, ſaith the Lord?* yee cared not what you brought or offered. Thus yee brought (*Mincha*, obſerve that that word is uſed here too, as well as *verſe.* 11. where the Papiſts ſo much contend for it) an offering indeed, ſuch as it is, but ſuch as I cannot, nor will accept.

That which was torne] That which you got by rapine and oppreſſion; ſo the *Vulg.* Yee ſay, yee afford it out of your labour, but yee lie, It is what you ſteale, and of that too, not of the beſt. So that here are three ſinnes diſcovered together, *Rapine*, *Irreligion*, and *lying*. And thus S. *Hier. Remigius*, and *Lyran.* underſtand it. *That which was rent and torne:* ſo *Tremel.* and therefore *Calvin* underſtood it, that they brought ſheepe that were worried. But they brought the beaſts alwaies alive, therefore the former expoſition is received by moſt, That which you ſnatcht away by oppreſſion. But how doth this agree with the deſcription of the offering in the next words, lame and ſick? I therefore encline to *Calvins*, and it might be worried and torne, and yet alive. *Deodate* in his *Italian* gives both ſenſes, and leaves it to the readers choyce. Thus much of the threatning of judgements privative: we have in the next,

II. A poſitive judgement threatned. *ver.* 14. where,

Verſ. 14. Firſt, the judgement threatned. A curſe. *But curſed be the deceiver*] Curſed with curſes temporall, ſpirituall, and eternall. *Lxx.* ἐπικατάρατος, *Foreſpoken* or execrated. The ordinary word of the Lxx, *Deut.* 27.15, &c. And of the new Teſtament as *Gal.* 3.13.

Secondly, the ſinne. 1. generally 2. in particular.

Firſt, Generally ſet downe. *The deceiver*] deceitfull againſt the faith of Religion, and againſt ordinary juſtice. *Tremel.* calls him *Machinator*. Hee that can deviſe wayes of deceite covertly. The crafty deceiver. The Lxx, ὁ δὲ δυνατός, *Who was able.* Taking the word in the Text, *Nochel* to come of *Iachal potuit*, whereas it is of *Nachal*, *To deale perfidiouſly.*

Secondly, in particular. *Which hath in his flock a male and voweth*

voweth and ſacrificeth to the Lord a corrupt thing] That hath better, (for if hee had not ability, God would not require at his hands, but hee ſhould bee more blameles) and yet thinks the worſt good enough for God. Hee muſt have a flocke, and a male in it, (that is, a ſacrifice fit perfect and without blemiſh according to the law;) or elſe God doth not require or ſo ſtrictly expect from him.

And voweth and ſacrificeth to the Lord, A corrupt thing] that is, that voweth a perfect or ſound thing (for they were by the law to vow, *Levit.* 22.23. Males and perfect,) but comes ſhort of his vow and ſacrificeth a corrupt, not anſwerable either to the purpoſe of his vow, or to the law. There was no man that would vow a corrupt thing, though through fraud hee ſacrificed or offer'd ſuch a one. Therefore the *Greekes* have expreſt this ſenſe, curſed bee the deceiver that hath a male, and *his vow being upon him*, ſacrificeth a corrupt thing. And accordingly the *Vulg.Lat.* That *making a vow*, ſacrificeth a weake thing.

A corrupt thing] *Vulg.* a weake. *Pagn.* aſpotted or blemiſhed. The *Tigur.* a faulty. The *Hebr.* word, *Maſchat* is weakened, guelded, maimed, corrupt.

To the Lord] *Hebr. Adonai.* This is the firſt time in this Prophet, that God is directly named by any other name then *Iehovah*. *Adon* is a Lord who as a foundation or a columne ſuſtaines his people; and it is applyed to God who is the Lord of the whole earth, who is called *Adam*, Exod, 23.17. *All thy males ſhall appeare before* (*Haadón*) *the Lord God.* But of this appellative there is formed a proper name or epithete of God, *Adonai* with *Cametz*, having the ſame points with *Iehovah*.

Thirdly, the reaſon, both why the *deceiver* is *curſed*, and to aſſure him he ſhall be ſo. *For I am a great King, ſaith the Lord of hoſts, and my name is dreadfull among the heathen*] The *Italian*, *For aſmuch as I am a great King.* The ſenſe is, It will not ſtand with my glory, to ſuffer my people to profane and deſpiſe that name which the Heathen magnifie, and feare.

Dreadfull] *Arias* and the *Genev. Terrible.* The *Vulg. horrible. Tremell. Reverend.* The *Chald. Potent.* Onely the *Lxx* render it ἔνδοξος, *Illuſtrious*, as if the word here נורא were of ראה *To ſee.* but it comes of ירא *To bee afraid.* And this verſe ſeemes to refer to the ſixth, *If I bee a maſter, where is my feare?* The very Heathen acknowledge mee to bee ſo, by their dread and feare of my Name. Thus having expoſtulated with them and threatned them for their ingratitude and contempt, in the next place, in the former part of the next Chapter;

Verſe 1.

III. He amplifies the former expoſtulation and threatnings. *Chap.* 2. *ver.* 1. to the 10th. where,

Firſt, to whom he chiefely applies his ſpeech. *verſe.* 1. *And now O yee Prieſts, this Commandement is for you*] The *French*, *Is addreſſed unto you.* And ſo *Deodates Ital.* alſo ſupplies it. Hee here returnes his ſpeech to the Prieſts whoſe avarice and profaneneſſe had beene the fountaine of much other evill and profanenes among the people. *Curſed be the deceaver* who ever he be, But to you O Prieſts it is principally to bee applyed. My name is dreadfull even among the heathen; If it be profaned by you that are neare me in attendance and ſervice, the curſe is chiefely againſt you.

And now] or as *Tremell. Now therefore.* Their objection is prevented; all that hath been ſaid, touches the people, not us. Yes,

This Commandement is for you] or, as *Montan. To you.* This Commandement, this increpation, this intimation of my mind is for you. Or, this Commandement is for you; that is, of you I principally required and expected to be honored at my Altar, in my ſacrifices.

Secondly, the matter of the ſpeech, mixt of conteſtations and threatnings, or, a conditionall threatning of many judgments unles they repented. We will conſider,

Verſe. 2.

1. The conditions of exemption from his judgements. *If you will not heare, and if you will not lay it to heart, To give glory to my name, ſaith the Lord of hoſts.*] Here are three conditions of exemption. To heare God. To lay his Commandement or their duety to heart. To give glory to Gods name. The Summe of them is repentance.

Lay to heart] The phraſe is uſuall and frequent. The *Geneva*, *Conſider it in your heart. Chald. paraphraſe*; unles yee put my feare upon your heart.

Lay it] what? my precepts; ſo *Vatabl.* your duety, ſo *Tremell.* my glory, ſo others.

2. The things that are threatned,

I. Set down more largely, *ver.* 2, 3, 4, 5, 6, 7, 8.

II. Repeated againe with more brevity. *ver.* 9.

1. Set down more largely.

1. In generall. verſe 2.

2. In particular, verſ. 3. 4. 5. 6. 7. 8.

1 In generall. *I will even ſend a curſe upõ you,*] The *vulg. I will even ſend want upon you.* And they tranſlate it ſo, becauſe that curſe was uſuall to the *Iewes*, & now being ſo lately returned and as yet not very warme in their neſts, would be the greater curſe and becauſe it would ſuit with their covetouſneſſe. To ſay a little more for the *Vulgar Lat.* in the rendring of this place,

place, It is a ſaying of the ancient *Hebrews*, That, *All benedictions, are Amplifications, and all Curſes are Diminutions.* Which *Dan. Heinſius*, hath obſerved upon ἐυχαριστῶ, in the text of Ioh. 6. 23. in his *Ariſtarchus Sacer parte ſecund. cap.* 8. where the reader ſhall finde more to this purpoſe, to whom I referre him But ארר (of *Arar* or *Ar*, *To ſpeake againſt*, or, *Execrate*) the Lxx. *Chald. Vatabl. Pagn.* and both our *Engliſh* doe render, *a curſe*, leaving the explicite meaning to the expoſitor. *I will execrate you*, or *pronounce a curſe againſt you.* This is amplifyed further three wayes.

1. By an explication. *And will curſe your bleſſing* [It is the ſame word againe, ואררתי *Vearothi*, *I will Execrate*, or *Imprecate*, as the *Targum* expreſſeth it by another word, *Vealût*, *And I will lay an oath* upon you, as if it were a curſe laid on with an oath. So it is *Zach.* 5. 3. *This is* (*haala The oath*, where it is in our laſt Engliſh) *the Curſe which is gone forth.* I will lay an oath upon your bleſſings. You ſhall not proſper. It may be expounded, either firſt: I will deprive you of what you have and injoy, or, are like to injoy, ſo that you ſhall reape ſparingly, 2 Cor. 9. 6. ſo *Cyril. Remig. Vatabl.* or ſecondly, I will curſe and blaſt what you bleſſe, as your beaſts, houſes, fields ſo the *Chald. I will curſe your benediction and will execrate it.* And this Saint *Hierome* alſo follows.

2. By the certainety of it, being even begun already. *Yea I have curſed them already*) *Tremel.* I have curſed them every one. The *Chald.* and *Vulg.* make it but a repetition of the ſame thing, *I will curſe your bleſſings and I will curſe or execrate them.* But *Vatablus* and *Pagnine* read it as we doe.

3. By the cauſe briefely and anticipately inſerted. *Becauſe yee doe not lay it to heart.*] of which ſee before in the condition.

2. The things that are threatned, are ſet downe in particular, verſ. 3, 4, 5, 6, 7, 9.

1. Famine, verſ. 3.
2. Shame, verſ. 3.
3. Gods breaking covenant with them, verſ. 4, 5, 6, 7, 8.

1. Famine, verſ. 3. *Behold I will corrupt* (or reprove) *your ſeed*] *Goer Lachem eth hazzerah.* The uncertaine interpretation of גער and זרע have cauſed variety of expoſition. גער is *To Reprove* or *Reprehend with ſharpe words and much noyſe*, eſpecially when it is in conſtruction with ב as Gen. 37. 10. ויגער בו. *His father rebuked him.* But when it is in conſtruction with an accuſative, it is *To curſe* or *Corrupt* or *Deſtroy*, a Pſal. 9. 5. *gaarta gojim. Thou haſt rebuked the heathen*, or, as the meaning there is, *Thou haſt deſtroyed them*, as the next words doe plainely ſhew. And ſo that word is taken here. *Verſ. 3.*

The

The other word זרע if it bee written זרע, It is *Seed*, if it bee written זרוע it is, *An arme of a man*. So it is ſeemes the *Lxx* reade it. And hence the ancient fragment of *Aquila*, I *will reprove you with mine arme*. As a Souldier, or in reſemblance to whom, an orator caſts or ſtretches forth his arme when hee is vehement, (as *Cicero* ſpeakes, *Brachium proceriùs projectum eſt quaſi quoddam telum orationis.*) S. *Hier.* and *Lyran.* and *Menochius* much otherwiſe, I will throw away the right arme or ſhoulder of the offering, which was the Prieſts, due *Levit.*7.32. That is, I will deprive you of your maintenance and ſtrength. *Montanus* and *De Caſtro* take it as a threatning of rejection both of Prieſt and ſacrifice; I will caſt away both the arme by which yee offer, and the ſeed (the *Mincha*) the offering alſo. Moſt of theſe and the *Vulg.* follow the *Lxx* who miſtaking *Noer* for *Goer* by reaſon of the likeneſſe of ר, and, ג reade it σπέρμα. And for ſuch as reade the other word *zera*, *Seed*, ſome underſtand it of their Seed, that is, Their poſterity. That God threatens to deſtroy them and their iſſue. Some underſtand it of the ſeed caſt into the ground. And that ſenſe I have given. That they ſhould ſow but not reape plentifully, which is a threatning of Famine. The next is,

Secondly, ſhame and ignominie. *And I will ſpread* (or ſcatter) *dung upon your faces, even the dung of your ſolemne feaſts, and one ſhall take you away with it.* Or, *It ſhall take you away to it.*] So our laſt together with the marginall reading. The *French*, *and yee ſhall beare it*. *Oſiander*; *And it ſhall ſtick unto you*. The *Vulg. Lat.* and the *Geneva Engliſh* and the *Commentary* following which uſed it, are here darke. The *Chalde* firſt offers us light to this place, I will reveale the confuſion or ſhame of your ſinnes to your owne faces. The *Lxx*, (though miſtaking כרש for פרש, and reading it σκατα, The belly in which the excrement or dung lies, which belly was part of the Prieſts due,) have given us alſo another hint of interpreting. Becauſe yee deſpiſe me, and offer yee care not what, yee ſhall alſo bee deſpiſed, The people ſhall throw you the belly which is your due in the time of your ſolemne feaſts, but with the dung or excrement in it, ſo that in the throwing of it, the dung ſhall fly in your faces, that being ſo ſprinkled yee ſhall bee laught at by all, and you ſhall bee ſo like dung, your faces being fouled with it, that he that comes to cleave to cleanſe the place, ſhall offer as if he would throw you out with it, or take you alſo upon his dung forke, or as *Deodate*, you ſhall bee vile as dung, which is removed away into a place remote from the temple. So this is the threatning of ſhame and confuſion to them, even

in

in their ſollemne, their rejoycing feaſts. *Hhaggechen* of *Hhagag*. Or elſe, *Hhag* is taken here *Synechdochically* for the ſacrifice it ſelfe offered in the feaſt, as it is ſometimes taken, *Exod.*23. 18. *Amos.*5.21. *Eſay.* 29.1. The dung of the ſacrifices. See *Iob. Tarnovius Exercit. Biblic.* pag. 127.*parag.*4. *edit.* 2ª. Howſoever the ſame ſenſe ſtands good. The next is,

Thirdly, Gods breaking covenant with them, which is implyed, verſ. 4. *And yee ſhall know that I have ſent this Commandement unto you, that my Covenant might bee with Levi, ſaith the Lord of Hoſts.*] Wherein wee have three points, 1. I intended it ſhould have ſtood. 2. But it doth not or ſhall not ſtand. 3. And that becauſe yee are unanſwerable to it. Upon this hee takes occaſion to remember them of the Covenant with *Aaron* or *Phinehas* and the tribe of *Levi*, and now their falling from it, and therefore Gods juſtice in forſaking them. So we have here, *Verſe.* 4.

1. The parts of the Covenant. *ver.* 5.

2. The anſwering the conditions of the Covenant by the former Prieſts. *ver.*6,7.

3. The degenerating of theſe Prieſts. *ver.*8.

1. The parts of the Covenant, betweene God and Levi. *verſe* 5. *Verſe* 5.

Firſt, On Gods part. A gracious promiſe and performance of life and peace. *My Covenant was with him of life and peace, and I gave them to him.*] God promiſed proſperity, and performed a long proſperous and happy life to ſome of them; as to *Aaron* who lived 103 yeares, and to *Phinehas* (mentioned by *Vatablus* in his notes) who lived 300 yeares as it is thought, and as ſome *Chronologers* doe obſerve, (yea it is the conceit of *Pet. Damian.* From ſome *Iewiſh* triflers, that hee lives ſtill, taking him for *Elias:*) And to *Ioſue* or *Ieſus* the ſonne of *Ioſedech* who (according to *Helvicus*) lived 110 yeares in the office of the high-prieſt-hood. To theſe and others was expreſſely fulfilled a covenant (חיים *Vitarum* as it is in the originall) of lives, that is, of long life, and of peace, and would have beene ready to have performed it to theſe to whom *Malachy* prophecies, had they kept Covenant with him.

Secondly, on *Levies* part: for feare & humility. *For the feare wherewith hee feared me, and was afraid before my Name.*] Feare and humility, were the two conditions for which God did this for them. Their feare of God, which was to bee ſeene in *Aaron*, *Phinehas*, *Onias*, and other good Prieſts. And their being troubled and affrighted and grieved when they ſaw Gods name to be contemned and abuſed. See *Exod.* 32.26.& *Num.*25.7,8.

The

The *Vulg. Lat.* and the *Geneva*, reade it in another ſenſe, *And I gave him feare, and hee feared me*] But not ſo agreeable to the originall. *Tremell.* renders the laſt words, *Becauſe of my Name*, It (that is, the Tribe of *Levi*) *was broken.*] And *Junius* his note is, that *Levi* was deprived of life and peace, becauſe hee ſanctified not Gods Name. But the whole context is againſt that reading and interpretation נחת (which is an *Anomalie*, and according to the rule ſhould be נחת) is the præter tenſe in *Niphal* of חתת, which is, *To bee dejected, broken, caſt downe, &c.* and ſo metaphorically it is uſed to ſignifie, *To be amazed, affrighted, trembling, humbled.* Wherefore wee decline that of *Junius*, and reſt in the ſenſe offered by our laſt tranſlation. See further in *Iob. Tarnov. ad Locum.* Thus of the parts or the Conditions of the Covenant next ſee we,

2. The anſwering of the conditions of the Covenant by the former Prieſts, *ver.* 6. 7. which is,

1. Particularly ſet down. *ver.* 6.

2. Amplified by a Theoreme. *ver.* 7.

Verſe 6. 1. Particularly ſet down, *Verſ.* 6. as it had been more generally in the former verſe.

Firſt, that they were ſtudious in the law and skilfull in it. *The law of truth was in his mouth*;] *Aaron* and others taught truely.

The law of truth] תורת אמת for אמונה (*vide plura de hoc nomine apud Valent. Schindlerum in Pentagl. in verbo* אמן) or, *The law of righteouſneſſe*, for this is oppoſed to unrighteouſneſſe or iniquity in the next member, *Iniquitie not found in his lips.* The law, the miſtris of righteouſneſſe is called, *The truth*, Dan. 8. 12.

Secondly, that they ſeduced none to error. *And iniquitie was not found in his lippes.*] *Chald.* No falſeneſſe. No lie, error, fraud, hypocriſy or flattery.

Thirdly, that they lived conſcionably in peace and equity. *Hee walked with mee in peace and equity.*] *Aaron* kept Gods precepts, lived honeſtly and peaceably and juſtly; and ſo did others of them.

He walked with me] *To walke*, is a knowne phraſe in Scripture, uſed to ſignifie a mans manner of living, as *Pſa.* 1. 1. and *Pſa.* 119. 1. But *to walke with God*, or *before God*, ſignifies, to leade a life unblameable, as *Geneſ.* 5. 24. and, 17. 1. only, 1 *Sam.* 2. 30. it ſignifies barely *to miniſter*, and ſo the *Thargum* in that place renders it, uſing משמשין, *Should miniſter*, for יתהלכו, Should walke. *The Lord ſaid, that the houſe of thy father ſhould walke before mee for ever.* That is, miniſter unto me, or before me. But uſually, and here, it notes the holineſſe and integrity of the ſervice, as well as the ſervice it ſelfe.

Fourthly,

Fourthly, that they brought others to God by their example and teaching. *And did turne away many from iniquitie* that is, they did cauſe many to returne. To which agrees the *Septuagint*, ἐπέστρεψε πολλοὺς ἐπιστροφῇ, *Hee converted many. From iniquity*] מעון from their *crookedneſſe* or crooked wayes into which they had turned aſide. It comes of עוה to be *crooked* or *contort*, which by a metaphor is uſed to ſignifie ſinne. So wee call evill manners *Curvos Mores*, crooked manners. We tranſlate it iniquity, the Lxx, unrighteouſneſſe, ἀπὸ ἀδικίας. Thus the former Prieſts did, and this is,

II. Amplified by a theoreme, that ſo it ſhould bee with all other Prieſts *ver. 7. For the Prieſts lippes ſhould preſerve knowledge, and they ſhould ſeeke the law at his mouth; for hee is the meſſenger of the Lord of Hoſts.*] *The Prieſts lippes ſhould preſerve knowledge*] the *Vulgar Latine*, and our old autoriſed *Engliſh* Bible, reade, *Shall preſerve*. And the *Pontificians* omit not the advantage of the tranſlation, in the queſtion of the Churches (but in the finall reſolution of the point) of the *Popes* infallibility in interpreting of the Scripture. To this queſtion beſides others that have dealt in it, ſee *Hiſt. of Councel of Trent*, *Engl. lib.* 2. *pag.* 158. *Epiſcop. Dunelm Antidotum de merito, &c. Epiſt. dedic. pag.* 9. 10, 11. and fully to the point and to this place, *Relig. of Proteſt.* in the Preface *pag.* 7, 8. and *pt.* 1. *Chap.* 2. *ſect.* 1. 84, &c. 93, &c. 110, &c. See alſo *D. Jackſon, The triplicity of Romiſh blaſphemy* ſect. 3. Chap. 1. paragr. 6, &c. And the preſent moſt learned Biſhop, of *Sarisb. Determin. quæſt.* 5. which references I make, that I may not enlarge theſe ſhorter notes with the controverſie. Onely obſerve for the clearing of the preſent text, what *Amama* and *Caſaubon*, and before them *Druſius* and others acquainted with the *Hebrew* ſpeaking, have obſerved, that among the *Hebrewes*, the *future* is often put to denote, not ſo much what ſhall be, as what ought to be, as, 2 *Sam.* 13. 12. *No ſuch thing* (ſhall be, that is) *ought to be done in Iſrael.* Like that, *There ſhall bee no poore among you*; that is, there ought to be none, but yee ſhould provide for them. So it is here, the Prieſts lippes *ſhall*, that is, ought to preſerve knowledge. Which alſo is obſerved by *Franc. Ribera* the Jeſuite. *Verſe 7.*

Knowledge] that is, knowledge of the law; as appeares by the next member. The Prieſts duty is to be both furniſhed, and to bring out of his treaſure things new and old, To be much in preaching to the people. Accordingly 'tis thought that ſome of the Chriſtian *Fathers*, preached every day. However, it was provided for by *Canons*, that they ſhould preach frequently. Such a *Canon* wee have in the *Excerptions* of *Egbert Archbiſhop of Yorke, Anno* 750. *Ut omnibus feſtis*

festis et diebus Dominicis, Unusquisque Sacerdos Evangelium Christi prædicet populo. That every Priest preach the Gospell of Christ unto the people upon all holy dayes and the Lords dayes. And especially for the Lords day, in the *Canons* under *King Edgar, Anno.* 967. *Docemus etiam ut Sacerdotes in qualibet die solis populo prædicent.* Wee require also, that the Priests preach unto the people every sunday. Since the reformation, men have beene frequent in this duty, many *Bishops* being also exemplary to their Clergy. The publishers of the lives of D. *Iewell* sometimes *Lord Bishop* of *Sarum*, and of the late reverend and godly Bishop of *Bath* and *Wells*, have made it one of the heades of their Commendation, their assiduity in preaching. But especially the care of the ancients was much for *Catechizing*. Of Saint *Markes* Catechizing at *Alexandria*, and then *Clements*, and after him *Origens*, the histories are knowne. We have *Cyrill* of *Hierusalem's* Catechisms, and the *Catecheses Mystagogicæ*, which are printed with them, which if they were not his, are yet of some ancient author. We have a *Tract* of Saint *Augustin's de Catechizandis rudibus*; and another *De Symbolo ad Catechumenos*. And beside the practise of the fathers, many Councells ordaining it. But the care of no Church hath beene greater then that of ours, even in ancient times. In a councell held at *Clyffe*, *Anno.* 747. It was provided that every Priest should instruct his people in the *Lords Prayer*, the *Creed*, and the *Sacraments* in the *English tongue*. Can. 10. (see S. *H. Spelmans margin ad locum*) this *Canon* is inserted afterward by *Egbert* into his. *Excerp.* 6. See also the Ecclesiasticall lawes of *Canutus*, cap. 22. *apud Spelman: page.* 549. an excellent and serious exhortation to this purpose, but too long here to transcribe. And the Canon 23. of *Ælfric* pag. 578. Yea it seemes by the *Capitula incertæ editionis* (which by S^r. *H. Spelmans* placeing of them should bee about *Anno.* 1050) cap. 28. to have beene the custome of our *Bishops* here when they met in their *Synods* with their Clergy, to examine them in the manner of their teaching, and how they profited their people. After these times *Catechising* was not much heard of till after *Luthers* preaching, when perceiving that the *Protestant* Churches wanne much ground by this kinde of diligence, the practise was renued by a decree of the *Councell of Trent* in the *Romish* Church. For our part, what ground we got by *Catechising*, wee are most likely to keepe and hold it by the same course; and to lose it all againe by the neglect, which was the observation of our judicious *King Iames*, *That the cause why so many fell to popery and other errors was their ungroundednesse in points of Catechisme.* Upon such a reason as this

this it was that an elder *Article* of a former *Synod* was renewed in the *Synod* at *Dort*, *That all paſtors ſhould Catechiſe in the afternoone on the Lords day.* (*Acta Synodi, ſeſſ.* 14 & 15.) The very ſame with his *Majeſties Injunctions* to the Clergy of *England*, and which is provided for by *Canon*, and enquired into by the *Articles* of *Viſitations*, but on all hands too too much neglected: which hath given mee occaſion to tranſgreſſe my purpoſe in theſe ſhorter notes, and to enlarge this diſcourſe, which yet I cannot leave till I have noted that obſerveable paſſage of the preſent *Reverend Biſhop* of *Exeter* in his Preface to his *Old Religion*, *That there is nothing whereof hee repents ſo much, as that hee had not beſtowed more houres in publique Catechiſing.* And, *That in regard hereof hee could quarrell his very ſermons*; And his ſermons are excellent ones, as all know that know them, to two of them, namely his *Columba Noæ* preached to the Engliſh Clergy in their *Convocation* here in *England*; and to another upon Eccleſ. 7. 16. preached to the Divines at *Dort* at their 16th *Seſſion*, I refer the Reader, where hee ſhall finde an eloquent and zealous exhortation in this matter.) But of this point enough, I returne to the *Text*.

And they ſhould ſeeke the Law at his mouth] Here the *Vulg.* reades as before, as if it were a promiſe of their infallibility. But it is onely an intimation of the peoples duty: and the reaſon followes.

For hee is the meſſenger of the Lord of hoſts] מלאך: the *Lxx*, and the *Vulg.* reade, *The Angell.* The Prieſt is called ſo, 1. Becauſe hee miniſters to God, as the Angels doe before him, who ſtand before him, and prayſe him; but 2. ſpecially and here, becauſe hee is Gods meſſenger to men from God, and from men to God. Accordingly the *Tigurine* here, *Hee is Gods Legat or Embaſſadour.* And that learned Knight in his *Gloſſary* or *Archæolog.* hath obſerved to us out of *Ekkehard*, that the name hath been given even to the Embaſſadors of Kings, *Cedamus Angelo Imperii.* We have ſeen how the former Prieſts caried themſelves, The next is,

III. The degenerating of theſe Prieſts from the practiſe of their fathers, in regard of their covenant. *verſe* 8. In three particulars, *Verſ.* 8.

Firſt, that they were gone from their piety. *But yee are departed out of the way,*] or, out of *that* way, as the *Article* is in the *Hebr.* that is, either out of my way, or, out of that way in which your fathers walked. You have diverted or turned out, or as the *Lxx*, ἐξεκλίνατε, *Declined.* Your courſe is oppoſite to that of your fathers, They cauſed many to returne to me, you are returned and gon from me. But this oppoſition is more direct in the next member.

Secondly, that they cauſed many to fall, by their example partly, and partly by their corrupt gloſſes. *Yee have cauſed many to ſtumble at the law.* Or, *To fall in the law*] The *Geneva* reades it, *By the law.* The *Vulg. Yee have ſcandalized many Montanus*, Yee were a ſtumbling block, or an offence. Others, yee have cauſed that men ſhould ſtumble at the law; or, goe againſt the law, and ſo fall into ſinne and conſequently into calamities. So *Piſcator. Lxx.* ἀδικήσατε. Yee have weakned many in the law, yee have offended, ſnared, cauſed to ſtrike, or daſh, or ſtumble: for all theſe כשל will beare.

Thirdly, that they had in ſumme broken the covenant. *Yee have corrupted the covenant of Levi, ſaith the* Lord of hoſts] *Geneva*, yee have broken. *Vulg.* yee have made void. The *Lxx* reade as we doe, διεφθάρητε, corrupted.

The Covenant of Levi] that is, the covenant made with *Levi*. A metonymy of the efficient. Thus we have ſeene the threatnings more largely.

Verſe. 9. II. Thoſe threatnings are repeated more briefely again, together with the juſtneſſe of them, ſhewed alſo in the repetition of the cauſes, *verſe.* 9. where we have,

1. The judgements. *Therefore have I alſo made you contemptible, and baſe before all the people.*] the *Geneva*, to bee deſpiſed, and vile. To be abject and humble, not in affection, but condition.

2. The cauſes. According as yee have not kept my wayes, *but have been partiall in the law.*]

According] כפי אשר for כאשר. For in this place פי is not *Os, the mouth*, as *Pagnin:* and *Tremell:* &c. render it, *Secundum Os*, &c. but an expletive particle, which uſeth to be added to the ſervile letters ל and כ, to make them diſtinct words, as כפי is here, and elſewhere, as *Num.* 6. 21. *Iob.* 33. 6. 30. 18. and לפי, *Exod.* 16. 18. *Geneſ.* 47. 12. and then they ſignifie, as not onely our tranſlators in all thoſe places and here, but the *Lxx* alſo have expreſt it by διὰ τοῦτο, *Propterea quòd, Becauſe that*, or *according as.*

Yee have not kept my wayes] or *watched* my wayes, or beene (as it is in the text, שמרתם) watchfull or watching, to keepe my way. For ſo the word is, *Eſa.* 62. 6.

But have been partiall in the law. Or, *lifted up the face againſt the law.* Or, *Accepted faces in the law.*) The firſt of theſe is the text reading of our Engliſh Bibles; the two later are in the margin. To the laſt of theſe agree the *Lxx*, *Vulg:* and *Pagnin* and *Deodates Italian*, *yee have regard to the qualitie of the perſon in the law.* To the ſecond, *Montanus.* Moſt agree in the ſenſe, you Prieſts that ſhould judge according to the law, you accept perſons, you reſpect the rich, you deale partially

partially in the law in expounding of it, making it pinch the poore, and favour the rich. *To flatter the rich*, ſo *Vatabl.* You accept the rich mans lame ſacrifice, and have an evaſion for it in ſome gloſſe; but yee reject the poores, and are preciſe in the letter: To this purpoſe, *Theodoret*, the *Syr:* and both the *Arabiques*, (which I finde in *Corn. a lap. ad loc.* who alſo *in præm. ad proph. min. pag.* 5. tells us, that the double *Arab.* verſion, one of *Alexandria*, the other of *Antioch*, are at *Rome*, both in the *Vatican*, and in the library of *Cardinal Medices*, tranſlated into *Latine*, by *Sergius Riſius Arch-Biſhop* of *Damaſcus.*) Yee accepted, or tooke the law in the face of it: yee looke but to the ſhell and ſkinne of the law, and are hypocriticall in it, wreſting the law to ſerve men. So the *Phariſe's* dealt with *Chriſt*. The law allowed circumciſion on the *Sabbath*, that they approved; *Chriſt* did but heale a poore diſeaſed man on the Sabbath, and that in him they condemned, as if it were againſt the law. Therefore Chriſt bids them, not to judge, κατ' ὄψιν, (our tranſlation is, *According to appearance*, I underſtand it thus) according to the face, with reſpect of perſons, but to judge righteous judgement. *Ioh.* 7. 24. And I am confirmed, by the learned *Heinſius*, whom I conſulted after the collecting of theſe notes, in his *Ariſtarchus Sacer* pt. 2. *ca.* 8. where he parallelleth this very place of our Prophet, with that of *Iohn*.

Thus we have ſeene the firſt conteſtation largely, for that ſupply which *Tremellius* makes unto the Text, by adding the word, *Saying*] ſo to joyne this to the following verſe, is both needleſſe, and obſcures the ſenſe. In the next verſe we proceed to a new head.

II. *The ſecond Conteſtation.*

This ſecond Conteſtation is onely in the 10th Verſe, wherin hee conteſts with them for their unequall and unrighteous dealing, arguing it to bee, againſt nature and Religion. *Verſe* 10.

Firſt, againſt nature. All being of one fleſh. *Have we not all one Father?*] *God* (ſaith *Deodate*) or, *Abraham, according to others*, and ſo he takes it. We come all of *Iacob*, or at leaſt of *Abraham*, or at leaſt of *Adam*.

Secondly, againſt Religion. Being all of one Church. *Hath not one God created us?*] or, *made us?* wee ſerve the ſame God, the Creator.

Thirdly, another evidence againſt nature. We are brothers of the ſame ſtock. *Why doe wee deale treacherouſly every man* againſt his brother?]

Why doe we] the Prophet includes himselfe, that his reproofe may bee the milder; a rhetoricall communicating; Why doe we, that is, Why doe yee.

Deale treacherously] the *Geneva*, why doe wee transgresse every one against his brother? our *old English*. Why is every one deceived of his brother? and so *Mont.* But *Pagn.* otherwise, every one despiseth his brother.

Fourthly, another evidence that their dealing was against Religion. *By prophaning the Covenant of our Fathers?*] They broke or violated the Covenant that their Fathers and Ancestors entered into, to which they should have had regard, and been answerable unto it in all equall and righteous conversation.

S. *Hierome* and some others, take this verse as a particular reproofe of their injurious dealing with their wives and taking others; and that here two arguments are brought to reconcile their love, the Communion of blood, and the Communion of Religion. And that it is the violation of the particular covenant of marriage, or the Covenant against marrying of strangers which is here reproved, That they dealt treacherously against their *Brethren*, that is, either the brethren of their wives, or their wives themselves, the females also among the *Hebrewes* being included under the terme of *Brethren*. But I rest in the sense above, which is that also which *Deodate* in his margin prefers, though hee give the other also, which is that of S. *Hierome* and comes in the next verse to bee considered. The reader may finde another interpretation in the learned *Tarnovius* the younger, which to me gives no satisfaction, let the reader judge. And thus much of the second Contestation.

III. *The third Contestation.*

Thirdly, hee contests with them for their marrying with strangers and infidels. verse 11. 12. we have,

1. The sinne discovered. *ver.* 11.
2. The sinne threatned. *ver.* 12.

Verse. 11. 1. The sinne discovered. The marrying the daughter of a strange God. verse. 11. It is discovered in many aggravations,

1. From the persons.
2. From the subject place.
3. From the quality of the sinne.
4. From the effect.

First, from the Persons. *Judah hath dealt treacherously and an abomination is committed in Israel and Jerusalem*] Hee exaggerates

exaggerates the ſame with more and ſharper words; for *Iſrael* was now no other then *Iudah*. *Iudah*, that is, The *Iewiſh* people, the people of the returne from the captivity of whatſoever Tribe, as, *Eſth.* 2.5. *Mordecai* though of the tribe of *Benjamin*, is called יהודי *Iudæus*, A *Iew*. The word is here in the *Feminine Gender*, it being uſuall to compare a Nation to a woman, and hence that ordinary phraſe, *The daughter of Tyre, The daughter of Lion, &c.* The aggravation from the perſons here is this, *Iudah the ſonne of praiſe* or *confeſſion* (as wee finde the reaſon of the name in the impoſition, *Geneſ.* 29.35. *of* יהודה *Confiſus eſt, laudavit*) he even *Iudah the ſonne of praiſe*, and he in whom I am well knowne, *Pſal.* 76.2. hee hath done that which is unto my diſhonour.

Secondly, from the ſubject place. *In Iſrael and Ieruſalem*] of *Iſrael* ſee verſe 1. *Ieruſalem* was the *Metropolis* of *Iudæa*. It was firſt called *Salem* where *Melchiſedec* was King, *Geneſ.* 14. 18. Afterwards it was called *Iebus*, Judg. 19.10. being in the hands of the *Iebuſites*; (which made our *Minſheu* compound it of *Iebus* and *Salem*, as if the name were *Iebuſalem*, and for better ſound the *B* changed into *R*.) But when *David* got it out of the *Iebuſites* hands, he called it *Ieruſalem* of יראו and שלם *Videbunt pacem*, *They ſhall ſee peace*. And I the rather aſſent to this derivation (then to that of *G. Paſor* in his *Etyma nom. propr.* at the end of his *Lexic. in N.T.* who would derive it of יראו and שלם *Timete Schalemum*, *Feare yee Salem*, A name as hee thinkes given by the *Iebuſites* to the place out of the confidence of their ſtrength; which cannot bee made evident, neither doe his other reaſons hold. See the place in *verbo* Ἱεροσόλυμα.) I the rather I ſay aſſent to the former derivation, becauſe *David* built to the old City of *Iebus* or *Salem*, a new addition unto mount *Sion*, which was mount *Moriah* lying in the midſt betwixt *Sion* and *Salem*, the very place which *Abraham* long before had named *Ireh*, *will See*, as it is Geneſ. 22.14. *Hee called the name of that place Iehovah-Ireh*, *The Lord will ſee*. Which haply is the reaſon why the name of this City hath a *duall forme* (ירושלים but ordinarily without *Iod* as it is here, ירושלם) though it bee *ſingular*, becauſe it was made up of two parts or two Cities, the upper and lower. Concerning the *Situation* ſee *L. Weemſe*, *Expoſ. of Moſes Lawes. vol.2. lib. 1. Exercit 6. 7.* and, *Lud. Capell Hiſt. Apoſt. pag. 146. &c.* The meaning of the place as it is an aggravation of their ſinne, is cleare enough of it ſelfe.

Thirdly, From the qualitie of the ſinne. *Iudah hath dealt treacherouſly*, *An abomination is committed*.—*And hath married the daughter of a ſtrange God*.] Their marrying of ſtrange

women, the worshippers of an heathen Idoll, was a treachery against the wives of their owne tribes, and against God; & an Abomination or an hatefull thing in Gods sight; a thing that he loathes. Concerning the question, *De disparitate cultus*, (whether it bee to bee reckoned *Inter Impedimenta Matrimonii*; besides what we shall finde in the following commentary, I referre to *Reginald praxis Fori. lib.* 31. *cap.* 21. *Num.* 168. and other *Casuists*, who answer negatively. So doe the *Geneva Divines* in their answer to the 8 questions proposed to them which are inserted among *Zanchy's* epistles *lib.* 1. *ad finem Epistole* 58. and *Lucas Osiander ad hunc loc.* This question divided S. *Augustine* and S. *Hierom* as *P. Mart. affirmes, comment. in* 1. *Reg.* 3. 1. Where hee hath a very large discourse against marriage contracted by those of diverse religions, yet allowes it in conclusion; so that both parties doe meet in the beliefe of the maine Articles of the *Creed*; which he saith, hee puts in for the mitigation of the severer sentence; which yet was the sentence of the *Ancients* admitting no marriage with any of another faith: as it collected by *Gratian, causa* 28. *qu.* 1. *cave*, &c. and, *non oportet*, &c. But of this *obiter*.

Hath married] בעל. The *Vulg. Hath had. Pagn. Hath had to doe with. Montan.* Hath tooke to wife. *Piscat.* Hath had an husbandly dominion over. The *Lxx*, ἠγάπησεν, Hath loved. *Schindler, Deamavit*, hath greatly beloved. The word will beare all these and more, but ours have translated it according to the prime, and most used signification of the word.

The daughter of a strange God] They are called, 1 *King.* 11. 1. *strange women*. As the heathen *Idolls* are called, *Gen.* 35. 2. אלהי הנכר *Strange Gods*. No nation formerly but the *Jewes* did worship the true God; so that any woman of another Nation might bee called, The daughter of a strange God: which I suppose was the reason of *Deodates* note, A woman of a strange Nation or religion. The *Lxx* here take no notice of בת *Filia*, or seem to have mistaken it for some other word, and have rendred the place, ἐπεδύσατο ἐν θεοῖς ἀλλοτρίοις, *Hath beene diligent towards other Gods.*

Fourthly, the last aggravation of their sinne, is from the effect of it. *For Judah hath prophaned the holinesse of the Lord which hee loved. Or, ought to love.*] *Kodesch. The Holines*, that is, the holy and separate land of *Judea*, the Country that God had chosen to bee holy and peculiar to him, they had defiled, and their owne dignity, who were a people holy unto the Lord and beloved. This interpretation is given by the commentary, which is that also of S. *Hier. Remigius, Hugo, &c.*

There

There are others, the *Vulg.* reades. *The Sanctification.* *Pagnin.* and the *Tigur:* the holy *place.* The *Chalde Paraphraſe*, *They have defiled their owne ſoule, which was ſanctified to the Lord, or before him, and beloved of him.* The *Lxx*, *The holy things.* Some underſtand *the Temple*; ſo *Oſiander*; ſome, *the Law*; ſome, *Their Religion* and *the worſhip of God*; ſome, as, *Vatabl. Piſcat.*: and many others, *The holy or ſanctified ordinance of Marriage made by the Lord. I aſſent to* S. *Hierom*, as above.

11. The ſinne thus diſcovered, is threatned, *Verſe* 12. *The Lord will cut off the man that doth this, the maſter and the ſcholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hoſts*] He threatens an utter diſperſion even of the whole families of ſuch. *Verſe.* 12.

The Lord will cut off] The Lord will ſcatter him, ſo the *Lxx*, ἐξολεθρεύσει, or cut him downe, or, loppe off his boughes. *Piſcator* expreſſeth it thus, The Lord will cut off his children that doth thus, the children that he begets, of the daughter of a ſtrange God. Haply hee had reſpect to thoſe *Rabbins* who interpret this phraſe *To be cut off, To dye without children*: which the Reader may ſee in a peculiar diſcourſe of *Sixt. Amama Antib. Bibl. appendice ad Geneſ.* 17. 14. *pag.* 954, *&c.* Where there is more of this phraſe. Our commentary makes it a *Metaphor* from the uſe of Phyſitians, who cut off rotten members, or of the Sword or Axe which cuts off the head; and ſo wee have the word, 1. *Sam.* 31. 9. וַיְכָרְתוּ. *They cut off his head.*

The man that doth this] יַעֲשֶׂנָּה The word is *fœminine*, but uſed *Neutrally*, and ſo it is by all interpreted. The *Lxx*, in the purall, τὸν ποιοῦντα ταῦτα, Hee that doth ſuch, or theſe things; but it is meant particularly of this ſinne of marrying Idolaters.

The maſter and the ſcholar. Or, him that wakeneth, and him that anſwereth] עֵר וְעֹנֶה. The maſter and the ſervant, ſo the *Geneva.* The rayſer up (or, the queſtion-mover) and the anſwerer; ſo our *old Engliſh Bible.* He that is the author, and he that follows him; ſo the *Tigurine. He that wakeneth*, that is, he that ſtudiouſly obſerves ſtrange women, that he may marry where hee likes; *and hee that defends*, that is, that defends this kinde of marriage; ſo *Piſcator.* The *French*, As well him that begins as him that anſweres. The *Italian*, Him that wakes or watches and him that anſweres: which *Deodate* in his margin underſtands of the keepers, porters, and ſingers of the Temple, (who anſwered in courſe in ſinging according to the order of that ſacred muſicke) who had polluted themſelves with ſuch marriages. Others expreſſe it otherwiſe; I encline to S. *Hierom*, *Montanus*, *Tarnovius*, and our *commentary*,

as

as I have given it above, That it is meant of a diſperſion even of the whole families of ſuch, one and other, Prieſt and people, maſter and ſcholler; which ſeemes to bee ſo out of the following words, *Out of the Tabernacles* (or Tents) *of Iacob*. And what if it were a *proverbiall* and ordinary phraſe among the *Iewes*, to which the Prophet might haply allude and make uſe of it; But I ſubmit the conjecture. Only here the interpretation of the *Septuag.* ſeemes to be ſingular, *I will cut off him that doth theſe, untill he be brought low out of the tents of Iacob*. Taking עד *Adueſque, untill*; for ער, and miſſing the ſenſe of the other word, ענה ſignifying both, *To anſwer*, and *To bring low*.

And him that offereth an offring.] That is, I will cut him off, yea though hee bee a prieſt that is faulty in this kind: ſo the *Chald*: and *Cyrill*. Or, though he offer an offering to reconcile me to him againe being diſpleaſed with ſuch marriages; ſo others. And thus much for the third conteſtation.

IV *The fourth Conteſtation.*

He conteſts with them for their *Polygamie. ver.* 13, 14, 15, 16. where conſider,

1. The reproofe of the ſinne. *ver.* 13, 14, 15.
2. A dehortation from the ſinne. *ver.* 15, 16.

Verſe 13. 1. The reproofe of the ſinne, *ver.* 13, 14. and part of the 15. where,

1. The ſin. That they tooke other wives of the daughters of ſtrangers to their lawfull wives. This is not expreſt in ſo many termes, or in that terme *Polygamy* by which Divines doe now ordinarily call it, but eaſy to be collected from the context of thoſe 3 verſes named before.

2. The aggravations of this ſinne.
   1. Injurious to their lawfull wives.
   2. Hurtfull to themſelves.
   3. Againſt the ordinance of God.

First, the firſt aggravation of this their ſinne is, that it is injurious to their lawfull wives, who were thereby grieved. *This yee have done againe, covering the Altar of the Lord with teares, with weeping, and with crying out*] That is, this ſinne you have added, that by bringing in ſtrange wives, you have vexed and grieved your lawfull ones, ſo that you have cauſed them to runne unto the Altar, to complaine and to weepe there.

This you have done againe] Furthermore this you have added: ſo the *Tigurine*. This you have done ſecondly, ſo the *Chald.* and *Pagn.* This ſecond crime (the word is feminine but

but put neutrall) *Montan.* Yee have not only taken ſtrange wives, but have taken them even to your other wives to vexe them. The *Lxx* here, *ye have done* (ἐποιήσατε, *Quæ odiosa*) *ſuch things as I hate.* It ſeemes they had reſpect to שנוא *To hate*, and miſtooke it for שנית *ſecondly* or *ſecond*.

Covering the Altar of the Lord with teares] The *Genevas* note is, *yee cauſe the people to lament, becauſe God doth not regard their ſacrifices, ſo that they ſeeme to ſacrifice in vaine.* So referring this to the former conteſtations with the Prieſts, An expoſition ſingular, and wide of the whole preſent content, and the matter that the Prophet hath in hand. That of *Lyran:* alſo ſeemes to miſſe the ſenſe, you continuing in your ſinne goe to the Altar, and weepe there to beg pardon, but in vaine. That of S *Hierom, Cyril, Theodoret*, and which our comment follows, is more agreeable; you ſo vilely uſe your other former wives, that they fly, or you cauſe them to fly, to the temple, and weepe before the Altar. See *Levit.* 18. 18. and 1. *Sam.* 1. 6. 10. which texts will give light to this. But for the phraſe, *To cover the Altar with teares*; It is, either to weepe plentifully, or to weepe over the Altar: to throw themſelves blubbered and ſwolne with teares upon the Altar, even embracing it as it were; which was alſo the uſe of other Nations, in *Their calamities, ſolemne othes*, and *Supplications*, to lay hold on the Altars. So *Arſinoe* in her extreame calamity and ſuſpition of her brother *Ptolomies* fraud and cruelties, cauſes him to come and lay hold on the Altars in the holyeſt Temple in *Macedon*, for her further aſſurance and ſafety when ſhee received his oath. As *Juſtin* deſcribes the ceremony, *li.* 24. Thus *Virgil Æneid. lib.* 4. brings in *Hiarbas the Lybian King* imploring *Jupiter*.

Talibus orantem dictis, Araſque tenentem
Audiit Omnipotens——

And of *Æneas*, *Æneid lib.* 6.

Talibus orabat dictis, araſque tenebat.

With ſuch words prayed he, and the Altar held.

Upon this neceſſity of laying hold upon the altars when they addreſſed themſelves to the Deity, *Robert Stephanus* in his *Theſaurus* alleadges *Varro*, that the old Latine word for Altars was *Anſæ* (the eares or handles of a pot) and afterward changed into *Aræ*.

The Altar of the Lord] This is an amplifying of their griefe. Their injury was extreame, that they are driven to the laſt refuge; men repaire unto the Altar when all helpe failes. And further, at the Altar they ſhould rejoyce before the Lord as the cuſtome was when they came up with their wives to the Temple, 1 *Sam.* 1. yet there, even there they are caſued

caused to weepe. Tis called, the altar of the Lord, It is his standing place, the ordinary residence of God where these distressed women were confident to finde him and to complaine themselves to him: that is, more solemnly, and for a publique witnesse of their miserie; for else God who is everywhere doth every where observe the teares of them that are oppressed.

With teares, with weeping, and with crying out. Severall words are used for the farther amplification of their griefe. They wept, yea they roared out, and made great clamour and noyse, or sent out deep groanes, so the word is translated *Jer.* 51. 52.

Secondly, the second aggravation of their sinne is, that thereby they did also hurt themselves in that they made their owne offerings not to bee accepted. *Insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.* The teares and groanes of your wives move God more then your sacrifices doe; so that he regards them not, hee will not looke at them, or turne his face towards them. The adverb of denying is not here in the latter member, but it is to bee repeated אין נשא from the former member, and so to be supplyed, as serving in common to both; he regards not, nor receives.

Thirdly, the third aggravation of this sinne, is in *vers.* 14, 15. That it is against the Ordinance of God. Where observe,

Verse 14. I. The transition, or the manner of the Prophets passing from the former head of aggravation unto this. God regards not your offering. *Yet ye say wherefore?*] the *Vulg. And Mont. But. But yee say, why not regard it?* An objection it is, proceeding from their blindnesse or petulancy, not willing to bee convinced. But the answer is ready, because the Lord hath seene that you have gone against his ordinance, as it is in the next words.

Vers. 15. II. The matter which hee urges against them. *Because the Lord hath beene witnesse betweene thee and the wife of thy youth, against whom thou hast dealt treacherously; yet shee is thy companion, and the wife of thy covenant. And did not hee make one? yet had he the residue of the spirit: And wherefore one? That hee might seeke a godly seed.*] This was their sinne, that they dealt treacherously against their wives in taking others, whereas the Lord had appointed and they had made promise to one another in marriage, and onely to one another, as God had ordained in the very first institution of marriage, when hee could have made many women for one man, but hee made onely one for one. This is the summe, but there

are

are many particular arguments againſt *polygamie*, which wee ſhall obſerve in the examination of the words in the order as they lye.

Becauſe the Lord hath beene witneſſe betweene thee, and thy wife] Hee alludes to the uſe of contracting *Deo teſte*, God being called to witneſſe; and his name being called upon in the action. And he as it were *proteſted* then (the word is העיר and that is as *Mont.* of ערר *Proteſtatus* or *Obteſtatus eſt*) that his mind and will was, that marriage ſhould bee inſoluble to you two; and you two ſhould remaine ſolely to each other. This ſenſe S. *Hierom* gives, and thoſe that uſually follow him, *Theod. Remig. Lyr. Hugo*, but moſt clearly *Ribera*.

The wife of thy youth [*Hebr.* of thy youthes. *Thy young wife*, ſo *Piſcator*. Or thy wife whom thou didſt marry when thou wert young. In whom thy firſt love did rejoyce. נעוריך is that whole age of *Adoleſcence* or youth, from infancy till the 25th yeare.

The wife] The *Lxx* every where, γυνὴ *The woman*. We render it here *Wife*, and that rightly; for אשה *A woman*, when a Genitive followes is written אשת, as it is here, and preſently after, and then it conſtantly ſignifies *a Woman a Wife*. and it is ſo written once, *Pſalme* 58. 9. though not in conſtruction.

Againſt whom thou haſt dealt treacherouſly] The *Geneva*, tranſgreſſed. The *Chald.* Lyed. *Montan.* Prævaricated, dealt cunningly and falſely. The *Lxx*, ἐγκατέλιπες, leaveſt or forſakeſt; that is, treacherouſly for another.

Yet is ſhee thy companion] *Vulg.* Thy partner. *Pagn.* Thy fellow. The *Tigur.* thy conſort; the name (as *Menochius* obſerves) by which the *Italians* doe call their wives. So *Eve* was made for *Adam*, that he might not be alone, *Gene.* 2. 18. The *Lxx*, κοινωνὸς, (here uſed by them in the *Faminine*) ſhee partakes with thee in common.

And the Wife of thy Covenant,] The Wife with whom thou didſt Covenant. אשת as before.

And did not hee make one? ולא־אחד עשה. Here is לא for הלא. The note of interrogation is wanting, which is uſuall in Scripture; 2 *Sam.* 13. 26. 2 *King.* 5. 26. *Iob.* 2. 10. As ו and י, for וי; and מן for מי, uſually alſo in the new Teſtament. *Matthew.* 6. 26. and, 17. 24. *Marke* 6. 3. and 11. 17. 1 *Cor.* 9. 8, 9. 2 *Theſ.* 2. 5. So alſo the *Latines* ſpeake, as *Virgil*, *Eclog.* 3.

Non ego te Vidi Damonis peſſime Caprum
Excipere inſidiis? ——— *Non* for *Nonne*? But beſides, the various interpretation of this hath made the place very obſcure. The *Vulg. Did not one thus? Pagnin*: boldly inſerted

inſerted *Abraham* here, *Did not one Abraham thus as you doe?* *Montan.* in his correction of *Pagnin* leaves out *Abraham*, yet ſeemes to underſtand it in the ſame manner; ſo doth *Vatablus*. Hence many ſtumbling at this ſtone interpreted it as a prevention of an objection that they might make for their owne excuſe, that they did but as *Abraham* did, who had *Sarah* to his wife, yet hee tooke *Hagar* alſo. But *Abraham* did it having an excellent ſpirit, and knowing what hee did, expecting the promiſe of God concerning a bleſſed ſeed, and not knowing that hee ſhould receive him of *Sarah*, therefore tooke *Hagar* that the promiſe might not bee voide; and he tooke *Hagar* with *Sarah's* conſent; Hee had no children by *Sarah*, as you have; he deſpiſed not *Sarah*, as yee doe; ſo that his fact and yours are much unlike. The *Chalde* paraphraſe ſeemes to have layd this ſtone, and led to this expoſition, and moſt of them that uſe the *Vulg.* follow it, and among the proteſtants, *Winkleman* and *Oſiander*, *Lutherans*. But S. *Hierom* found out a righter, and *Theodoret*, *Lyra*, *Remigius*, and of moderns, *Junius*, *Tarnovius*, The *Italian* of *Deodate* both in the text and margin, the *Geneva*, our old and our laſt Engliſh doe entertaine it; *Did not he* (that is, God) *make one?* God made one *Eve* for *Adam*, and therefore the firſt ſanction of unity in marriage, is not to bee infringed. This ſenſe alſo *Menochius* gives, though the tranſlation that he is tyed unto, will not yield it.

Yet had he the reſidue of the ſpirit] or, *The excellence*, ſo our margin. But I am not ſatisfied why our moſt learned tranſlators have put it in; for I find not שְׁאֵר in that ſignification. Yet I will not conceale that the *Tigurine*, *Vatabl.* and *Pagn.* ſo tranſlate it; and not only *A lapide*, but *Conrad: Kircher* (in his *greeke Concordance*, who in the *Rootes* uſually followes *Forſter*, but in this *Sanct. Pagn.* at the Roote שְׁאֵר) tells us that שְׁאֵר ſignifies both *Remainder* or *Reſidue*, and *excellencie*. However, the text reading of our laſt tranſlation is here (as for ought I know every where elſe) to be preferd before the marginall. And the meaning is, God made but one Woman for *Adam*, though hee had the *Remainder* of the ſpirit or breath, ſo that hee could have made many. Hee gave part to *Adam* and the reſt to *Eve*, and made no more in that extraordinary way, though it had bin eaſy unto him: as our *old Engliſh* and the *Geneva* expreſſe it, *Hee had abundance of ſpirit*. That is, that ſpirit or breath which hee breathed into Man.

And wherefore one? (מַה for לָמָּה) *That hee might ſeeke a godly ſeed.*] or, *A ſeed of God*. That is, God requires you ſhould cleave to your Wives, and not take the daughters of a ſtrange God,

God, leſt your ſeed bee educated in Idolatry. So S. *Hierom.* But I ſuppoſe there is more in it. The very iſſue of *Polygamy* is ſpurious in ſome ſenſe, It is not a godly ſeed, or the ſeed of God, that is, which he appoints, but accurſed. Thus every member of theſe two verſes have afforded ſeverall arguments againſt *Polygamie*. But all this is to bee underſtood to bee againſt *Simultaneous Polygamy*, but not *Succeſſive*; againſt the having two wives at once, not againſt *Second marriages*, though troopes of the ancients (as Mr. *Gataker* ſpeakes in his *Treat: of Lots cap.* 8. *ſect.* 18.) have condemned them; yet as he ſaith, what Divine or other doth now make doubt of them. Not *Proteſtants*; See inſtead of all, that *Sermon* which upon this verſe the late Reverend and godly *Biſhop of Bath and Wells*, D. *Lake*, preached and applyed at the *penance* of a man that had two Wives together; to which Sermon I refer the Reader for more upon this 15th verſe. Nor *Papiſts*, See *Gregor. Tholoſanus*, *Syntag. Iuris, lib.* 9. *cap.* 29. *Guil. Cantarell. Var. Quæſt. in Decal lib.* 1. *cap.* 98. *Num.* 426. 427. And if you will, that great pretender to devotion, *Nic. Cauſſin* the French Jeſuite, in his *Holy Court. pt.* 1. *lib.* 3. *ſect.* 37. Though hee diſcourſe a long while upon this argument like a *Montaniſt*; as indeed all the Church of *Rome* have a little tang of *Montaniſme*, in that, 1. *They deny a bleſſing in the Church to ſecond marriages*, (See *Canones Ælfrici*, *can.* 9. *apud Spelman: Conc.* p. 574. but whether it bee agreeable to the Canon of *Concil. Neocæſar.* quoted by *Gratian. cauſ.* 31. *qu.* 1. *De his qui frequenter*: let the Reader compare the places with the gloſſe at the letters *m* and *o*, and judge) and, 2. That they put *Bigamie* (even *ſucceſſive Bigamie*) among *Irregularities*, as it to be ſeene in their *Caniſti* and *Canoniſts*. See *excerptione Egberti. ad An. Dom.* 750. *excerp.* 32. *and* 89. *apud* D. H. *Spelm. in Conc. Cambrit. p.* 261. The reaſon, ſuch as it is, we have in *Pet. Damian* a devout Author in a moſt corrupt time, *lib. cui titulus*, *Dominus Nobiſcum. cap.* 12. *apud Joh. Cochlæi, Speculum.* p. 156. who yet ſpeakes of it with a *Quis non miretur*, that *Bigamy*, (ſucceſſive *Bigamie* he ſpeaks of) allowed by the ancient Eccleſiaſticall Canons, ſhould bee a greater *Irregularitie* and ſinne, then *Fornication* expreſſely condemned in holy writ. But of this alſo enough, being only *obiter*. And thus much of the reproofe of the ſin we have next;

2. A dehortation from this ſin, in the latter part of the 15. verſe, and verſ 16. which is,

1. Propounded.
2. Repeated.

Firſt, the dehortation is propounded. *verſe* 15 *Therefore take*

Verse 16:

take heed unto your ſpirit, and let none deale treacherouſly againſt the Wife of his youth. Verſ. 16. *For the Lord the God of Iſrael ſaith, That hee hates putting away; for one covereth violence with his garment, ſayth the Lord of hoſts.*]

Take heede to your ſpirits.] The *Geneva*, keepe your ſelves in your ſpirit. *Remigius* and *Lyra*, keepe your ſpirit; your Wife is the reſidue of your ſpirit, keepe and cheriſh her. The *Tigurine*, keepe and preſerve and tender your Wives, as dearely as you doe your owne ſoules. *Corn. a lap.* Take heede to your breath, you breath on one another, breath not on a ſtranger, keep thy ſelf ſolely to thy Wife. Conceited interpretations. *Arias Montanus* came nearer the ſenſe, Be wary and not raſh. I like beſt that of our *Commentary*, Be ſober and containe your ſelves, keep a watch upon your ſpirits and affections, to content your ſelves with your lawfull Wives.

And let none deale treacherouſly.] Or, *unfaithfully* That is, In taking other Wives, and when you are convinced of the ſinfulneſſe of keeping two Wives, deale not treacherouſly to put away your old, pretending law for divorces, and that you may ſafely doe it; for the Lord hates this treachery in making needleſſe divorces, and thereby cloaking your ſin. And this I take to be the meaning of theſe and the next words.

For the Lord the God of Iſrael ſaith, That hee hates putting away, for one covereth violence with his garment, ſaith the Lord,] Deale not treacherouſly with your Wives, after your vexing them by taking other Wives unto them, then to put them away, and pretend that the law allowes you to give them Bills of divorce; for this is but the covering of your violence and injury with that garment or cloake; but the Lord is ſo farre from allowing divorces in ſuch caſes, that he hates them.

The Lord hateth putting away. Or, To put away.] The younger *Tarnovius* gives here the ſame ſenſe with us. The Lord hates your שלח *Dimitte* (the imperative in *Piel*) you have *Dimitte, Dimitte*, much in your mouthes, *Put her away, Put her away*: but the Lord hates your *Dimitte*. So it is an ironicall repetition of their owne uſuall word, which the Lord rejects with indignation. Or elſe, he takes it for the *Infinitive* in *Piel*, put for a *Nome*, *He hates to put away*, that is, *putting away*. And ſo is our text-reading. Our margin indeed is, *If he hate her put her away. Pagnin* otherwiſe, *If ſhee* (that is, thy Wife) *hate thee* (that is be perverſe) *Put her away*. The *Geneva* and our *old Engliſh*. *If thou hateſt her, put her away*. And ſo doth *Zanchy* reade it in that diſcourſe of divorces which he wrote upon occaſion of *Andreas Pizzardus* his divorce,

as

as indeed agreeing beſt with the matter hee undertooke to defend. And ſo reade, The *Vulg. Vatabl* : and among others *Michael Walther* a Lutheran in his Harmonia *Scripturæ*, *lib.* 2. *fol.* 185. Followes this reading of the *Vulg.* and therefore takes a needleſſe paines in reconciling this place to that of *Chriſt*, *Mat.* 19. 11. for reading it aright according to our laſt and approved tranſlation, there is no διλογια at all between them. And *Montanus* tells us that *Rab. Hananus* a Jewiſh interpreter interprets it alſo as we doe, God hates him who puts away his wife.

For one covereth violence with his garments] The *Vulg. Latine*, *But iniquitie will cover his garment. Corn. a Lap.* who is bound to follow it, labours much to make good ſenſe of it. Firſt, he tells us, we muſt take, *His*, for, *Thine*. Put her away, but iniquity will (or ſhall) cover thy garment. But how is that meant. 1. Iniquity, that is, the puniſhment of thy iniquity ſhall cover thy garment, that is, ſhall be upon thy body in regard of diſeaſes, &c. 2. Upon thy garment, that is, thou ſhalt be puniſhed in thy cloathing, naked, ragged, &c. 3. puniſhment ſhall be upon thee, the garment taken for the man, Thou ſhalt be openly puniſhed. Thus he from others, for the *Vulg.* of which tranſlation *Steph. Menochius* a latter *Ieſuite*, gives another ſenſe, The *Iewes* excuſe themſelves, Why doe you reprehend us, ſeeing the law permits us to put away our Wives, If thou hate her put her away. But (which he makes the Prophets anſwer) your iniquity ſhall thereby ſo abound and ſwell, that no garment will be able to cover it. The Law permitting it onely for the hardneſſe of your hearts, but not freeing you from ſinne, if raſhly and without cauſe you put them away. A better ſenſe then that of *A Lapide*, but for which he is faine to take his farewell of the authorized *Vulgar* tranſlation. If thou put her away, give her ſome part of thy garments to cover her, ſomething to live on; So *Luther* occaſionally expounds it: which ſenſe *Oſiander* followes, give her a good dowry, that if ſhe be put away ſhee may marry another. Let him put her away, for while hee keepes her he covers his injury, and makes as if he loved her: ſo the *Geneva*, and *Winkleman*. Much like to the *Chaldee paraphraſe*, Put her away, and cover not thy hatred with a pretenſe that thou loveſt her and keepeſt her, and makeſt her a drudge. *Vatablus* is ſingular, as if their fault were, that they put away their Wives and covered their iniquity under a garment, that is, diſcovered not their fault, as the Law required they ſhould, and ſo wanting a formall bill of divorce they were made uncapable of a ſecond marriage, and ſo they added to the injury. Some take it for an *Ironie*. Put

her away, doe ſo, but thy ſinne ſhall overtake thee. All theſe miſtake the ſenſe. I reſt in that above. The Lord hates needleſſe divorces, and the more when the Law is pretended; for one, that is, the man that doth this, doth but daube, and colour and cloake his ſin.

His iniquity] חמס oppreſſion, or injury, or wrong. So *Geneſ.* 16. 5. חמסי *My wrong be upon thee.*

2. The dehortation is againe repeated. *Therefore take heed to your ſpirit, that yee deale not treacherouſly.* of which before. And thus much of the 4th Conteſtation.

V. *The fifth Conteſtation.*

Fiftly, hee conteſts with them for their contumelie and blaſphemy againſt God and his providence, as if God were not juſt, or tooke no notice of the affaires of men. *verſe.* 17. to *ver.* 7. of *cap.* 3. where obſerve,

1. Their blaſphemy. *ver.* 17.

2. The anſwer, that is made unto it. *chap.* 3. *verſe* 1, 2, 3, 4, 5, 6.

Verſ. 17. First, their blaſphemy and unworthy contumelies againſt God. *verſe* 17. *Yee have wearied the Lord with your words, yet yee ſay, wherein have wee wearied him? When yee ſay, every one that doth evill is good in the ſight of the Lord, and hee delighteth in him, or, Where is the God of judgment?*] you have added this ſinne to the reſt, that by your *Atheiſticall* conceits and blaſphemous ſpeeches ye have wearied and vexed mee, ſaith the Lord; in that you call in queſtion, my being, and my juſtice, and my providence.

Yee have wearied the Lord] *Lxx*, provoked. *Chald.* Moleſted or cumbred. The *Tigur:* and *Arias*, wearied and toyled: *Vatabl.* Troubled. Wee have the ſame word, *Eſay* 43. 24. הורגעתני *Thou haſt wearied me with thine iniquities.* Which is further ſet out in the words next before. *Thou haſt made mee to ſerve with thy ſins.* So here, yee have wearied and toyld mee that I am weary, I cannot beare your words.

Yee ſay, he that doth evill is good in the ſight of the Lord] that is, accepted and approved of him. An uſuall phraſe among the *Hebrews*, which is cleare by the next;

And he delighteth in him,] An high accuſation of God for injuſtice, that hee ſhould juſtifie the wicked; nay more, take pleaſure in him.

Or where, &c. Or, is either a new accuſation of God; yee ſay thus, he delights in the wicked, or yee ſay thus, where is the God, &c. Or elſe it is their proofe that they bring of their former accuſation of Gods Juſtice, he delights in the wicked, or elſe where is the God of judgement: or as the French, *Other-*

wiſe

wiſe where is the God of judgment. If hee did not delight in him, he would puniſh him.

Where is the God of judgment]איה אלהי המשפט, of *that* judgment. ה *Demonſtrative*, hath great *Emphaſis*; where is the God of *that*, (1) of that great, exact, free, juſt, preciſe, impartiall iudgment, which reſpects neither perſons nor gifts, but onely juſtice, (as his *Character* is uſually given by the Prophets) where is he. *Lxx*, the God of righteouſneſſe. *Chald.* The God who doth judgment. This was their ſin, their blaſphemy againſt God. We have in the next Chapter,

Secondly the anſwer that is made unto their blaſphemy. *Cap.* 3. *ver.* 1. to the 7th. Yee ſay, where is the God of judgement, It ſhal appeare ſayth the Lord, that I am the God of judgment, when the *Meſſiah* ſhall come into the World, (as he ſhall come ſhortly) who ſhall diſpenſe mercy and comfort to the godly, but judgment and evill to evillmen. S. *Hierom* alſo and *Theodoret* allow of this context and reſolution. Wee have this layd downe in a prophecy of *Chriſt* and his *Fore-runner*, the comming of them both. *Verſ.* 1.

1. The comming of the *Fore-runner*, the Baptiſt.
2. The comming of the *Meſſia*.

I. The cōming of the Fore-runner. Part of the 1. *ver*: where,
1. His comming.
2. His worke.

1. His comming. *Behold I will ſend my Meſſenger*] *Behold*; to the queſtion which (it appeares by ה the *demonſtrative*) they would have to bee taken notice of; they receive an anſwer which carries with it a note of *Pregnancy*, uſed by the Prophets concerning things eminent and certaine, to make men attent.

I will ſend,] It may bee taken to bee the ſpeach of *Chriſt* himſelfe, according to that of, *Luc.* 1. 76. Where *Iohn Baptiſt* is called his Prophet, or the ſpeech of God, as it is, *Mat.* 11, 10.

My meſſenger]or, *Angel*, for ſo it is in the *Heb.* of which ſee before, *Ch.* 1. 1, *Ch.* 2. 7. See alſo *Dan. Heinſius* his *Exercit. Sacra*, *lib.* 5. *Cap.* 4. *in Act.* 7. 53. in which place, and *Gal.* 3. 19. and, Heb. 2. 2. by Angels hee underſtands the Prophets: as hee doth alſo, 1 *Tim.* 3. 16. exercit. lib. 14 *cap.* 3. To me (I confeſſe) a new expoſition of thoſe places, having ſometime heretofore, *In a briefe comment on ſome part to the Galatians*, given an other interpretation, which the Reader if hee pleaſe, may there ſee, though I have there alſo noted that the expoſition which is now offered by that moſt learned *Heinſius*, was anciently S^t. *Ambroſs* his. If any ſhall vouchſafe to ſee my reaſons for interpreting the word *Angels* properly, in that

place of *Gal.* 3. 19. Let him please also to correct an error in the same page 163. where whether it were through the mistake of the Printer or the transcriber of my Copy, *The same Epistler*, is put for, *The same Apostle*. A title most unworthy of that great and chosen Vessell, being that which we use for sorry and worthles *Letter-scriblers*. But this onely by the way, because I would not leave any title of *Diminution* upon that great Apostle. To returne to the *Text*, *This Messenger* or Angel, is *Iohn* the *Baptist*, as the exposition is put out of all controversie by *Christ*, *Mat.* 11. 10. *This is hee of whom it is spoken, behold, &c.* None doubt but it is meant of *John*, but who *Iohn* should bee hath been some doubt; Hee is called *An Angel*, and *Origen* thought he was one, and so thought the latter *Iewes*, because of his Heremiticall life: but S. *Hierom* concludes sounder, he was an Angell in office, not in nature. In nature he was a man, and we know whose sonne he was. *A man sent from God. Ioh* 1 6. from God hee had his instruction; wee finde no other teaching hee had. Some take *Messenger Sylleptice* for all the Prophets, if any, betweene *Malachy*, and *Christ*; but that it must bee meant of one, see *Iunius*, his *Parallel. li.* 1. *par.* 50. Thus of the comming of *Iohn*.

2. His worke. *He shall prepare the way before mee*] the *French*, accoutre or dresse the way. It is a metaphor from the use of Kings, who when they goe in progresse, their *Messengers* and *Harbingers* goe before them to fit and make all ready, and in the way, The greatest Ministers of state goe next before the King. Many Prophets went before *Christ*, but *Iohn Baptist* went next him, before his face, hard by, neare before him, as S. *Chrysostome* speakes on *Math.* 11. and therefore *Christ* calls him in respect of other Prophets, *The greatest borne of Women*: hee came as the *Deane of the Quire*, *Chorum prophetarum claudens*. He was borne a little before *Christ* was borne. It was the fixth moneth with *Elizabet* when the *blessed Virgin* conceived, and so hee came into the World but a little before his master, to prepare the way, by preaching repentance, by baptising, by giving testimony unto Christ, by taking up lodgings in the hearts of men for *Christ*. He shall sweepe the way; so *Pagnin.* פנה is to remove all obstacles and impediments, and all filth out of the way and out of sight. *Zephan.* 3. 15. it is rendred, *Cast out*. *Hee hath cast out thine enemy*. Psalme 80. 9. *To make roome*. *Tremellius* readers it, *To cleare the way*. That is, to take out all stumbling blockes and obstacles. See, *Esa.* 57. 14. and, *Esay* 62. 10. And what *Iohn* was to doe, see *Esay.* 40. 3. *Luc* 1. 76, 77, 78. Let mee also observe here, that because of this office of his *To goe before*

fore

fore Chriſt, and to ſerve for *a time or ſeaſon* till the appearing of *Chriſt*, who roſe as the *Sunne* doth in the morning, (and ſo hee is called *The ſunne*, in the next Chapter) that for this reaſon I ſay. *Iohn* is called, *A burning and ſhining light*, in whoſe light the *Iewes* did rejoyce for *a ſeaſon*, as it is, *Ioh.* 5. 35. Lights and Candles are of good uſe, and doe ſervice till the morning appeares or the Sunne riſes; and therefore *Lampes* were kept burning in the *Temple* till the morning, as we find, 1 *Sam.* 3. 3. where it is ſaid, that the Lord called to *Samuel*, *yer* or *before the Lamp of God went out in the Temple*; that is, before it was morning. So in the darke night of things under the Law, The *Prophets* were *lights*, and eſpecially *Iohn* was *A burning light for that ſeaſon*, till that *Chriſt* manifeſt himſelfe, and then it was day. And thus much of the comming & office of the fore-runner.

II. The comming of *Chriſt* the *Meſſiah*. We have,

1. His perſon. *ver.* 1.
2. His comming. *ver.* 1.
3. His power. *ver.* 2.
4. The effects of his comming. *ver.* 3, 4, 5, 6.

Firſt, his Perſon. *The Lord whom yee ſeeke, The Meſſenger of the Covenant, whom yee delight in*] *Chriſt* the *Meſſiah* is ſet out unto them by theſe two names.

The Lord] יהוה האדון *Ille Dominus. The Lord* by an excellence. ὁ κύριος. *Dominator*, as the *Vulg.* (Of this appellative *Adon*, ſee before *cap.* 1. *ver.* 14.) Some *Hebrewes* whom *Remigius* alſo follows, underſtand by the *Meſſenger*, *Elias*; and by *The Lord*, *the Dominator*; *Antichriſt*; but the following words declare the unſoundneſſe of this interpretation, where hee is called, the Angel of the Covenant. *Theodorus Mopſveſtenus* infected with the hæreſie of the *Ebionites* who denyed the *Divinity* of *Chriſt*, (as *Arrius* after) underſtood by *The Lord* here, *Ezra*, or ſome ſuch perſon, who ſhould reſtore the *Iewiſh* worſhip. Which error was *Damned* by the *Fathers* of the *Fifth generall Councell*, and about the ſame time at *Rome* under *Vigilius*. Of late *Eniedemus* the *Socinian* (*in explic. Loc. V. & N. Teſt.*) hath quarrelled ſuch *Texts*, in which the title of *Lord* is given unto Chriſt, as *Ioh.* 20. 28. for the vindication of which and the like *Texts*, ſee that late induſtrious Divine, *Gaſp. Brockman. Syſtem. Tom.* 1. *art.* 5 *cap.* 2. *qu:* 3. The *Rabbins* alſo pervert ſuch places. See *Ioh. Alſtedi paratitla Theo. in verbo Dominus.*

Whom yee ſeeke] They had a certaine notion of the *Meſſiah*, and were in expectation of him. But the moſt part had hope and expectation of corporall deliverance only by him, as *Iohn Deodate* notes.

The

The Angel or Meſſenger of the Covenant,] *Chriſt* is here ſet out by his ſacerdotall office. He that was covenanted for, or promiſed: or, He that ſhould adminiſter the Covenant.

Whom yee delight in] They delighted in his day though a farre off; according to that, *Iob.*8.56. See the *Elder Tarnovius*, *In Dub. ad 4. partem, c.*8. *Iob. qu.*18. The *Geneva*, *Whom yee deſire.* We have that phraſe, *Hagge*, 2.8. He was 4000 yeares deſired, and earneſtly. See *Gen.*49.18. *Eſa.* 64.1.

Secondly, his comming. *He ſhall ſuddenly come to his Temple, Behold he ſhall come, ſaith the Lord of hoſts*]

Suddenly] It is the ſame word that is uſed, *Pſal.*64.7. and *Eſa.*30.13. The *Geneva*, ſpeedily. Yet it was 500 yeares after *Malachy* before *Chriſt* was borne; a ſhort time in reſpect of the long expectation of the *Patriarkes*. But after *Iohn*, *Chriſt* came *Suddenly*, hee was conceived ſpeedily within a few moneths after *Iohn*, and borne ſpeedily after *Iohns* birth, and taught publiquely ſpeedily after *Iohns* preaching and baptiſing.

He ſhall come to his Temple.] *Pagnin.* had rendred it ſo, but *Montanus* in his correction, *To his pallace.* היכל ſignifies, *a Pallace* or *A Court*, 1. *King.*21.1. *Naboths* vineyard was hard by the Pallace of *Ahab.* (*Hecal Ahab.*) And though the word bee uſed for the Temple, yet peculiarly for that part of the Temple which is called the pallace or the Court, which was the greater part, the middle part betweene the Porch and the Oracle; anſwereable to which, בית *A temple*, in the reſtrained uſe of the word is now onely taken, for the body of the Church. But the whole Temple is here called by that name, as *Chriſtians* alſo have called the *Churches* or houſes of God, *Baſilicæ.* See *Steph. Duranti De Ritibus Eccl. lib.* 1. *cap.*1. *ſ.*8,9. To the materiall Temple, and in the literall ſenſe, *Chriſt* was to come as to the ſolemne place of his apparance, as when the *Lord* came to or among the people of old, Hee came into and filled his houſe with *his glory*: ſo *Chriſt* came to his Temple, when hee was *preſented* there a child, *Luc.* 2. So the Church of *Rome* ſeemes to underſtand this, by appointing in her *Liturgy* (which we had, *Miſſale ſec. uſum Sarum*; *In offic. propriis, pag.*12.) theſe words for the day of the *Purification*: but eſpecially he came thither when afterward hee preached and wrought miracles there: for wee cannot underſtand by the *Temple*, either the *Wombe* of the *Virgin*, as S. *Cyril*; or the *fleſh* and *incarnation* of *Chriſt*, according to that, *Iob.*2.19. as *Theodoret* and S. *Aug.* and to which the learned *Heinſius* (though hee alſo give that other ſenſe of the materiall Temple) ſeemes to me to encline, exercit. Sacræ. cap.2. in *Iob.*2.19. Yet I ſhall eaſily agree with the reverend

reverend Author of the following commentary, wherein alſo I thinke hee followes S. *Hierom*, That the *end* of *Chriſts comming* is alſo at leaſt intimated, that *Chriſt* comes to make up a ſpirituall Temple or Church of Chriſtians. To which agrees the *Ma gin* of the *Italian Bible*, *he ſhal come to the Temple at Hieruſalem the figure of the Church.*

Thirdly, his power verſ. 2. *But who may abide the day of his comming? And who ſhall ſtand when hee appeareth? For hee is like a refiners fire, and like fullers ſope.*] The power and Majeſty of Chriſt is here diſcovered by variety of expreſſion. *Verſe 2.*

Who may abide the day of his comming?] *Vulg. Who can thinke*, that is, who can thinke of all the glory, graces, benefits of that day. The *Lxx* and the *Chald. Who can ſuſtaine?* That is, Who can endure the light of it. Wee being as Owles unto the Sunne. Who will not bee aſtoniſhed and melt. *Vatablus* his note is, who will endure the tribulations of Chriſtians that will follow upon his comming *Winkleman*, who will bee able to ſtand in the reſonnations that *Chriſt* will proceed upon. Our *Comment.* The wicked will not bee able to abide *Chriſts* preaching, but will bee deſtroyed by it. כלכל in *Piel*, is, *To comprehend, containe, ſuſtaine, beare.* I ſuppoſe the word is to bee taken here in that ſenſe that it is, *Prov.* 18. 14. *The ſpirit of a man*, יכלכל, *Will ſuſtaine his infirmitie.*

And who ſhall ſtand when hee appeareth?] The *Geneva*, *Who ſhall endure.* Who is ſo hard and flinty or ſo made of iron, whom that ſight will not breake, who ſo rebellious that will not bee wrought upon? ſo *Sanchez in loc.* But others take the place as comparing *Chriſts* comming to the Sunne in his riſing, at whoſe magnificence and brightneſſe all are dazzled and amazed. So the *Lxx. Chald. Vulg. Vatabl. Pagnin.* There are that underſtand this whole period of *Chriſts* comming to judgement, and among others *Gerard Voſſius* upon *Ephraems Sermon. De ſecundo adventu Domini.* But moſt underſtand it of Chriſts comming in the fleſh. The ſeverall interpretations of which place, *Dan. Chamier, Panſtr. Tom. 3. lib. 26. cap. 4.* hath plentifully collected, where he cleares this place, eſpecially the latter part of the verſe, from the fingers of ſuch as pervert it to eſtabliſh *Purgatory.*

For he is like a Refiners fire] *Geneva*, A purging fire. The *Lxx*, The fire of a forge. *Vulg.* A forging fire. *Deodates Italian*, As the fire of him that founds metalls. So wee have the word where the ſame *metaphor* is followed, *Iſa.* 48. 10. צרפתיך *I have refined thee, I have choſen thee in the furnace of affliction.* And, Iudg. 7. 4. *I will try them.* A boyling or melting fire; ſo

ſo *Pagnin*; as it is *Eſay* 1. 26. *I will purge away thy droſſe, and take away thy tinne.* So alſo, *Ierem.* 9. 7. See in *Corn: a lap.* five reaſons why *Chriſt* is compared to fire.

And like fullers ſope] *Lxx.* as waſhers herb. *Vulg.* As fullers herb, and ſo the *Tigurine* from S. *Hier.* in *Iere.* 2. 22. *Though thou waſh thee with nitre, and take thee much* (כרית) *Sope:* who ſaith there, that *Borith* is an herb growing in ſpringing and moyſt places of *Paleſtine*, and of the ſame uſe with *Nitre.* That which we call *Saponaria*, in Engliſh *Sopeweed* or *Sopewoort. Deodates Italian* in the text, renders it, *The Herb which ſcoureth cloth*; In the margin, *Cudweort* or *Cottonweed*, which the fullers uſe. *Vatabl. Pagn. Tremell.* render it, *Sope*, *Arias* leaves the Hebr. word untranſlated, *like fullers Borith.* The word comes of ברר to make pure, cleane, or white. Thence כר and כרית, Any thing that hath force to cleanſe garments from ſpots or ſtaines. Therefore the *Chald. Hee is like that by which cloths are made white.* But our laſt tranſlation renders it Sope, here, and *Ier.* 2. 22. Which what it is, beſides the ordinary knowledge of it now adayes, appeares by that of *Pliny*, lib. 28. c. 12. 7. *Prodeſt & ſapo; Gallorum inventum ex ſevo & cinere.* Both the *Arabicques* reade *Sulphur*, not (as I ſuppoſe) according to *Cornelius a lapide*, his conjecture, taking כרית for גפרית which indeed ſignifies *Sulphur* in the *Chalde*, but upon a much eaſier miſtake in *unpointed Hebrew*, where the word is בברית, and in the *Arabian* כבריה is *Sulphur.* But I ſubmit this alſo as a conjecture.

3. The effects of Chriſts comming, *ver.* 3, 4, 5, 6.

1. In reſpect of the godly *ver.* 3, 4.

2. In reſpect of the wicked *ver.* 5, 6.

1. In reſpect of the godly, the effect of his comming is very ſalutary and comfortable. *ver.* 3, 4. where conſider,

1. His worke *ver.* 3.

2. The end of his worke *ver.* 4.

Verſe. 3. First his worke, *ver.* 3. *And hee ſhall ſit as a refiner and purifyer of ſilver, and hee ſhall purifie the ſonnes of Levi, and purge them as Gold and Silver*] Chriſt comes to cleanſe and purifie his people.

Hee ſhall ſit] *Geneva, Hee ſhall ſit downe to try.* Some refer it, to expreſſe *Chriſt* as a *Iudge*, who *ſits* to enquire and diſcerne right from falſe. But the phraſe rather notes the accurate, ſerious and aſſiduous doing of a thing. *Deodate* gives both.

as a refiner] *Vulg.* As a melter in a Forge.

and purifier] צרף is moſt ordinarily uſed for, *To bee cleane or pure from ſinne.* And thence *Tahor* is *Pure*, *innocent*, or *holy.* But it is uſed alſo as here. God is compared to a *refiner* and

and *purifier*, as the *Prieſts* are in the next words to *Silver* and Gold.

And he ſhall purifie the ſonnes of Levi and purge them,] *Chriſt* will make the Prieſts brighter. *The French*, *He ſhall make neate*, or *cleane*, the ſonnes of *Levi*. *Vulg. Colabit*, Hee ſhall ſtreine them, as ſome liquor or liquid matter is tranſmitted or ſtreined thorough a narrow veſſell, ſeive, or cloth, ſo that the puter part may goe through, and the dreggy may bee left. The *Lxx*, Hee ſhall powre forth as metall which is melted. *Pagn.* Hee ſhall melt them. *Montan.* Hee ſhall boyle them. The *Chald:* reades as we doe, He ſhall purge them. *Theodoret* underſtood this of the converſion of many *Levites* to the Faith of Chriſt as *Ioſes*, *Act* 4.36. and many *Prieſts*, *Act* 6,7. S. *Hier. Remig. Rupert. Lyr. &c.* underſtand it of a new order of *Levites* to bee inſtituted for the ſervice of the Goſpel. And we know that the *Miniſters* of the Goſpell are propheceyed of under that name, and of Prieſts, *Eſay* 66. 21. See the learned conference with *Hart*, *chap.* 8. *diviſ.* 4. *pag.* 470. But *Ioh. Deodate* interprets it of all true Chriſtians and refers to *Apo.* 1,6 *Rom.* 12.1. Him I aſſent to.

Secondly, the end of his worke, in purging them. *That they may offer unto the Lord an offering*,] The *Geneva*, that they may bring offerings. The word is *Mincha* here too, of which ſee before. Hee ſtill ſpeakes in the propheticall phraſe. They ſhall be purged, that they may ſerve God, purely, and acceptably, or offer an offering.

1. Pure.
2. Acceptable.

I. A pure offering. *That they may offer an offering in righteouſneſſe*,] that is, holily and purely performed, according as is required. See the phraſe, *Pſ.* 51. 19.

II. An acceptable offering. *ver.* 4. *Then ſhall the offerings of Judah and Jeruſalem be pleaſant to the Lord.*] And ſo the *Vulg. Acceptable*, ſo the *Geneva*. *Chald.* ſhall bee entertained freely *Vatabl.* and *Pagn.* ſhall bee ſweete. So wee have rendred it, *Ierem.* 6.20. *Nor your ſacrifices*, עֲרָבֵיכֶם, *Sweet unto me*. That the place is meant of the *Service* of the *Church* as it is *Now*, I doubt not; but that *Judah* is the *Latine Church*, and *Ieruſalem Rome*, as *Ribera* would have it, I paſſe as a partiall fancy of a *Romiſh* interpreter. *Verſe.* 4.

As in the dayes of old, and in the former (or ancient) *times.*] As acceptable as were the Sacrifices, which *Abel*, *Noah*, *Melchiſedec*, *Abraham*, *Moſes*, *Aaron*, *&c.* Offered.

2. The effects of his comming in reſpect of the wicked, exitiall and terrible. *ver.* 5. 6. where wee may conſider,

1. The judgement. *ver.* 5.

2 The

2. The certainty of the judgement. *ver.* 6.

Verſe 5. 1. The judgement, *ver.* 5. where,

1. What it is.

2. Againſt whom.

Firſt, what the judgment is, *And I will come neare to you in judgment, and I will bee a ſwift witneſſe againſt, &c.*] you ſaid, where is the God of judgment? I will make it appeare unto you, that I am hee. The *Tigurine*, I will come and I will draw neare. A phraſe like that, *Geneſ.* 18. 21. *I will goe downe and ſee*, that I may puniſh. A metaphor from the cuſtome of *Itinerarie Iuſtices*, or *Iudges* that hold *Aſſiſes* in their *Circuits*. I know this moſt interpreters, ancient and others, who underſtand the former of *Chriſts firſt Comming*, doe thinke this is meant of his *Second*; for which I cannot ſee reaſon, but rather thinke this to bee the ſenſe, Though the comming of the *Meſſiah* bring ſo much comfort along with it, and bring *ſalvation* to the World; yet againſt ſuch as continue in their ſinnes, and thereby encreaſe the guilt of them the more, by how much, more grace is offered unto them; againſt ſuch I will come to judgment, and will bee a ſwift witneſſe againſt them. And thus I make it to bee the ſpeech of *God* taken *Subſtantialiter* (who is in the end of the Verſe againe called, *The Lord of hoſts*, as all along the prophecie) and not *Perſonaliter*, for *Chriſt*. Which interpretation notwithſtanding I doe ſubmit, as I doe all the reſt.

And I will bee a ſwift witneſſe againſt,] An haſty witneſſe, ſo the *Tigur. Vatablus*, Ready. *Tremel.* moſt ſpeedy. The *Lxx* as we, ἑτοιμος μάρτυς ταχὺς, A ſwift witneſſe. The *Trope* here alſo is a *Metaphor*, and the affection of the *Metaphor* ſeemes to be a *Catachreſis*, *witneſſe* being put for *Iudge*. I will ſoone upon the evidence of your fact give judgement againſt you. Among men the witnes and the judge muſt be diſtinct. That of *Iob. Bodin. De republ. lib.* 6. *pag.* 1185, is generally received; *If the fact be onely knowne to the judge, he may bee a witnes of it, but a judge hee cannot bee.* And to the queſtion, whether a judge be bound to give ſentence *Secundum allegata & probata*? The *Canons* ſpeake affirmatively. *Gratian. Cauſ.* 2. *qu.* 1. *et* 7. *Ierunque, &c.* and ſo alſo (to omit others) it is determined by the learned *Henr. Bocerus de Iuriſdict.* cap. 6. ſect. 34. and by *Iob. Weems. Exercit. vol.* 2. *lib.* 2. *cap.* 17. And there is reaſon it ſhould be ſo among men. But *God*, being infinitely preſent, an eye-witneſſe of every fact; and infinitely wiſe, free from all poſſibility of error; and infinitely holy, out of all ſuſpicion of being corrupted; may be, and is, both witneſſe and judge. See for further light, *Gene.* 31. 50. *Iud.* 11. 10. 1. *Sam.*

Sam. 12.5, *Iob* 16.19, *Ierem.* 29.23. *Iob.* 8.16, 17, 18. See alſo *Iob. Buxtorf. in Comment. Maſoret. cap.* 14. *in Litera* ר. We have ſeen thus what the judgment is;

2. Againſt whom it is; againſt,

1. Sorcerers.
2. Adulterers.
3. Falſe ſwearers.
4. Oppreſſors of hirelings.
5. Oppreſſors of Widdowes and fatherleſſe.
6. Oppreſſors of ſtrangers.
7. Such as feare not God.

First, *Againſt the Sorcerers.*] The *Lxx*, ἐν τοῖς φαρμακοῖς, *Sorcerers*, or *Poyſoners*. But of *Pharmaci*, and φαρμακεία, ſee *Rhodigin. Antiqu. Lect. lib.* 6. *cap* 12. *lib.* 9. *c.* 23. The *Hebr. is* מְכַשֵּׁף, and that is, He that exerciſes deluſions and jugling ſleights, ſo that a thing is made to appeare otherwiſe unto ones eyes, then indeed it is. *Exodus* 7.11, 12. Upon which two verſes, the Reader may ſatiſfie himſelfe in the ſecond diſputation, and the nine following, of *Ben. Pererius* in cap. 7. *Exod.* to whom, and to *Delrio* and *Wierus*, I refer him for curioſities of this argument. The word is here tranſlated, *A Sorcerer*, but uſually a *Witch*, as, *Exodus* 22.18. 2. *Chron.* 33.6. *Deut.* 18. 10. in which one text are reckoned up the ſeverall ſorts of *Divination* that are forbidden, all which are fully explicated by M. *Gataker.* in his *Tr. of Lots*; and all which are to bee underſtood here under this one head. Concerning which, and the ſeverall caſes about them, beſides the *Popiſh Caſuiſts*, *Cajetan. Peccat. Summ. in verbo, Divinatio. Silveſter in eod. Tit.* Tollet, inſtructio Sacerd. lib. 4. cap. 14, 15. *Guil. Cantarell. Var. Queſt.* lib 2. Num 474. *Bizozerus*, *Sum. Caſ.* pt. 2. cap. 4. Memb. 5. 6. *Fumi, Armil. Aurea*, Verbo Divinatio. *Reginald. praxis fori pœnit.* lib 17. cap. 16, 17. *Martin. Breſſer. de Conſc.* lib. 6. cap. 21. And ours, M. *Perkins*, *of Witchcraft*; *Ioh. Alſted. Theol. Caſ.* cap. 13. ſect. 11. *Andr. Rivet. Prælect. in Exodus* 20. pag. 30. *Gaſper Brockmond. Syſtem. Theol.* Tom. 2. arti. 18. *cap.* 18. Caſ. 11, 12, 13, ad 20. See alſo many things to the purpoſe of this place, in *Gabr. Pennot. Propugnac. hum. libert. lib.* 10. *Ioh. Wolphius in Addit. ad Pet. Mart.* 2. in Reg. 21. pag. 404. and in *Weems. Degen. Iournes, The Magitian.*

Secondly, *and againſt the Adulterer*] The *Lxx*, tranſlate it into the feminine, μοιχαλίδας, *Adultereſſes*. 'Tis the *Maſcul.* in the *Hebr.* Under this head alſo may bee referred all the ſinnes uſually treated of by Divines and Caſuiſts under the 7th Commandement. A ſinne ſentenced and ſeverely puniſhed by the Lawes of Nations, even the very heathen; for the *Athenians*, *Lacedemonians*, *Romans*, See *Plutarch, in Parall. paſſim.*

passim. For other Nations, *Alex. ab. Alex. Genial. Dier.* lib. 4. cap. 1. and *Rhodigin. lect. Antiqu.* lib. 21. c. 45. 47. For the old *French*, it is a notable ſtory which is related by *Iob. Tritenhemius de Orig. Francorum*, pag. 304 (in the *firſt Tome* of the *Opus Hiſtoricum* at *Baſil*, collected by *Simon Schardius* as is thought and conjectured by the Printer) of *Baſan* the King and high prieſt of the *Sicambri*, who were anceſtors to the *French*, that as his Lawes were ſevere againſt adultery and other like crimes, ſo hee alſo was ſo ſtrict in the execution of them, that hee cauſed a ſword and an halter to bee caried before him whitherſoever he went, and finding an accuſation to bee true againſt his owne ſonne *Sedanus*, that hee had committed adultery, he judged him to death, and when his Nobles entreated him to reverſe his ſentence, he ſaid; *Strive not againſt juſtice, you may ſooner reſtraine the wind from blowing in the ayre, then turne Baſanus mind aſide from the law.* And turning to his ſonne, hee ſaid; *I kill thee not my ſonne, but the law which thou haſt broken.* And therewithall in zeale to juſtice, hee ſlew him with his owne hand. This was about 280 yeares before Chriſt. But eſpecially for our owne anceſtors, the old *Saxons*, it is an obſervable teſtimony which *Cornel. Tacitus, Deſcr. Germ.* gives of their ſeverity againſt this ſinne, upon which place, *Andr. Althamer.* and *Iodocus Vuillichius* in their commentaries upon *Tacitus*, doe take occaſion (and juſtly too in my opinion) to condemne the Remiſſenes of this age in puniſhing more ſharpely, what thoſe times of ignorance did abhorre. But I would rather in this point commend unto the Reader, that zealous and effectuall Epiſtle of our country man, *Boniface Arch Biſhop of Mentz* unto *Æthelbald* King of the *Mercians* here in England. where he relates that ſeverity of the *Saxons*, and urgeth much againſt this ſinne. The Epiſtle is in the *Magdeburg. Centur.* Cent. 8. cap. 9. and from them in M^r. *Fox Martyrol.* And it ſeemes there was much need of ſharpe writing at that time, when the people generally by the Kings example were given unto this ſinne, and like fed Horſes neighing after their neighbours wives, as appeares by another Epiſtle from the ſaid *Boniface*, to *Herefrid*, a godly Prieſt, who as it ſeemes was ſometimes called to preach in the Court of *Æthelbald*, and might worke upon him.

Thirdly, *And againſt falſe Swearers*] *Lxx*, that ſweare by my Name upon a lye. *Pagnin.* that ſweare lyingly. *Vulg.* perjurers. What the ſinne is, and how great; ſee the *Caſuiſts*, and others on the third Commandement. And how God hath puniſhed it, if there were no other example, the lamentable iſſue of the battell at *Varna*, where *Uladiſlaus* the *King* of *Hungary*,

Hungary, and *Iulian* the *Cardinall* were miſerably defeated by the *Turke*, will bee a ſufficient monument to all ſucceeding times. We have alſo two pregnant inſtances in *Eadmerus* his *Hiſtoria Novorum* (publiſhed by the learned *Seldon*,) lib. 1. pag. 5, 6, & lib. 5. page. 124, 125. But the ſinne here, is not onely *Perjury*, when an oath taken is not kept; but the very taking of a falſe oath. So *Piſcator* according to the *Hebr. That ſweare unto a falſe thing.* It may bee rendred *adverbially, That ſweare falſely:* and to that ſenſe our tranſlation. A ſinne it is of an high nature, for firſt there is a lie, and then an oth made upon a lye.

Fourthly, *And againſt thoſe that oppreſſe* (or, defraud) *the hireling in his wages.*] The *Geneva*. That wrongfully keepe back the heirelings wages. The *Vulg.* Who make cavills to detaine wages. The *Chald.* and *Lxx*, Who take away wages by violence: and ſo *Pagn.* The word, עשק, will beare, all theſe, It is, to defraud by calumny (συκοφαντῶν) or by guile, or by force. This was *Labans* ſinne. *Iacob* complaines of him, that he dealt hardly with him, and deceived him, and changed his wages ten times. *Geneſ.* 31. 7. 41. He changed his wages *ten times*, that is, *often*, as the phraſe is taken *Numb.* 14 22. *Iob.* 19. 3. Or it may bee he did indeed *ten times* in *Iacobs* ſixe yeares ſervice change his wages which by agreement was to ariſe from the *Lambes* that were yeaned, which in *Meſopotamia* (which was the Country where *Iacob* kept *Labans* flock) yeaned twice a yeere; but *Laban* partly thorough covetouſneſſe, and partly through envy at *Iacobs* thriving, might haply every half yeare be altering the agreement; which was S. *Auguſtines* conjecture, and is followed by *Iunius* and *Pareus*, though they followed not his miſtake occaſioned by the *Septuagint* in reading the place, *Thou haſt deceived me of my wages in ten lambs.* Of which ſee *Sixt. Amama* in his *Antibarb. Bibl. pag.* 427, 428, who cenſures both the reading and the interpretation. But to mee what ever becomes of the *Reading*, yet it ſeemes the interpretation may ſtand good. This ſinne cryes in the eares of God, *Iam.* 5. 4. and hath a woe againſt it, *Ierem.* 22. 13. and was ſpecially provided againſt in the law under *Moſes. Deut.* 24. 14, 15. The wages of the labourer muſt be payed as ſoon as hee hath done his worke, becauſe *hee ſetteth his heart upon*, or *lifteth his ſoule unto it*, that is, he hath no other liveliehood, nothing elſe whereby to maintaine his life, or to truſt unto.

Fifthly, *And againſt thoſe that oppreſſe the widow & the fatherles*] So I reade it with this ſupply, though the verb bee not againe repeated, but is to be repeated from the former member to make the ſenſe cleare. The *Lxx*, Againſt them

who oppreſſe widdowes by their power, and ſtrike or beate the fatherleſſe.

The Widow] אלמנה. The *ſolitary*, or *ſilent*, or *forſaken*, as Ierem. 51. 5. *Iſrael hath not been* (Hebr. widdowed) *forſaken*, and Eſa. 13. 22. *Deſolate houſes*, are called in *Heb. Widowes*. See the metaphor, *Lament.* 1. 1. which is like unto that of *Virgil*, *Æneid.* 8.

——*tam multis viduaſſet civibus urbem.*

See *Geneſ.* 38. 11. 14. 2. *Sam.* 20. 3. *Eſay.* 47. 8. or, the *Widow* in the *Hebr.* is called *Silent*, becauſe her husband being dead, ſhee cannot ſo well ſpeake in her owne cauſe, or for her owne defence. Therefore Gods care of Widowes was alwayes great, *Exod.* 22. 22. *Deut.* 10. 18. and, 24, 17. *Pſal.* 49. 9. and, 68. 5. *Ieroм.* 49. 11. And in the *Chriſtian* Church the *Apoſtles* tooke care of them, and ſpecially for their ſakes ordained *Deacons* who might ſee that they ſhould not bee neglected, *Acts.* 6. 1. A place pertinently obſerved and uſed by the *Widow* of *Iohn Knobbarus* the Printer, in her *Epiſtle Dedicatory* to the *Biſhop* of *Antwerp*, before the late *Ieſuite Breſſerus* his booke *De Conſcientia*. This care was continued by S. *Paul* 1. *Tim.* 5. 3. and after by many *Biſhops* [a]. Yet at the laſt the *Pontifician* law grew ſtreight and hard towards them, wherein as *Greg. Tholoſan.* hath it, *Syntag. Iuris. lib.* 9. *cap.* 26. ſ. 14. It was provided that the mony bequeathed for pious uſes to the endowing and marrying of poore Women, might in no caſe be beſtowed upon *Widowes* marrying again, though they were poore.

[a] Tis a Teſtimony of great honour, and a character fit for a Biſhop, which Mathew of Weſtminſter gives to Gilbert Biſhop of Chicheſter in K. Edward the firſts time, that he was *the Father of Orphans and the comforter of Widowes.*

The fatherleſſe] יתום is an *Orphan*, a *Pupill*, deſtitute of father or helpe. See it clearely, *Lament.* 5. 3. *Wee are* (*Iethomim*) *Orphans and without father.* The *Lxx*, here, and conſtantly, tranſlate it ὀρφανὸς, but in one place, namely, *Pſal.* 82. 3. they render it, πτωχὸς, *poore*. The *fatherleſſe* and the *widow's* are frequently joyned together in the ſame Texts, and ſo they are in Gods care. The ancient Church was tender of them, thence it was that *Brephotrophi* (as they were called) were appointed for the charge of *expoſed infants*, whoſe fathers were not knowne; and *Orphanotrophi* to ſee to the bringing up of other infants. A practiſe worthily followed and imitated by the rare zeale and charity of our bleſſed *King Edward the Sixth*, who upon occaſion of the *Biſhop* of *Londons* Sermon, beſides *Bridewell* and S. *Thomas Hoſpitall* diſpoſed to other charitable uſes, was the glorious founder of *Chriſts Hoſpitall* for the reliefe of *fatherleſſe children*. It were eaſy to outvie the popiſh and to parallell the ancient times, with examples of charity in this kind ſince the *Reformation*. Among others that *Honorable* & *reverend Prelate*, D. *Andrew's*

Lord

Lord Biſhop of *Winchester*, ſhines not more in his learned writings (which yet make him famous in the gates) then in his *Legacies* to the poore, among which this was not the leaſt commendable that he gave 50[l] *per Annum* to the binding of poore *Orphans* to be apprentices. A man deſerving all the honor and right which thoſe *honorable* and *learned perſonages* have done him, who have gratified the *Engliſh Church* with the *Hiſtory* of his *life*. But I muſt take my ſelfe off from this argument, remembring that theſe *Excurſions* will haply be judged by ſome to bee too frequent and not proper for theſe ſhort notes. I confeſſe it, yet who would not be large (upon the leaſt occaſion given) in the juſt commendations of thoſe rare examples, eſpecially when ſo many on the contrary doe build up their eſtates and houſes upon the ruines and diſtreſſes of *Orphans* and *Pupills* committed to their truſt; The ſinne that is here threatned in the text, and queſtionles a great ſinne, and provided againſt fully in the ancient law; ſo that in the *Inſtitutions* of *Iuſtinian* we have fourteen titles, ΠΕΡΙ ΕΠΙΤΡΟΠΩΝ, lib. 1. *Tit.* 13, &c. And *Greg. Tholoſan.* hath found enough to collect to make two bookes in his *Syntagma*, lib. 12. and, 13. with whom I leave the Reader.

Sixthly, *And againſt thoſe that turne aſide the ſtranger*] that is, *from his right*, as our laſt tranſlation ſupplyes it even in the text. The *Geneva* and *Vulg.* Againſt thoſe that oppreſſe the ſtranger. The *Lxx.* and the *Chalde*, That pervert the judgement of the ſtranger. See how it is expreſt, Exod. 23. 6. *Thou ſhalt wreſt the judgement.*

The ſtranger] גר Is he that dwells where he was not borne; or one that hath dwelt but a while where hee doth, and ſo through want of friends and of acquaintance with the Law, is more eaſy to bee wronged; for whoſe defence therefore God provided by many Lawes. See *Exod.* 22. 21. and, 23. 9. *Deut.* 10. 18. 19. *Levit.* 19. 33, 34. *Ierem* 22. 3. *Ezek.* 46. 18. *Zach.* 7. 10.

Seventhly, *And againſt thoſe that feare not me, ſaith the Lord*] The particulars before mentioned are ſummed up in this, which is the fountaine alſo and head of other ſinnes, and that againſt which the Lord will come neare in judgement. As, *Primus in orbe deos fecit Timor*, and where the feare of God is, it will command the heart and reſtraine from ſinne; ſo the little or no feare of God, argues that men cheriſh little or no beliefe of God; when (according to the ingenious conceit of *Nic. Caſſin* the *Ieſuite*, in his Table or picture of worldly policy (*Holy Court*, pt. 2. *The Stateſman. ſect.* 2.) In a Chamber hideouſly blacke, the *ſtudy* of *Lucifer*, the *brave*

ſpirits of the time, under the regency of *Herod* and *Tiberius*, doe ſtudy to finde out the way, *How to believe in God* no *longer*. The truth is, while moſt men, inſtead of contending for the faith, have but wrangled about the differences of *Religions*, they are growne *Irreligious*, and into a diſpoſition unto *Atheiſme*; which how it may be diſcovered & cured, will bee worthy the labour of all ſuch who are ſet over men for the cure of their ſoules. Thus wee have ſeene the *judgment* threatned, and againſt whom.

Verſe 6. II. The certainty of the judgment. *verſe 6. For I am the Lord, I change not, therefore yee ſonnes of Iacob are not conſumed.*] Or, as the *Vulg.* and *Montan.* and the *Geneva* read it, *I change not, And yee ſonnes of Iacob are not conſumed.* It is the reaſon of what was before ſaid and threatned; you ſay I regard not to puniſh or reward: but though I deferre a while, yet I will come neare to judgement, for I conſtantly love good, and hate evill, I change not. So *Cyril, Theodor. Remig. Rupert. Hugo, Lyr. Vatabl: &c.* For the latter clauſe of this 6th *verſe*, I ſhall with ſubmiſſion take leave to depart from our learned tranſlators, and reade not as they, *Therefore*], but as *Montanus* and as it is in the *Hebrew*, *And*,] *I change not, And yee ſonnes of Iacob are not conſumed. And*, that is, *And yet*. Though I threatned you, and change not, yet my patience is ſuch, that yee are ſpared, and not yet conſumed. But I leave this place to ſuch as can better ſearch the Prophets mind, for here I confeſſe I doe take off my owne unskilfull pen without cleare ſatiſfaction in my ſelfe, about the coherence of this *verſe*, eſpecially this latter clauſe, with the *verſes* precedent. The Reader may finde it ſomewhat otherwiſe expreſt in *Tarnovius*. And thus much of the 5th. Conteſtation.

VI. *The ſixth Conteſtation.*

Verſ. 7. Sixthly, he conteſts with them for their impenitence. *verſe 7.* That they had ſinned, and continued in ſin, and yet would not be convinced.

1. That they had continued in ſinning againſt Gods lawes. *Even from the dayes of your fathers, ye have gone away from mine ordinances, and have not kept them,*] He exprobrates their old and inveterate trade of ſinning.

From mine Ordinances] *Vulg. A legitimis meis*, that is (as they tell us who being bound to receive the *vulgar Latine* as *Authentick*, doe ſtudy to make the beſt ſenſe of it) *a legibus meis*. You are gon from my lawes. The *Tigur.* My *Statutes. Pagn.* My *inſtitutes*. The things which I have deſcribed, drawne out, conſtituted, of חקי.

2. That

2. That they would not yet bee convinced; which is urged;

I. By a declaration of Gods Grace in exhorting them and encouraging them to Repentance.

1. Exhorting them. *Returne unto me ſaith the Lord,*] that is, by Repentance. שוב among many other uſes that it is put unto *ſignifies to repent*, as *Deut.*30.2. 1 *Kings* 8.33.35. *Lam.* 3.40. *Hoſ.*7.16. and in many Texts. God though he might conſume them, offers them mercy, and ſhewes them a meanes to prevent his wrath.

II. Encouraging them. *And I will returne unto you, ſaith the Lord*] that is, I will ſhew you favour. This is another uſe and ſignification of the word שוב when it is applyed unto God. So *Zach.*1.3.

2. By their ſtiffeneſſe and difficulty to be convinced. *But yee ſay, wherein ſhall we returne?*] As if they were righteous, and needed no repentance. This is the nature of man, to make contradiction to Gods grace, and reſiſtance to the motions of Gods Spirit, either convincing the world of ſinne, or perſwading to obedience. And this people did alwayes ſo, as Saint *Stephen* teſtifies of them, *Act.* 7.51. and the Apoſtle, *Rom.*10.21. *To Iſrael he ſaith, all day long I have ſtretched forth my hands,* πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, *unto the diſobedient* (or unperſwadeable) *and a gainſaying people.* So the tranſlation of the *Septuagint*, whom Saint *Paul* followed, did with ſeverall words expreſſe that which in the Hebrew text, *Eſa.*65.2. is delivered in one, *A rebellious* people. But thus much of the ſixth Conteſtation.

VII. *The ſeventh Conteſtation.*

Seventhly, hee conteſts with them for their Sacriledge, verſ.8, 9, 10, 11, 12. both,

I. Arguing againſt their ſinne, verſ.8. and,

2. Expoſtulating with them, that it were better for them, yea, even in their outward eſtates to deale righteouſly with God, verſ.9,10,11,12.

I. He argues againſt their ſinne, verſ.8. *Verſe 8.*

1. From a ground of equitie.

2. By an application of their fact unto the ground.

1. He argues from a generall ground of right and equitie. *Will a man rob God? Yet ye have robbed mee*] Will fraile weake man (*Adam*) doe violence unto, or defraud (*Elohim*) the great and mighty God? Yet you have done ſo.

Robbe] The *French*, Pillage; *Geneva*, *Spoile*: will a man ſpoile God? So alſo *Pagn.* and *Vatab.* Crucifie, wound, or pierce,

pierce, ſo the *Vulgar*, and the *Tigurine*, and that is indeed the firſt ſignification of the originall word. So the Tranſlator of the *New Teſt.* into the *Syriack*, uſeth the word, *Coloſſ.* 2. 14. וקבעה *And nayled* (or pierced) *it unto his Croſſe*. But by a *Metaphor*, it ſignifies to *Oppreſſe*, or *To rob*, or *To ſpoile*, as Prov. 22. 53. The *Lxx.* here taking קבע by a *Metatheſis* for עקב which is, *To ſupplant* or *Deceive*, reade, Will a man ſupplant his God? But in the ſenſe there is an agreement. Will a man, or is it fit that a man ſhould grieve, defraud, pierce, or ſpoile his God, as you doe who rob his Prieſts and Miniſters of their maintenance, whereby you undermine and overthrow even Religion it ſelfe, and Gods worſhip. *When the portions of the Levites were not given them, the Levites and Singers that did the worke*, of Gods houſe, *fled every one to his field:* and ſo Gods work, that is, his worſhip was left undone: as *Nehemiah* obſerved, *Neh.* 13.10. The truth is, When the Miniſters of God are kept under the burden of Poverty, *The Lords work* is, either *not done*, or done *deceitfully*; when the Prieſts are forced to comply with their humors, from whom they expect their maintenance, and ſo ſerve not God, but them; flattering them that feed them, as it is, *Micah.* 3. 5. *They bite with their teeth, and cry peace*; which I interpret according to the *Chalde Paraphraſe*, He that maketh them a feaſt of fleſh, to him they preach peace: *But hee that putteth not into their mouths, they even prepare war againſt him*; *And ſo they make the people to erre.* And it cannot bee otherwiſe, whiles, as it is in the eleventh verſe of that chapter, *The Prieſts teach for hire, and the Prophets divine for money*, that is, are faine to maintaine themſelves with ſordid and unworthy flatteries. To prevent which, it was a moſt pious and commendable care in King *Hezekiah*, which is recorded 2 Chron. 31.4. *He commanded the people that dwelt in Ieruſalem, to give the portion of the Prieſts and Levites* (that they might attend upon the Law of the Lord; ſo the *Vulg.* That they might confirme themſelves in executing the Law of the Lord. So *Tremel.* but as we reade,) *that they might be encouraged in the Law of the Lord.* Dependancie and expectation of arbitrary maintenance, is a great *Alay* to the purer temper, and ſpirit, and zeale, that ought to be in them that ſerve at the Lords Altar; in whom, (according to the uſuall *Apothegme* of a reverend Divine of ours) *Innocencie and Independancie breeds the beſt courage.* And by ſuch is God beſt ſerved. The ſcandals that are given by Miniſters, doe much diminiſh the reputation of Religion, and undermine it, but *Scandalous livings* are a great cauſe of *Scandalous Miniſters*: Which was the obſervation of a learned Gentleman, and worthy member of the *Houſe of Commons*, in the *Parliament*

Anno

Anno 1628. who alſo promiſed, that he would never give over ſolliciting the cure and remedie of this, while Parliaments and he ſhould live together. And well may he or ſome other effectually purſue it, eſpecially having ſo much encouragement in it, by the pietie and tenderneſſe of our preſent *Religious*, and *moſt gracious Soveraigne*, who (according to the example of his *Royall Father*, for planting a ſetled competencie for the Churches throughout *Scotland*) hath ſhewed ſo much readineſſe and gracious diſpoſition this way, that (as he deſerves it) I doubt not but ſuch as ſhall deliver his *reigne* hereafter to poſterity, will among his other vertues, give him this Title, *The Patron and Father of his poore and injuried Clergie*, and will mention that great Councellour of his in Eccleſiaſticall matters, with his due honour, for promoving it in him, with ſo much zeale to the welfare of this Church: But of this *obitèr* and *Currente calamo*.

2. He argues againſt their ſin, by an application of their fact, unto that ground of generall right. *Yet yee have robbed mee; But yee ſay, Wherein have we robbed thee? In Tythes and in Offerings.*) They deny the Aſſumption, and he proves it; That they robbed him, becauſe they dealt deceitfully about the portion of his Prieſts. The *Tythes* he had of old aſſigned unto them. There were three ſorts of *Tythes*; The firſt were given to the *Levites* for their alimonie; this was called, *Maaſer Riſhón, The firſt Tithe*. The ſecond was that which every man ſet apart againſt his going up to *Jeruſalem* to feaſt with the Levites and Prieſts, this was called, *Maaſer Sheni, The ſecond Tythe*. And leſt that ſhould be omitted, the Tythe of the Third yeare was to be given to the poore, to Levites, to widowes, and orphans; and this was called *Maaſer Shliſhi, The Third Tythe, and Maaſer aani, The poore-mans-tythe*, πτωχοδεκάτη. See theſe three ſorts mentioned, *Tobit* 1. 7,8. And beſides, and before all theſe, *The fiftieth part* was given to the Prieſts, which was called *Reſchit, The firſt fruit*, and *Terumah gdola, The great offering*. Tythes were intended much unto the ſame uſe in the Chriſtian Church, one part for the *Biſhop*, another for the *Clergie*, a third for the *Poore*, a fourth for the *Repaire of the Church*: according to *Walafrid*: *Strabo, de exord. Eccleſ.* cap. 27. publiſhed by *Ioh. Cochlæus in Speculo Antiq. Devot.* The diſtribution is ſomewhat otherwiſe, in the *Excerptions* of *Egbert*, *Archbiſhop* of *Yorke*, which the learned *S^r. H. Spelman*, in his late diligent Collections of our *Britiſh Councels and Decrees*, hath communicated, *Ad Annum Chriſti*, 750. the fifth Excerption, *Let the Prieſts receive the Tythes, and ſet out the firſt part for the adorning of the Church; the ſecond for the uſe of poore and ſtrangers; the third part let the Prieſts reſerve*

ſerve to themſelves. The very ſame order we find in the Canons of *Alfrick* (*Biſhop of Torke, as* S*r*. *H. Spelm.* gueſſeth at it, *An.* 1052.) *Can.* 24. Hee that would ſee more concerning the care of our Ancient Kings about Tythes, may ſatisfie himſelfe in that induſtrious and learned Author, *In Concil. Calchuth. ad An.* 787. where in the ſeventeenth Canon, *Ut Decimæ juſtè ſolventur*: This very place of our Prophet *Malachy* is alleaged; as it is alſo in the *Conſtitutions* of *Odo, Archbiſhop* of *Canterbury*, *An.* 943. *cap.* 10. Hee may ſee alſo, *K. Offa's* gift, *An.* 793. *pag.* 308. *K. Ethelwulphs* gift, in the Councell at *Wincheſter*, *An.* 855. *pag.* 348. *K. Alureds Eccleſ. Lawes, cap* 9. *pag* 377. *K. Edwards the elder, cap.* 6. *pag.* 392. *K. Æthelſtans, cap.* 1. *pag* 402. *K. Edmunds, cap.* 2. *pag.* 420. *K. Edgars, cap.* 3. *pag.* 444. and the Canons of his time, *Can.* 54. *pag.* 454. Tythes they are *Gods portion*: hence when the *Jewes* tythed their flocks, as the young paſſed thorow the doore of the fold, the *Levite* ſtood with a rod in his hand, and marking the *Tenth* that came out, ſaid, *This tenth is the Lords.* According to that, *Levit.* 27. 32 *Whatſoever paſſeth under the rod, the tenth ſhall bee the Lords.* And ſo they have ever been accounted, although the Church have ſometimes taken libertie to aſſigne them to other uſes; as thoſe *Decimæ Saladinides*, which the Councell of *Paris* granted to *Philip* of *France* for his warre againſt *Saladine* the *Mahumedan*, *An.* 1189. which (as *Matth. Paris, Monk of* S*t*. *Albans* writeth,) *Richard* 1. the *King* of *England*, obtained alſo for the ſame purpoſe the next yeare: and others ſince, though the pretence were altered. But ſee the liberty of the antienter Church concerning Tythes, in *Gratian, Cauſ.* 1. *qu.* 3. *pervenit ad. cauſ.* 13. *qu.* 1. *&* 2. *cauſ.* 16. *qu.* 1. *Si quis Laicus*, and *Eccleſiæ antiquitus*, and *In canonibus in Gangrenſi*, and *queſt.* 7. *Decimas quas.* And for ours, for the times he writ of, and collected, ſee *Wilhelm. Lyndewood, Conſtitut. lib.* 1. *pag.* 13. 2. *pag.* 14. f. *pag.* 15. 0. *&c.* and largely, *De Decimis, lib.* 3. *pag.* 101. *&c.* Concerning the Queſtion, *Quo Jure*, beſides the skirmiſhes of our men about it, and which you ſhall finde in the reverend and godly Author of the following Commentary, pertinent and full; I doe referre to *Bellarm. Tom.* 2. *De clericis, lib.* 1. *cap.* 25. Againſt whom in that place *Guil. Ameſius* ſayes nothing, and *Joh. Alſted.* in his *Supplement* of a *Fifth Tome* to *Dan. Chamier. Panſtrat. lib.* 4. *cap.* 10. *Paragr.* 2. Confeſſes in a manner, that to object againſt him in this, is to ſeek a knot in a bulruſh. See D*r*. *Thomas Ridley* his learned Diſcourſe of *Tythes*, In his *View of the Civill and Eccleſiaſtical Law*, pag. 124. &c. *And in Offerings*] *Terumah, The Oblation, Elevation, Offering, or, Firſt fruit*, did alſo belong to God; The *Terumah gdolah, The Great Oblation*, and the *Bikkurim*. The ſeverall

verall ſorts, and other matters worth knowing, concerning as well Tythes, as theſe Oblations. See in *Iob. Weemſe, Chriſtian Synag. lib.1. cap.6. ſect.4. paragr.2.3.* And more fully in our owne *Goodwyn, Moſ.* and *Ar. lib.6. cap.2.3.* And thus having argued againſt their ſinne,

2. He expoſtulates with them their unreaſonablnes in this thing, and that it were better for them to deale righteouſly in the maintenance of Gods Prieſts, both,

1. For the avoyding of evill, *ver.9.* and,

2. For the procuring of good. *ver.10, 11, 12.*

I. In defrauding God of tythes, they brought themſelves under the curſe. *Yee are curſed with a curſe, for yee have robbed mee, even this whole Nation.*] Not one, or few, but all dealt ill with God, in the matter of tythes, and therefore God brought a curſe upon the whole Nation. The *Vulg.* and others, take it for a curſe of penury and ſcarcity of victualls; a great curſe in that land. *Meerah* of *Arar*, ſignifies penury, want, or, barrennes. *Winkleman* derives the word of *Maar*, To *gnaw*, or *Pill*: but not ſo ſoundly. The *Lxx* here take the word to come of ארר, and upon that miſtake, render the place, καὶ ἀποβλήσω ὑμᾶς ἀποβλήσιν. (of the *Anomalie* in the word ארירים in the Text, ſee *Sixt. Amam. in Anom. Spec. ad locum.*) *Verſe 9.*

II. In bringing of tythes juſtly, they ſhould finde,

1. Their eſtates bleſſed, *verſe 10.11.*

2. Their reputation cleared. *ver.12.* So there are here two promiſes.

Firſt, a bleſſing on their eſtates. *ver. 10. 11. Bring yee all the Tythes into the ſtorehouſe, that there may be meate in mine houſe, and prove mee now herewith, ſaith the Lord of hoſts, if I will not open unto you the windowes of Heaven, and poure you out a bleſſing, that there ſhall not bee roome enough to receive it. And I will rebuke the devourer for your ſakes; and hee ſhall not deſtroy the fruites of your ground, neither ſhall your vine caſt her fruit, before the time in the field, ſaith the Lord of hoſts.* A place often and pertinently applyed and preſſed, by ſuch as have had occaſion to declame on this ſubject, and ſurely of great force to ſuch as have faith in the promiſes of God. A place which had well deſerved more then a bare marginall note, from the late author of the profitable *Treatiſe of Divine promiſes. lib.3. p.231.* *Verſe 10,11.*

Bring yee all the tythes,] Our old authoriſed Engliſh, *Bring yee every tythe.* Men have made diſtinctions of tythes, (and ſome of their owne coyning to ſave ſomething from God) but ranke them under what heads you will, all muſt bee brought, and of every kinde.

Into

Into the ſtorehouſe,] *Vulg.* Into the barne. The tyth-barne. So the word is *Ioel.*1.17. *The Garners are layd deſolate, the barnes are broken down.* But it is uſually rendred *Treaſury Beth haozar, The houſe of treaſure* or *ſtore.* It ſeemes they had a *ſtanding place* for tythes, as it is called *Nehem.*13.11.12,13. ſee the place, and 1.*Chron.*26.20.

That there may be meate in my houſe] *Vulg.* That there may bee ſpoyle, and the Hebr. *Tereph.* ſignifies ſo much. It is a *Synechdoche*, and the *affection* of the *Trope* is a *Catachreſis. Spoyle*, that is, *meate*, there's the *Catachreſis*, the ſpoyle which the beaſt makes to get food being put for meate: and then the *Synechdoche*, meate, put for all neceſſary proviſion.

Meate in my houſe] that is, in the ſtorehouſe for the uſe and neceſſity of my houſe; that is, of my Prieſts and Levites that ſerve in my houſe, my temple.

And prove mee now herewith, ſaith the Lord of hoſts] *Menaſſeh Ben-Iſrael, Queſt.* 3. *in Deut.* makes the doubt how theſe words may be reconciled to thoſe, in *Deut.*6.16. *Yee ſhall not tempt the Lord your God:* and anſwers well, that *Malachies* words are not to bee underſtood *Cauſaliter* but *Conſecutivè*, namely, that they ſhould indeed finde by experience, that if they offered their tythes, they ſhould finde the Lord gracious and bountifull. See him more fully in the place cited, in his *Conciliator.* So that here the promiſe of good things followes. In which let us obſerve the artifice uſed in perſuading.

Prove me, &c. If I will not open you the windowes of Heaven,] whether I will not. *Piſcat.* and our *Comment.* make this forme, (If I will not,) an oath. Which cannot bee cleare, without ſome ſupply to the text, to make up the ſenſe, which needs not, but the ſenſe doth facilely offer it ſelfe thus, I will open them unto you, and powre you out ſo much raine (a great bleſſing in thoſe hot and dry Countries) as if the windowes of Heaven were opened. A phraſe noting great plenty. 2.*Kin.*7.2.

The windowes of Heaven] *Vulg.* The Catarracts of Heaven. *Catarracts* are guſhings downe of much water with volence, of *cataſtho Defluere.* ſuch as are thoſe outragious ſtreames of freſh water (which *Peter Martyr* of *Millan* a *Counſellor* to the King of *Spaine*, deſcribes in his *Decades of the new World*, Dec. 1.lib.6.) which ſo violently iſſue and fall headlong into the Sea, that they drive back the ſalt water a good way, though rough and forced with contrary winds; They ruſh downe from the tops of the mountaines of *Paria*, which *Chriſtopher Columbus* the firſt diſcoverer, was ſtrongly conceited of, to bee the ſeate of *Paradiſe.* The *French* tranſlate it here, *The*

Shuts

ſhutti. Menochius, expreſſeth the *Vulgar Caturracts*, by the *Port-Culliſſes*, The *Sluſes*, or *Damnes*, of Heaven. And ſo *Cæl. Rhodiginus*, *lect. Antiqu.* lib. 23. cap. 24. doth expreſſe it, taking occaſion to interprete that place in *Geneſ.* 7. 11. Upon which place, and *Geneſ.* 8. 2, See *Iob. Piſcators Scholia.* The Clouds are the windowes or floud-gates of Heaven, in the ſenſe of this place.

And powre you out (or, empty you out) *a bleſſing*] that is, a ſhower of raine, bringing a bleſſing with it of plenty. Among the *Hebrewes*, *A bleſſing* as when it is uſed concerning words, it ſignifies a *ſalutation*, or *good wiſh*: ſo when it is uſed concerning things, it denotes ſome *reall good*, or *gift*, as *Geneſ.* 33.11. *Take I pray thee* (ברכתי) *my bleſſing which is brought unto thee*, that is, my gift. So, *Iudg.* 1.15. *Give me a bleſſing.* The *Chald.* reades, A poſſeſſion; and that appeares to be her meaning by the next words, *Give alſo ſprings of water.* Shee deſired ſome low grounds. And we alſo in our uſe of ſpeaking have ſuch a meaning, when we ſpeake of *A mothers bleſſing.*

That (there ſhall) *not* (be roome) *enough* (to receive it] the *Hebr.* being conciſe, hath only, *That not enough.* The reſt our Engliſh tranſlation hath ſupplyed. The *Geneva*, I will powre you out a bleſſing, *without meaſure.* The *Vulg.* A bleſſing *even to abundance.* The *Lxx*, *Till it ſufficeth.* The *Chald.* *So that yee ſhall ſay*, *It is enough.* The *French*, *As much as you can have no more.* The ſenſe of all this variety of expreſſion is the ſame and cleare. Your ſtorehouſes, roomes, and veſſells, ſhall not bee able to hold and containe the plenty: like as the Prophet dealt with the widow, whoſe Hiſtory wee have, 2. *King.* 4.3,4,5,6.

And I will rebuke the devourer for your ſake] that is, The Locuſts, or other harmefull Wormes or Creatures. When there is much raine and plenty, many times theſe *Inſects* eate up all; as we ſee, *Ioel*, 1.4. and in the Hiſtory of the plagues of *Egypt.* It is among the moſt wonderfull ſtories and moſt lamentable, which the Hiſtorians doe relate of the plague of *Locuſts* in *France* about the yeare 850. Whereſoever they fell, they pitched their camp as it were, and devoured all for 20. Miles ſpace in a day. And ſtill a ſmall company went about a dayes journey before the reſt, as harbingers and guides of the reſt to chooſe where the whole multitude ſhould alight, which accordingly would follow and devoure all before them.

Some Countries have beene almoſt layd waſt by them. *Pliny* ſaith that in the *Iſle Lemnos*, the magiſtrates were faine to take it into their care, to appoint unto every inhabitant

what measure of them to destroy, so to keepe them under. Yea *Scaliger, Exerc.* 192. *sect.* 3. tells us of a kind of *Insects*, that usually in the Northern parts of *Norway* fall in showres of raine, which if they be opened, as some as they fall have raw and indigested hearbs found within them; and when and where they alight, they bite and eate up all that is greene. Against these *Devourers* the Lord promises to provide and to secure them.

And he shall not destroy (or corrupt) *the fruite of your ground; neither shall your vine cast her fruite before the time in the field.*] *Vulg. Geneva*, and the *French*, your vine shall not be barren. Or, *abortive*, soothers. The Buds and Grapes shall not fall off unripe. They are called *Orbi palmites* among the *Latines*, that beare not. The word is used, *Gen.* 31.38. *Thy shee-goates have not cast their young.* And, *Gen.* 42.36. *Me have yee bereaved of my children.* שכלתם.

Verse 12. Secondly, a blessing of reputation or good name. *verse* 12. *And all Nations shall call you blessed; for yee shall bee a delightsome Land, saith the Lord of hosts.*] All shall speake of your blessednesse, shall magnifie and prayse you. So the sense is, in *Job.* 29.11. *When the eare heard me, it blessed me*, that is, It praised me. And thus the *Lxx*, μακαριουσιν. *For yee shall bee a delightsome Land*] *Vulg.* a desirable. *Geneva.* a pleasant land. Your land shall be greene and flourishing, so *Cyril.* You shall inhabite a fertile land; so *Vatabl.* I rather take it as S. *Jer.* All Nations shall desire to live in your Land: a fruite of that reputation they should have if they honored God with their substance. And to this sense the *Lxx*, and our following comment. Yee shall be as a pleasant land, praised and commended by all that passe by you. Thus much of the seventh Contestation.

VIII. *The eighth and last Contestation.*

Lastly, hee contests with them for their blaspheming of Gods providence, for their Atheisme, and stubborn perverse contempt of Gods worship, and of repentance, *verse* 13. to the end of the Prophecy. We have,

1. Their blasphemous Atheisme proposed, *verse* 13. 14, 15.

2. Answered, *verse* 16, &c. *ad fin.*

1. Their blasphemous Atheisme is proposed and set downe,

1. In generall, *verse* 13.

2. In particular, *verse* 14, 15.

Verse 13. First, in generall, *verse* 13. *Your words have beene stout against*

gainſt mee ſaith the Lord: yet yee ſay, what have we ſpoken ſo much againſt thee?] They thought and ſpake proudly of and a gainſt God.

Your words have beene ſtout,] *Lxx*, troubleſome. *Vulg.* they have prevailed over me. (1) againſt me. *Chaldee.* your words are ſtrong, confirmed, or as the *French* hath it, enforced againſt me. You perſiſt ſtoutly and clamorouſly in your blaſphemy; ſo *Lyr*: your words are troubleſome and preſſe me as a load ſtone; ſo S. *Hier. Kemig.* &c. Your words overcome me and mine, you pervert more then my Prophets can prevaile with to the contrary, by your ſaying; It is in vaine to ſerve the Lord, &c. ſo the *Tigurine.*

Yet yee ſay, what have we ſpoken ſo much againſt thee?] They deny the accuſation. The *Geneva*, what have wee ſpoken againſt thee. But there is more in the word. נדברנו in *Niphal* ſignifies a conti nuall ſpeech, as our tranſlators have well expreſt, what have we ſpoken ſo much againſt thee. And ſo the *Targum* or *Chalde paraphraſe*, in what have we multiplyed ſpeech againſt thee?

Secondly, in particular, *verſe* 14,15. *Yee have ſaid, It is vaine to ſerve God: and what profit is it, that wee have kept his ordinance, and that wee have walked mournefully before the Lord of hoſts? And now wee call the proud happy: yea they that worke wickedneſſe are ſet up, yea they that tempt God are even delivered.* This is the proofe of the accuſation againſt them. Theſe were their ſtout words againſt God. *Verſe* 14, 15.

Yee have ſaid, It is vaine to ſerve God] *Vulg.* He i vaine who ſerveth God. There is nothing got by it. A profane atheiſticall conceit now adayes alſo entertained of many.

And what profit is it, that wee have kept his ordinance] or, his obſervation, ſayth our margin. The *Geneva*, his Commandement. The Hebr. is, *Shamarnu miſhmartó*, That wee kept his cuſtody, or, his ward, that is, the office impoſed by him upon us. So, *Eſay* 21.8. *I am ſet* (*Miſhmarti*) *in my ward whole nights.* 1 Chron. 9. 23. *They had overſight by wards* (*Miſhmaroth.*) The prieſts were divided in 24 *Miſhmaroth*, Cuſtodies or *Wards*, which they entred upon by their turnes every *Sabbath.* To which here ſeemes to bee an alluſion.

And that we have walked mournfully (or *in blacke*) *before the Lord?* *Pagn.* and the *Geneva*, that we have walked humbly. The *Lxx*, ſuppliant. The *Chald.* With a ſpirit caſt downe. *Piſcat.* Mournfully before, that is, for feare of *Iehova*, that we might reconcile him unto us. The *French*, that wee have walked in poore eſtate. The word is קדרנית obſcurely, in mourning, or in black. We have the word, 1 *Kings* 18.45.

The Heavens (*Hithkadderu*) *were black with Clouds.* And, Pſ. 35.14. (*Koder.*) *I bowed downe heavily as one that mourneth for his mother.* Black is the colour of mourning. Our comment: gives this ſenſe; What profit have we, that we have walked humbly, that is, that wee have not reſiſted, nor revenged our ſelves, but referred all to God, what have wee got by it?

Now then, (*or Therefore*) *we call the proud happy*] They who tread upon modeſt men, and rayſe themſelves high, and worke their own ends confidently, and daringly, they thrive, and therefore them wee call, that is, count happy. *Hierom* here calls them, arrogant men. Boyling, raging men, ſwelling and preſumptuous. *Zedim*, comes of a roote that hath all theſe ſignifications.

Yea they that worke wickedneſſe, are ſet up] or, built up, that is, They have children, houſes, lands, and honors, &c. *Chald.* They are eſtabliſhed. The *Lxx*, ἀνῳκοδομημέναι, are reedified. They proſper, and have all things well about them. As the word is, *Iob*, 22, 23. *If thou returne to the Almighty* (תִּבָּנֶה) *thou ſhalt be built up*, that is, Thou ſhalt proſper.

Yea they that Tempt God are even delivered] The grudging and blaſphemous ſpeeches of theſe wicked men are ſtill continued: thoſe that continue in ſinning, and ad ſinne to ſinne, and as it were dare God, to try what he will doe, or how hee will deale, yet they are delivered; we ſee them to bee ſafe, ſecure, bold, and proſperous. See *Pſ.* 95. 9.

2. This blaſphemy of theirs thus diſcovered is anſwered,

Firſt, by oppoſing the contrary diſcourſe of the godly, *verſe* 16.

Secondly, by ſhewing Gods taking notice of both. *ver.* 16. latter part.

Thirdly, by declaring gods gracious promiſe to deale well with the godly, *ver.* 17.

Fourthly, by warning the blaſphemers, that Gods dealings ſhall be manifeſt even in their eyes. *ver.* 18.

Fifthly, by a further amplification of that point of Gods manifeſt dealing. *chap.* 4. *ver.* 1. *ad fin.*

Verſe 16. Firſt, their Atheiſme and blaſphemy is anſwered, by oppoſing to theſe blaſphemous conceits and words of wicked men, the contrary opinion and diſcourſe of the godly. *ver.* 16. *Then they that feared the Lord ſpake often one to another.*] In the greateſt apparent *Ataxy* and diſorder, and in the time of the ſtouteſt language and behaviour of ungodly men, They that feared the Lord, being acquainted with his wayes and manner of working, ſpake often for their mutuall encouragement

courragement and otherwiſe to one another, that there would come a day, or that God is righteous, or, that he only deferres, or ſuch like things they ſpake, whereby they defended the cauſe of God againſt wicked Atheiſts. This I conceive to be the ſenſe of theſe words; but for the manner of the Prophets bringing them into his diſcourſe, interpreters have not ſatisfied me. I conceive him in the midſt of his diſcourſe, wherein in the perſon of God he bends and directs his ſpeech all this while to them that were before him, the wicked whom hee laboured to convince; Now hee breakes off, and turnes his ſpeech to God, or to his owne ſoule, or to the godly, yet with an intention in a fine and inſinuating way to inſtruct the wicked blaſphemers that heard him, In this manner; your words have bin ſtout, yee have ſaid, tis in vaine to ſerve God, That men thrive moſt by wicked courſes, but oh my God thou knoweſt, or, oh thou my ſoule thou knoweſt, or, oh yee that feare God yee know, whatever theſe blind and profane men uſe to thinke and ſay, yet then in the greateſt ſeeming diſorders, yet then they that feared God, have other conceits, and encourage one another, and ſpeake otherwiſe; and thou oh God takeſt notice of them; or, oh my ſoule thou knoweſt, or, oh yee that feare God, yee know that the Lord hearkens and heares, and ſets downe all in his booke, &c. But this conceit upon the place, I doe with all ſubmiſſion leave to the judgement of thoſe that can more clearely and with more facility give ſatisfaction to themſelves about the coherence of theſe words.

Secondly, he anſwers their blaſphemy, by ſhewing Gods taking notice of the different ſpeeches and cariages of men. *ver.16.* The latter part of it. *Then the Lord hearkened and heard it, and a booke of remembrance was written before him, for them that feared the Lord, and that thought on his Name.*] I take not theſe to be the words of the godly, as *Tremell* :(*Tarnovius*, and generally all) underſtands them, by ſupplying the text, with the word, *Saying*; *They that feared the Lord ſpake to each other, Saying, The Lord hearkned, &c.* But I conceave, as I ſaid in the former member of the *verſe*, that they are the words of the Prophet, who anſwers their blaſphemy by telling them (in that way of rhetorique that I have expreſt above) that God is not ſo regardleſſe, as they imagine and ſpeake, but hee heares both their Atheiſme, and likewiſe what defenſe the godly doe make; and puts it downe as it were for a remembrance, to reward it in them. I herein follow S. *Hierom*, and deſire leave to depart from the reverend author of our commentary, who interprets them as

the ſpeeches of the people, according to the ſupply in the *Treweliian Bible.*

And a booke of remembrance was written before him for them, &c.] It is a *Metaphor* from the uſe of Kings to ſet downe the good ſervices done unto them. As we have an inſtance of that cuſtome, *Eſth.*6.1. Wherein Mordecai's ſervice was remembred. And *Corn. a lapide* tells us, that the *Pope* hath a booke of the merits of his *Prelates*, whom hee promotes accordingly. The prophet ſpeakes *Anthropologice*, not that God needs any memoriall, but becauſe men doe keepe ſuch bookes; and the Lord will as ſurely remember to reward his, as if they were written in a regiſter. *Sepher Ziccaron.* The *Lxx*, βιβλιον μνημοσυνον, A booke of memorialls. A chronicle. An hiſtory. As God hath a bottell for his peoples teares, ſo he hath a Chronicle for their ſufferings.

Verſe 17. Thirdly, he anſwers their blaſphemy, by declaring Gods gracious promiſes, of dealing well with the godly, and ſuch as feare him. *ver.*17. *And they ſhall bee mine, ſaith the Lord, In that day when I make up my Iewells: and I will ſpare him as a man ſpareth his ſonne that ſerveth him.* A text of moſt ſweete and comfortable contents. But for the choyce and practicall Notions which it doth afford for the encouraging and ſupporting of the ſoule, I doe refer to a diſcourſe upon this *verſe* by that excellent preacher my Reverend and worthy friend D. *Richard Sibbs*, now with God.

They ſhall bee mine,] *Vulg.* and *Genev.* They ſhall be to me. *In that day when I make up my Iewells*] *Vulg.* They ſhall bee to me in the day in which I doe (that is, *Doe judgment*, as they that follow the vulgar make good the ſenſe as well as they can,) for peculiar. The *Geneva*, they ſhall be to mee in that day that I ſhall doe this, for a flock. The *old autoriſed Engliſh Bible*, They ſhall be to me in the day that I ſhall doe judgement, a flock. And *Peculium*, the word of the *Vulg. Latine*, ſometimes ſignifies a flock. As in *Plautus Aſinar.*

——*Quamquam ego ſum ſeruos datus,*
Frugi tamen ſum, nec poteſt peculium numerari.

But properly it is that part of the flock, which the fathers granted their children, or the maſters to their ſervants, as a ſtock whereon to exerciſe their induſtry: according to *Hottoman. A ſtock of Cattell peculiar.* And ſo it ſomewhat agrees with the *Hebrew*, *Segulla* a ſelect portion. So, *Deut.*6.6. *The Lord hath choſen thee to be* (*Segulla*) *a ſpeciall people unto himſelfe.* But it is properly ſome rare or deare treaſure, a *brooch* or rich tablet, or pendant, a Jewell, a rich and peculiar treaſure. As, *Eccle.*2.8. *I gathered me* (*Segullath melachim*) *the peculiar treaſure of Kings.* *Exodus* 9.5. yee ſhall bee a peculiar

culiar treaſure unto mee above all people. *Lxx*, και ἐμοὶ. A peculiar people. The Lord promiſeth to take ſuch care of the godly, and to lay them up ſo ſafely as one would a ſpeciall jewell.

And I will ſpare him as a man ſpareth his ſonne (The *Geneva*, his owne ſonne) *that ſerveth him.*] I will bee indulgent towards and have pitty upon the godly, I will deale tenderly, pardon, and remit their puniſhment. See, 2 *Sam.* 21. 7. *David* ſpared *Mephibaſheth*. Or, I will have compaſſion. So the word is ordinarily tranſlated, as, 1 *Sam.* 23. 21. חמלתם, *Yee have compaſſion on me.*

Fourthly, he anſweres their blaſphemy, by warning them, that Gods dealings and judgements ſhall bee ſo manifeſt even in their owne ſight, that they ſhall be clearly diſcerned from the godly, *ver.* 18. *Then ſhall yee returne and diſcerne between the righteous and the wicked, betweene him that ſerveth God, and him that ſerveth him not.*] You oh wicked blaſphemers ſhall change your opinion, and whereas you ſaid, the wicked proſper, and it is in vaine to ſerve the Lord; yee ſhall ſee a great difference betweene them, and how much they gaine by it that ſerve the Lord. So S. *Hierom*, &c. See the point wholeſomly and profitably handled, in a *Treatiſe* of D. *Preſtons* on *Eccleſ.* 9. 1, 2, 3, 4, annexed to his treatiſe of *The new Covenant.* *Verſe* 18.

Fifthly, and laſtly, he anſwers by a further amplification of that which was propoſed before, to ſhew Gods different dealing with the righteous and the wicked; by an *Hyſteroſis*, the righteous were firſt named in the propoſition, *verſe* 18. but the wicked are firſt treated of in this amplification, Chapter 4th, as the *Hebrew Bibles* that we now uſe, and the *Latine*, and our *Engliſh* and moſt others doe diſtinguiſh it; which yet *Tremellius* and *Piſcator* and ſome others doe continue to the former Chapter, making but 3, Chapters of this prophecy, and ſo the firſt verſe of this Chapter to be the 19th verſe of the third, and ſo on. *Chap.* 4. *Verſe* 1.

Where let me take occaſion by the way to note it, that all antiquity was ignorant of the diviſion of the *Bible* that wee now uſe, which was made about the yeare 1250, The worke (as *Gemebrard* thinks) of thoſe *Schoolemen* who aſſiſted *Hugh* the *Cardinall* in gathering *The Concordances*, and an invention, ſo uſefull and ſo much approved, that the *Jewes* themſelves after followed it in the *Hebrew Bibles*. The *Ancients* indeed had their *Titles* and *Chapters* or *verſicles* too, but not ſo as wee divide them, but uſually in ſhorter periods: as appeares by that of *Caſarius*, *We have* (ſaith he) *foure Goſpells, which conſiſt of one thouſand, one hundred ſixty two Chapters.*

Chapters. And *Euthymius* quoting *Matth.* 26. 58, calls it the 65th. *Title*, and quoting *Mat.* 26. 74. calls it *The* 66th, *Title*. Their *Titles* were as our *Chapters*, and their *Chapters* much what as our verſes. For inſtance, S. *Mathew* which we divide into 28 *Chapters*, they divided into 68 *Titles*, and 355. *Chapters*. But all diſtinguiſhed not alike. As the *Iewes* had their *Parſchiot*, as namely, *Bereſchit*, *Noah*, *&c.* according to which they cited the Scripture of the old Teſtament; So the fathers, ſome of them divide bookes according to the *Hiſtories*, as *Cyrus Prodromus* makes his *Firſt title*, [*In the beginning was the word*]; his *ſecond Title* [*There was a marriage in Cana*,] His *third Title*,] *Chriſts night diſciple Nicodemus*, *&c.* Some divided them according to the miracles, as *Gregory*, one Title; *Of the mariage in Cana*; another, *Of the five Loves*, *&c.* *Cyril*, as hee wrote 12 bookes upon *Iohn*, ſo hee divides the *Evangle*, the firſt begins at *Iob.* 1. 1. The ſecond, at *Iob.* 2. 9. The third, at *Iob.* 5. 35, *&c.* S. *Auguſt.* makes a *Period* in every *Tract*; and S. *Chryſoſt.* in every *Homilie*. S. *Hierome* on theſe ſmall prophets, oft begins a booke in the middle of a Chapter, as we have them now divided. In *Oecumenius* his *Enarrations* hee hath 40, where we make 28 Chapters on the *Acts*: hee hath 20, where wee make but 16 in the Epiſtle to the *Romans*, *&c.* many of them indeed oft end their *paraphraſes* and *diſcourſes* where our Chapter end, But that is, becauſe the matter in hand breakes off there. The truth is, *Diſtinguiſhing* of the *Bible* into *Chapters* and *verſes*, much helps the reader; but it is ſo divided as ſometimes obſcures the ſenſe, as we oft finde in reading the Bible; and of which the learned *Iſaac Caſaubon* complained. In many places thoſe things are now divided, which were better to be read together; for example, *Mat. Chap.* 20. is ill divided; for the firſt 16 *verſes* doe manifeſtly agree with the former Chapter. So this *fourth Chapter* of *Malachy* were haply better to bee continued to the former. Yet I will not preſume to alter in theſe notes, what our owne *Bibles* direct mee unto, though I conſent to the I content to the judgement of thoſe great men, I meane *Caſaubon* and *Heinſius*, that wee are not ſuperſtitiouſly to adhere to our *late diviſion*. *Caſaubon* wiſht that ſome great Divine would take the paines to reſtore the *Ancient diviſion*, and *Heinſius*, *prolegom. ad Exercit. pag.* 20. though he take no notice there of *Caſaubons* deſire, wiſhes too that it were done exactly, and promiſes to doe it. Which ſurely will bee of great uſe; for much depends upon a right diviſion, elſe the ſenſe may be much darkened. But of this enough, and too much by way of *Digreſſion*, unleſſe the nature of *Eſſay* or *Exercitation* (which this poore labour of mine is) will beare it

it out, and allow it. But I returne to the Text, wherein, The different dealing of God with the wicked and the godly, is ſet out by evident compariſons. For,

1. To the wicked, The day of the Lord ſhall be terrible, *Verſ.* 1. *For behold, the day commeth that ſhall burne as an Oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that commeth ſhall burne them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch.*] The word, *For*] ſhewes the inference of this upon the propoſition in the former verſe; yee ſhall diſcerne between the righteous and the wicked, for the day comes that will be terrible to the wicked, as to the godly it ſhall be comfortable. This coherence S^t. *Hierome*, and the ancient Expoſitors allow. The comming of *Chriſt*, which is prophecied of, even his firſt comming in regard of the iſſue of it, and upon mens unthankfulneſſe, and unbeliefe, and refuſing of mercy, ſhall be terrible. So it is alſo deſcribed to be, *Matth.* 3. 12. *Ioh.* 9. 39. Chriſt who is ἀνάστασιν, *for the riſing againe of many in Iſrael*, is alſo εἰς πτῶσιν, *for the fall of many*, that is, of ungodly and unbeleevers, *Luc.* 2. 34.

The day commeth that ſhall burne as an oven] That is, The day ſhall be when wicked men ſhall be burned: as we uſe to ſay, The *grand Aſſizes* will hang many, and make a gaole-delivery; that is, The Judges at their Aſſizes. Now whether this *Burning* ſignifie onely *Chriſt* the Judges wrath, as *Hier.* and *Remigius*; or properly, and ultimately, that fire which ſhall burne the world, and afterward in hell, as *Lyra*, *Vatabl.* &c. to mee is not materiall: For though I underſtand with *Montanus*, the whole courſe of the propheſie contained in this period, and that of it which is of moſt difficulty, *verſ.* 5. to be meant of Chriſts firſt comming, yet the execution alſo of Chriſts wrath upon unbeleevers in the very day of Judgement, may be lookt at, without any prejudice to the ſafe and warrantable interpretation of theſe things, as *Chriſt* himſelfe applyes them, *Matth.* 11. 14. and 17. 10, 11, 12. to his firſt comming, as we ſhall ſee when we come to the fifth verſe. And therefore I interpret it without any *Reſpect*, only in this generall ſenſe, as a propheſie of Gods judgements againſt the wicked, who will not receive *Chriſt*, when God ſhall ſend him for the reſtauration of the Church.

And all the proud, yea, and all that doe wickedly ſhall be ſtubble] Though in this life they be iron and braſſe, ſtout and proud againſt God, yet they ſhall be weake and unable to make reſiſtance againſt him. See *Eſa.* 47. 14. *They ſhall be as ſtubble* (*Chalde*, *khallaſhim chekaſh*, weak as ſtubble,) *they ſhall not*

not deliver themſelves from the flame. As little ſtraws, and ſmall ſticks; ſtubble, that by reaſon of its lightneſſe, may be driven with the wind, *Ierem.* 13. 24.

And the day, &c. ſhall burne them up, &c. It ſhall leave them neither root nor branch.] It is an amplification to ſhew the full and utter deſtruction of the wicked, as when the root is ſtockt up, the tree can grow no more. Which, I ſay, may, not unſafely be underſtood of the day of Judgement upon *Chriſts* comming the ſecond time; though *Winckleman*, *Oſiander*, and ſome others doe think the place fulfilled in the deſtruction of *Ieruſalem*, and the calamities that came upon the unbeleeving *Iewes*, upon their refuſall of Chriſt in his firſt comming; which is alſo a probable expoſition.

Verſe 2,3. 2. To the godly, the day of the Lord ſhall be full of comfort, and an happie day, *verſ.* 2.3. *But unto you that feare my Name, ſhall the Sunne of righteouſneſſe ariſe, with healing in his wings; and yee ſhall goe forth and grow up as calves of the ſtall. And yee ſhall tread downe the wicked, for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall doe this, ſaith the Lord of hoaſts.*]

But, unto you] That adverſative forme, ſhewes the oppoſition of theſe, to them that were mentioned before, and the manifeſt difference of Gods dealing.

Shall the Sun (our old Engliſh Bible, That Sunne) *of righteouſneſſe ariſe.*] In his firſt comming (according to *Theodoret* and *Montanus*) *Chriſt* aroſe a Sun of Righteouſneſſe. Hee came forth as the *Sun* doth, as a *Bridegroome* out of his chamber. In his *Nativitie*, and as a *Gyant* to run his courſe, In the courſe of all his conflicts and ſufferings; He went under a cloud in his *Paſſion*, and brake forth in his *Reſurrection*, and darts forth beames of righteouſneſſe; for he came to juſtifie the world, to enlighten, to enliven all beleevers. And in his ſecond comming alſo, (according to *Hierome* and others) he will bee full of Majeſtie and brightneſſe; Hee will declare hid things, The ſecrets of all hearts, and after a long time of gloomie weather, will break out to the chearing and refreſhing of his Saints, to the driving away of all darkneſſe, ſinne, and errour, to make ever after a continuall day-light, and to aſtoniſh and dazle the eyes of his enemies. As I ſaid, I ſee not but *Malachy* might reſpect all this, and prophecie of *Chriſts* whole adminiſtration from his Nativity, till his rendring of the Kingdome to his Father.

The Sonne] Chriſt is called שמש *Schemeſch*, The *Miniſter* of God, The *Sunne* which *miniſters* and imparts light and heat; for the word is of *ſchamaſch*, to *ſerve* or *miniſter* to God or men; according as the *Syriack verſion* of the *New Teſtament*

Teſtament uſeth this word, *Matth.* 20. 28. *The Sonne of man came not,* (*Syr. demeſchtammaſch,* διακονηθῆναι) *that hee might bee miniſtred unto, but* (*daneſchemmeſch,* διακονῆσαι) *that he might miniſter.* So *Chriſt* is the *Sunne of Righteouſneſſe,* becauſe hee doth benignly impart righteouſneſſe or goodneſſe; for I explicate one word by another, as it is *Pſal.* 24. 5. *Hee ſhall receive the bleſſing and righteouſneſſe* (that is, Goodneſſe) *from the God of his ſalvation:* And *Pſal.* 103. 17. where for, *Righteouſneſſe,* The *Lxx.* have ἐλεημοσύνην. See our laſt Tranſlation in the margine, at *Joel* 2. 23. In the Prophet, *Zach.* 3. 8. where *Chriſt* is called, *The Branch*; The *Lxx.* reade ἀνατολὴ. And *Iunius* (*Parad.* lib. 1. par. 50.) parallels this place of *Malachy* with *Luc.* 1. 78. where *Chriſt* is called ἀνατολὴ ἐξ ὕψους. *The day-ſpring from on high*; ſo ours: The *Orient*, or *Eaſt*, *Matth.* 2. 9. and *Matth* 24. 27. But ἀνατολὴ, The *Eaſt*, or *Riſing*, is by a *Metonymie of the adjunct*, put for the *Sunne* in that place; *The Eaſt from on high*, that is, ſaith *George Paſor* (*Lex. in Nov. Teſt. ad Thema,* τέλλω) ὁ ἥλιος μετημεριάζων. *The noone-tide Sunne*; or ὁ ἀνατέλλων ἥλιος. *The Sunne it ſelfe riſing*; as *Dan. Heinſius*, *Exercit. lib.* 3. *cap.* 1. *ad Luc.* 1. 68. Of this glorious *Sun*, *Samſon* was the *Type*, as in other things, ſo in his name; whether it ſignifie, *Their Sun*, as Saint *Hierom* interprets it, and as it is interpreted in the *rythme*, or *Church-proſe*:

Samſon dictus, Sol eorum;
Chriſtus lux eſt electorum,
Quos illuſtrat gratia.

Samſon [*Their Sun*] *did hight,*
Chriſt to th' elect is light,
On whom he ſhines with grace.

Or whether it ſignifie, *A little Sunne*, as ſeemed rather to *Mercerus* and to *Bonfrerius*. And truely *Samſon*, though hee warmed and cheared the hearts of men in that darke time of idolatry and hard time of affliction and oppreſſion, eſpecially in his *Noone* of *full ſtrength*; yet he was but a *little Sun*, in reſpect of him whom hee did *Type*, who is *The Sunne of righteouſneſſe*, full of glorious beames, able to dazle the beholders with his brightneſſe, ſo exceeding great, that God thought fit to inure the peoples eyes, by looking firſt on a leſſer light, *Iohn* the *Baptiſt*, that *ſhining light*, which came before Chriſt aroſe. This point the Reader may finde not inelegantly expreſſed (if hee thinke it worth his paines to looke into ſuch forgotten books) in the *Order of the Breviary*, or the *Ordinarium Divin. Offic. Secundum uſum Sarum*: In the *fifth Lection* appointed for the *Feaſt* of *Iohn Baptiſt*, which is folio XLIX. And I the rather note it, becauſe the *Reſponſe* and

Concerning the ſignification of this name, ſee my *Lord Primate* of *Ireland*, in his moſt learned Hiſtory of the *Antiquities of the Britiſh Churches*, chap. 5. page 84. by occaſion of the mentioning of *Samſon*, Biſhop of S. *Davids* in *Wales*.

and *Verſicle* appointed together with this *Lection*, are the words of the *Angel* to *Zachary* concerning *Iohn*, *Luc.* 1. 17. whereby we may gueſſe that the Church of *Rome* alſo interpreted the two *Laſt verſes* of this *Chapter* (to which that in Saint *Luke* refers) concerning *Iohn*. And ſo I have prepared a little light for thoſe verſes before I come unto them.

The Sunne &c. with healing in his wings] The *Geneva*, And health ſhall be under his wings. As *Health* or *Healing* is ſaid to be in the *Suns beames*, becauſe by them it warmes and cheriſheth all things, dries up cold moiſtures offenſive to the creatures, excites and quickens *Plants*, *Beaſts*, and *men* in the *Spring-time*, and revives all that which ſeemed well nigh dead in the *Winter*: So doth *Chriſt* bring life into the world, and came and preached life; therefore the *Syr.* and *Arab.* tranſlate it, *Health upon his tongue*. But in the Text it is, *In his wings*; As *Chriſt* is compared to the *Sun*, and the beames of the Sunne are called *Wings*: partly becauſe of its ſwift diſparkling of them and motion, and partly becauſe it ſpreads its light in its *Riſing*, as wings; whence *Homer* calls the Sunne, χρυσοκόμην, The *yellow haird*, or *golden-haird Sunne*; and the Scripture ſo ſpeakes, *Ioel* 2. 2. *The morning ſpread upon the mountains*: And, *Pſal.* 139. 9. *If I take the wings of the morning*. Thus in regard of ſpreading, *Virgil*, *Æneid.* 8. ſpeaks of the *night* alſo, *Nox ruit & fuſcis tellurem complectitur alis*. So *Chriſt* in regard of his *Imparting* of himſelfe, and of health and vertue from him, is ſaid to have *wings*; *Corn. à lapide*, would have it to point at a farther myſtery. That as *Chriſt* is a *Sun*, ſo he is the *True bird of the ſun*, as it is called, The true *Phœnix*, for thus he ſaith, the *Metaphor* of having *wings* doth beſt befit him. Let me note thus much to further his conceit, that *Canaph* a *wing*, is of *Canaph* to *gather*, and cheriſh, as a *brood-hen* doth her young; ſo *Chriſt* uſeth it *Matth* 23. 37. And *David* alludeth to it, *Pſal.* 17. 8. *Hide mee, under the ſhadow of thy wings*. But of the *Phœnix*, ſee *Plin. Hiſt. Natur. lib.* 10. *cap.* 2. who ſpeaks doubtfully: Others (as *Ionſton. Thaumatogr. Nat.* cl. 6. cap. 27.) confidently of it, that it is a *fable*: yet *Maiola*, *Dier. Canic. Tom.* 1. *Titul. Aves*, diſputes largely that all is true which is reported of it. And *Ioh. Aiſted. Theolog. Natur. part.* 1. *pag.* 217. and *part.* 2. *pag.* 474. ſeemes to me to beleeve it; and ſo it ſeemes *Tertul.* and *Patabl.* did, who think they have Scripture for it, for ſo that place in *Iob* 29. 18. which in the *Vulg.* is, *I ſhall dye in my neſt, and multiply my dayes as a Palme*; and in our Tranſlation, *I ſhall multiply my dayes as the Sand*; they turne thus, *I ſhall die in my neſt, and multiply my dayes as a Phœnix*. But *Corn. à Lapide* doth not beleeve

leeve ſo, but takes the ſtory for a fable; and I think he had good reaſon to doe ſo, yet of the *enigmaticall* uſe of it, ſee him, *ad hunc locum*, and in his Preface to the minor Prophets, *pag.* 23, and 44. How *Aſſerius* applies this place, ſee *Dan. Heinſius, Exercit. lib.* 2. *cap.* 5. and his cenſure.

And yee ſhall goe forth, and grow up as calves of the ſtall] Such as underſtand this propheeie of *Chriſts* ſecond comming only, give this ſenſe; Yee ſhall goe out of the priſon of this life into the other; ſo S. *Hierom, Rewig. Vatabl.* or, out of the grave, as calves looſed from the ſtall where they are tyed; ſo *Tertul. lib. de reſurr. cap.* 31. where hee quotes this place. And they make this *growing up*, or skipping of fat calves, to ſignifie the *Sanity* and vigour of the godly, at and after the *Reſurrection*, their *Agility* and great joy together with the heavenly *Quires*, and their ſtrange and ſudden leap (as it were) from *mortalitie*. I encline rather to that of our Commentary, that it ſignifies the encreaſe of grace and the Spirit from Chriſt upon the godly, or, Their libertie and encreaſing in the joy of the Spirit, or, Their ſpirituall joy here, and perfected in heaven.

Grow up as calves of the ſtall] *Vulg.* Shall leap. The *Lxx.* *μοσχοι*, skip and bee wanton. *Chald.* Yee ſhall thrive, or grow fat; and ſo the *Tigurine Pagn.* Yee ſhall be multiplied פשחתם (an *Anomaly*, *hirie* being put for *pathach*) is of פשש and hath all thoſe ſignifications, To grow, To multiply, To grow fat, To expaliate, To bee wanton, To leape and friske.

As calves of the ſtall] *Chald. Tigur. Pagn.* The *French*, the *Geneva*, As fat calves. The *Lxx*, Like calves at liberty. *Vulg.* As calves out of the herd, that feed and paſture together among the reſt, and grow fat at graſſe; as it is, *Jer.* 50. 11. But *Marbek* is *Saginarium*, The place, ſtable, or as our *Engliſh* hath it, The *Stall* where calves are fatted, *Jer.* 46. 21. *Her hired men are like bullocks of the ſtall.* So the *Hebr.* and the margin there agreeable to it, 1 *Sam.* 28. 24. *The woman had a calfe of the ſtall.* Our *Tranſl.* render it according to the *Chalde*, *A fat calfe.*

And yee ſhall tread downe the wicked] תשסתם of עסס a word uſed nowhere elſe in the *Bible*. The *Chald.* You ſhall threſh. The *Lxx*, and *Tertul.* (quoting this, *lib. de Reſurr.*) *Vulg. Pagn. Ours, &c.* You ſhall tread upon, or tread downe the wicked, that is, You ſhall be over them: A plain difference then ſhall be found between you and them, notwithſtanding mens profane conceits to the contrary.

For they ſhall be aſhes under your feet] *Montan.* and *Geneva*, Duſt under the ſoles of your feet.

In the day that I shall doe this.] What day that is, see before, upon verse 1.

From this prophecie of the approaching of *Christs* coming, he takes occasion, in the name of the Lord,

1. To exhort them to study the Law, *Verse* 4.

2. To prepare their expectation of Christ, by prophecying again of his fore-runner, *Verse* 5, 6.

Verse 4. 1. He takes occasion to exhort them (because as it is very probable hee knew himselfe to bee the last of the Prophets, and that they should be destitute of that helpe any longer) diligently to search and study the Law in the meane season, till the comming of *Christ*, to whom the Law in all the parts of it doth lead, *vers.* 4. *Remember yee the Law of Moses my servant, which I commanded him in Horeb for all Israel, with the Statutes and Judgements.*] The Law here may be taken comprehensively for all the doctrine of *Moses*, which is divided, *Deut.* 6. 1. into מצות *Commandements* (the morall Law) חקים *Statutes*, (the ceremoniall Law,) and משפטים Judgements, (the Judiciall Law;) or it may be taken principally for the Morall, the other two being afterward repeated.

The Law of Moses] It is usuall for writings to carry the names of them that pen them, as *Davids Psalter*. And *Moses* was the Law-giver to *Israel* from *God*. Hee hath his name from that accident in his infancie, *Exod.* 2. 10. *Shee called his name Moses*, (משה *Moshe*, that is, *Drawn out*) *and shee said, because* (משיתיהו) *I drew him out of the water*. In ancient time they wrote his name *Moyses*, either thinking it to bee compounded of the *Egyptian* words, *Mo*, Water, and *Yses*, Saved: or being acquainted with the *Syrians* pronunciation, *Muses* (as the *Syrians* at this day, and the *Turkes* doe pronounce it, as *Cutlu Muses*, an usuall name among them, that is, *Happy Moses*,) and joyning ours with it, of *Moses* and *Muses*, made *Moysis*, but corruptly. Thus *Drus. in quæst. Hebr.* Among the *Egyptians* he was called *Mnevis*, as *Fr. Junius* quotes it out of *Diodorus Siculus*; See his note *ad Exod.* 2. 10. *Joh. Wecus.* (*Christ. Synag. lib.* 1. *cap* 2. *pag.* 21.) following *Aben-ezra*, sayes, they called him *Monios*. But see *Junius*, *Loco citato*, *Moses* is mentioned, by some Heathen *Poets* as a Law-giver. *Juvenal. Sat.* 14.

Tradidit arcano quodcunque volumine Moses.

And *Arator*; —*Non hæc jejunis Moses condidit.*

The law which I gave unto him in Horeb] A mountain in the Country of *Amalek* and in the wildernesse of *Sinai*, so called because of the drinesse and barrennesse; of חרב *To be dried*, and *To wither*. It is called, 1 *King.* 19. 8. *Horeb the mount of God*, not in regard of the height of it, as tall Cedars are called

called *The Cedars of God*; but becauſe the *Lord* appeared there, and gave the Law, for *Horeb* is *mount Sinai*, one mountaine with two tops, the Eaſterne called *Sinai*, and the Weſterne *Horeb*. *Iac. Bonfrer.* in his *Onomaſticon* tells us he hath diſputed this queſtion upon *Exod.* 3. 1. which booke I have not, and therefore referre the Reader to conſult him there. It is at this day called *Saint Catharins mountaine*.

Which I gave him] God gave *Moſes* the Morall Law writ with his owne hand, as *Deut.* 10. 2. ſeemes to prove. See *Weemſe Expoſ. vol.* 1. *lib.* 1. *exerc.* 3.

For all Iſrael] *Pagn.* To *Mount* upon (1) for the uſe of all Iſrael.

With the Statutes and Iudgements] Of them before. Only let me not paſſe this verſe without notice of that which to me ſeemes very obſervable, That the truth is, *Commentators* upon this place can ſcarcely make a cleare and faire coherence of this verſe with the fore-going; but as if the Prophet were full of this neceſſary point; Hee inſerts it (though to our ſeeming ſomewhat abruptly) rather than not mention it. An obſervation that offers unto our thoughts. The very great neceſſity of acquainting our ſelves with Gods Law, the benefit of which I referre the Reader to find commended unto him, in a learned, and very fruitfull Treatiſe of Mr. *H. Maſon*, *Hearing and Doing*, *chap.* 5. This point hath beene much beat upon by the *Fathers*, in their *Sermons* or *Homilies* to the people, in their Exhortations and *Epiſtles* to their private and deare friends. Many of our men in handling the controverſie about permitting the reading of the Scripture to the people, have collected many and plentifull inſtances: I ſpare them. Only I would note the piety of ſome perſons in their aſſiduous ſtudy of Gods Law. It is a known Hiſtory which they relate of *Alphonſus King of Arragon*. Let mee adde what *Herebert Roſweyd* the *Ieſuit* reports of *Thomas a Kempis*, the devout Author of thoſe books (which are, and deſerve to be in every ones hand) *De Imitatione Chriſti*: That as he ſpent his houres in reading the holy Scripture, ſo hee wrote out the whole *Bible*, divided into *foure Tomes*, fairely and legibly with his own hand. And yet a great ſcholler too he was, a man wedded to his book, ſo much that this was his uſuall ſaying, and that which hee was wont to write in the beginning of his books. *In omnibus requiem quæſivi & nuſquam inveni niſi in angelo cum libello. I have ſought content in all things, but never found it, unleſſe with a booke in a nooke.* But his moſt delight was in the booke of God. How much was his zeale beyond the temper of theſe times, when many think it would hinder their ſchollerſhip to read much or oft

In een hoeyken met een boexken.

in the *Bible*, which perhaps also is not to bee found in some well furnished studies. The neglect of which, and preferring the *handmaids* (which yet are beautiful, and they blind, that doe not confesse so) before the *Mistresse*, hath been much complained of by many pious and learned men. Who can be large or full enough in the praise of the Booke of God? τροφὴ τῶν ψυχῶν, *The soules food*, as Saint *Athanasius* calls it, κανὼν τῆς ἀληθείας ἀπλανὴς, *The Invariable rule of truth*, as Saint *Irænæus*. *The Aphorismes of Christ. The library of the Holy Ghost. The circle of all divine arts. The Divine Pandects. The wisdome of the Crosse. The cubit of the Sanctuary. The touchstone of errour.* But I will take my selfe off, lest it be said to me, *Who ever dispraised Hercules?* Only let me insert another instance, for other kind of people, for lay people, for women. Not the example of any of those glorious women found and mentioned in S. *Hieroms* Epistles, famous and renowned for their piety this way: but a moderne example of *Mandlin* the wife of D. *Pareus*, of whom writing to *Iohn Newerus*, *Pastor of Saint Peters* Church in *Heidleburg* to preach her *funerall Sermon*: hee reports, that after shee was married, and more than forty yeares of age, out of love to the holy Scriptures, shee learnt to reade, and tooke such delight in it, and specially in the *Psalmes*, that she got them almost all by heart. So much for this point, the necessity of which, some think the Spirit of God would teach us, by the great *Zain* in the word *Zicru*, *Recordamini*, in the Text, in many *Bibles*. See *Iohn Buxtorf. in Comment. Masor. cap.* 14.

2. Hee takes occasion to prepare their expectation, by prophecying againe of his foterunner, the *Baptist*, vers. 5. 6. we have,

1. His comming, *vers.* 5.
2. His work or office, *vers.* 6.

I. His comming, *vers.* 5. *Behold, I will send you Eliah the Prophet, before the comming of the great and dreadfull day of the Lord.*] The interpretation of this place hath very much divided the Expositors. Saint *Hierom* took it once, for all the Prophets that should come; but hee goes almost alone. A farre greater party understand it of *Eliah* the *Thisbite*. For so the *Lxx.* reade the very Text; (The *Vatican* and ordinary copies of the *Lxx*, but not that which is in the King of *Spaines Bible*;) and so also the *Arab.* which usually followes the *Lxx*; and some of the *Fathers*, (but not all whom *Bellarmine* alleageth, for *Origen*, *Lactant. Hilary*, *Hierom*, who are produced by him, are examined by *Dan. Chamier*, *Panstrat. Tom.* 2. *lib.* 17. *cap.* 5. *sect.* 17. 18. and found to bring him no proofes,) Saint *Chrys. Theod.* Saint *Aug.* and haply others of

of the *Ancients*, being miſled by the corrupt reading of the *Lxx*, ἐγὼ ἀποστέλλω ὑμῖν Ἠλίαν τὸν Θισβίτην. *I ſend unto you Eliah the Thisbit.* But this is not in the *Hebr.* Text, which the learned *Popiſh* Expoſitors know, and yet they follow that of the *Lxx*, for another purpoſe than the *Ancients* were aware of, as it is ſufficiently knowne to *Divines* in the *Queſtion* of *Antichriſt*. *Benedict Pererius*, *De Antichriſto*, Diſput. 10. againſt *Ioh. Aurius*, makes it one of his demonſtrations that *Mahomet* is not *Antichriſt*, and ſo doth *Bellarmine*, that the *Biſhop* of *Rome* is not, becauſe *Enoch* and *Eliah* are not yet come, and are to come in his time. Doctor *Sharp*, a learned man of ours (*De Antichriſt. part.* 1. *cap.* 31.) doth hereupon take occaſion to compare *Bellarmine* to a frantick woman (whom, he ſaith, he knew) that pretended great acquaintance with the Angell *Gabriel*, and tells us, That ſurely *Eliah* was the carrier. Mee thinks too lightly. I reade nothing with pleaſure that puts off a learned adverſary with a ſcoffe: but not without offence, him who through his weakneſſe doth magnifie all *Bellarmines* Arguments, as ſurely the *Suffolk Author* of the *Five Diſcourſes*, *Ann.* 1635. did, who in his *Treatiſe of Antichriſt*, uſeth no other. I will not take this *Text*, as a ſufficient occaſion to enter into the Queſtion, who *That Antichriſt* ſhould be. Let the characters uſed by Saint *Iohn* and Saint *Paul* be impartially applyed, and without ends, and I ſuppoſe there will bee leſſe controverſie; eſpecially that of Saint *Paul*, 2 *Theſſ.* 2. For light unto which I referre the Reader, unto *Quirinus Reuterus* his Supply to *Zanchy*, who here through age and dimneſſe of ſight broke off, which *Reuterus* undertooke at the requeſt of *Zanchy's* Executors, and ſaid much to this point, and with much approbation. But to paſſe by the queſtion it ſelfe, whether the *Pope* be *Antichriſt*, which the interpretation of this place, however it bee, doth not conclude; The *Cardinals* arguments, that the *Thisbite* is propheciedof, are not unanſwerable.

Obiect. 1. This day before which this *Eliah* is to come, is the great and dreadfull day of the Lord. Therefore the day of the ſecond comming of Chriſt: for his firſt comming was an acceptable time and a day of ſalvation.

Anſw. 1. The *Hebr*: may be rendred, *Before the day of the great and dreadfull Lord come.* And ſo the *Chald.* reades it. 2. But granting it as wee reade it, yet נוֹרָא of יָרֵא, is not properly *Terribile*, but *Timendum*, to bee feared or dreaded. Now, *feare* is either from *Terror*, or from *Reverence*; ſo it is, *Gen.* 28. 17. *How dreadfull is this place?* ſaith *Iacob*, that is, *Reverend*, becauſe of the ſignes of the *Divine preſence*. See alſo, *Ezek.* 1. 22. Thus even the day of *Chriſts* firſt comming,

is to be entertained with an awfull dread and reverence. 3. That day, though a day of ſalvation to believers, yet was to others terrible; as it was deſcribed to be in the former Chapter, verſe 2. and is oft deſcribed ſo, in the New Teſtament *Luc.* 2. 34. *Luc.* 7. 9. 17. *Luc.* 19. 44. *Math.* 21. 44. See *Caſp. Blockmond. Syſtem. Theol. vol.* 2. *artic.* 28. *pag.* 831.

Object. 2. It is added, *leſt I come and ſmite the Earth with a curſe.* But *Chriſts* firſt comming was not to judge, but to bee judged.

Anſw. 1. It may be underſtood with *Montan.* and *Winklemans:* of the deſtruction of *Ieruſalem*, and the calamity that came upon the *Iewes* upon *Chriſts* firſt comming. 2. But I have all the way interpreted this Chapter *comprehenſive*, even of the *day* of *judgement* alſo, and the ſentence then to bee given by *Chriſt*. Yet it followes not but the place may be meant of *Iohn Baptiſts* comming before *Chriſt*, to prepare men to belive, leaſt hereafter for their infidelity they bee condemned. It followes not that hee muſt come preſently before that day.

Object. 3. *Chriſt* ſpeaking of *Elias*, Math. 11. 14. Saith, *This is Elias* (*qui venturus eſt*) *which is for to come*; but *Iohn* was come already.

Anſw. The Greeke ὁ μέλλων ἔρχεσθαι, *Qui venturus erat*, *Which was for to come*, ſpeaking of him whom (from *Malachy's* prophecy) they expected; and ſo might well be ſaid of one that was already come: as we have the ſame phraſe, *Math.* 2. 4. *He demanded where Chriſt ſhould be borne.* Yet was *Chriſt* borne already.

Object. 4. *Iohn* was indeed *allegorically Elias*, but not *literally*; therefore *Chriſt* ſpeaking in the ſame place, *Math.* 11. 14. of *Iohn*, ſaith, *If you will receive it, This is Elias*, that is, *Elias* is indeed for to come, yet if you will have one now alſo in this my firſt comming, this *Iohn* is he. But to ſhew that this is a myſtery, he addes, *He that hath eares to heare, let him heare.*

Anſw. Iohn was *Elias literally*, that is, in the Prophet *Malachies literall ſenſe*: but becauſe the *Scribes* had another conceit (not of another time, as the *Papiſts*, but of another perſon) that it muſt be the *Thisbite*; he tells them they miſtake it in that; for the Prophet in his very literall ſenſe meant *Iohn*; (as the Prophet *Ieremiah*, *Ier.* 30. 9. ment the *Meſſiah literally*, as it is confeſſed, not *David* the ſonne of *Ieſſe*, when he ſayth, *They ſhall ſerve David their King.*) And therefore he ſayth; *If you will receive him*, and addes, *He that hath eares, let him heare.*

Object. 5. *Elias* is prophecyed of againe. *Rev.* 11. 3. One of the two witneſſes.

Anſw.

Anſw Beſides the fuller meaning of that place, for which let the Reader conſult expoſitors, and eſpecially Mr. *Ioſ. Meades* learned *Commentaries* upon his *Clavis Apoc.* There is there no mention at all of *Elias.* It is but a begging to urge that text.

Obiect. 6. Why elſe were *Enoch* and *Elias* rapt up before death, and doe ſtill live in their mortall fleſh to dye againe; but that they are for that ſervice before the laſt comming of Chriſt?

Anſw. That they live in their bodies in Heaven is not doubted, (ſee *Sixt. Amama, Antibarb. Bibl. l. 3. Syrach c. 44. pag. 947, &c.* but that they live in their mortall bodies, and that they ſhall dye, there is no Scripture for it, neither is it likely, ſeeing the Scripture ſayth of *Enoch*, Hebr. 11. 5. *He was tranſlated that hee ſhould not ſee death.* (ſee *Ioſ. Scaliger's* note upon *Math.* 17. 11. among thoſe few ſhort notes of his which *Iohn Bill* the *Kings Printer* hath carefully collected at the end of his *Impreſſion* of the New Teſtament *Greeke*, at *London*, 1622.) But why they were wrapt up, we muſt bee content to bee ignorant, and it beſeemes us moſt to bee ſo. More of this point you have well treated of in the following Commentary.

Being thus rid of this interpretation, wee have another, which interprets the place of *Chriſts firſt comming*; and we have S. *Markes* autority for it, who makes the laſt words of *Malachy*, to bee the firſt words of his *Goſpell*; and therefore leades us to underſtand by *Elias* in the Prophet, *Iohn Baptiſt* in his Goſpell. And that we may bee further out of doubt, we have the text clearely ſo expounded, *Luc.* 1. 16, 17. (See *Laurent. Valla* his *Caſtigation* of the *Vulg. Lat.* according to the corrected edition of *Iacobus Rivius*:) *Math.* 11. 14, 15. *Math.* 17. 10, 11. 12. 13. Which places let the Reader peruſe. The name of *Elias* is given to *Iohn*, not *propter identitatem perſonæ*, as if *Elias* were *Redivivus*, or by a *Metempſychoſis* were entred into *Iohns* body, but *propter identitatem ſpiritus & virtutis*, becauſe of the like *gifts*, *calling*, and *Miniſtery*. See *Iunius*, parall. *lib.* 1. *par.* 31. *Pet. Martyr. Loc. Claſ.* 3. *cap.* 16. *ſect.* 21. 22. But eſpecially our late bleſſed King of famous memory, in his *Monitory preface* before his learned *Apology for the Oath of allegiance*; pa. 77. 78. whoſe arguments are examined by *Leonard Leſſius, Diſp. de Antichr. Demonſtr.* 15. but ſtand good. And beſides ours, ſome learned and ingenuous *Papiſts*, as *Paul. Burgenſis, Iſid. Clarius, Bened. Arias Montan.* in *Locum*, who doe all admit our interpretation: and *Biſhop Ianſenius* too, in *cap.* 48. *Eccluſ.* as *Bened. Perer.* affirmes of him, *lib.* 15. in *Daniel*, *pag.* 223. *D.*

Let

Let me here note by the way the conceit of *Lucas Oſiander* who as he yields the place to bee meant of *Iohn Baptiſt*, the *ſecond Elias* before *Chriſts firſt comming*; ſo hee alſo interprets it of a *third Elias* before *Chriſts ſecond comming*, and that is, *Martin Luther*; and accordingly interprets the following words, and exhorts to the receiving of *Luthers* doctrine, leſt God come and puniſh our ingratitude. *Luther* indeed was a man of notable zeale like *Elias*, fit for the buſineſſe hee was employed in by God, and we have great reaſon to thinke honorably of him; but none to thinke that *Malachy* thought of him, or that the *Holy Ghoſt* meant him here. Thus much of the comming of *Iohn*.

Verſe 6. 2. His worke or office, is declared in the laſt verſe. *And hee ſhall turne the hearts of the Fathers to the Children, and the heart of the children to the Fathers. Leaſt I come and ſmite the Earth with a curſe.*] For their interpretation of this who reſpect only the *ſecond comming* of *Chriſt*, let the Reader ſee *Corn. a lapid.* I content my ſelfe with that of our following author, That whereas all was at that time out of order, full of corruptions, and errors, and different ſects, (ſee *Tremell. ad marg. Zach.* 11.8.) *Iohn* was ſent to preach repentance, *Math.* 3.2. and to convert of all ſorts from the error of their way, and to reduce them to the faith of the old *Patriarks*. But for the manner of the *phraſe*, *Iunius* (*parall. lib.* 1. *par.* 55.) makes it *parallel* to *Luc.* 1. 76. 77. 79. and ſo it will bring in further light. Adde alſo, *Luk.* 1.17. where, obſerve that the word of the *Lxx* is not uſed, theirs is ἀποστρέψαι but *S. Lukes* is ἐπιστρέψαι. The *Evangeliſts* & *Apoſtles* though uſually they follow, yet ſometimes take liberty to depart frō the *Lxx*; & concerning the *vulger Latine* tranſlation, *Ioh. Gagneius* a *Sorboniſt* profeſſeth hee cannot tell the meaning of it; but falls very foule upon Cardinall *Cajetan*. Yet his owne conjecture of the miſplacing of ו *hiri* there in the originall text, is bold. See him, *ad loc.* together with *Beza* his larger *Annotations* on the ſame place.

Leſt I come and ſmite the Earth with a curſe.] The coherence of this, and the meaning, ſee before *Objection* 2. and the *Anſwer*.

Leſt I come.] The *comming* of *Chriſt* is not uncertaine, but the ſmiting; I reade it, *leſt I ſmite when I come.*

And ſmite the Earth,] S. *Hier.* earthly men: not *Iudea* onely, though ſometimes הארץ bee taken for a particular region; as *Geneſ.* 41.57. *Eſay* 13.5. yet probably the calamity of the *Iewes* may be principally reſpected.

With a curſe.] *Geneva*, curſing. *Chald.* extermination. *Pagnin.* ſlaughter. The *Lxx*, ἐξαίφνης, wholly, ſuddenly. πατάξω τὴν γῆν ἀφανισμόν. Leſt I ſmite the earth with utter deſtruction. חרם is *An utter*

ter

ter curſe, or *Devoting to ruine*; which *Cherem*, the *Rabbins* ſay, doth enter into the members of the body, the number of which they obſerve to bee according to the numerall letters of this word. The *Iewes* had three ſorts of *Anathema's*. 1. *Niddui*. *Rejection* or *Removing*. Hee that was *Menuddeth* was *removed* out of the *Synagogue*, ἀποσυναγωγος. *Iob.* 9. 22. Thus they hold *Caine* was excommunicate. *Geneſ.* 4. 14. *Eſay* 66. 5. This was of the nature of profligation or *proſcription* among the *Romans*. 2. *Cherem*, which is more properly that which is *Anathema* among the *Greeks*, which is the curſe that they layd upon him, whom they put out of the *Synagogue* if he mended not. *A giving over to Satan*. 1 *Cor.* 5. 5. 1. *Tim.* 1. 20. At this they lighted *Candles* and put them out againe, to note that ſuch an one was deprived of the light of Heaven. This is the word uſed here. And this among us is the higheſt *Eccleſiaſticall cenſure*, according *to the Tables* of D. *Richard Coſin*, who (*Polit. Eccl. Anglic. Tab. V. A.*) makes theſe degrees. 1. *Interdictio divinorum*. 2. *monitio*. 3. *Suſpenſio. vel ab ingreſſu Eccleſiæ; vel a perceptione ſacramentorum*. 4. *excommunicatio*. 5. *Anathematiſmus: Contra hæreticum pertinacem*. 3. There is a third degree among the *Iewes*, cal'd *Sham-atha*. The extreame and higheſt degree of excommunication. The *Etymology* of which word is either, 1 of *Sam*, *Deſolate*, and *attha*, *Thou. Thou art diſolate*, or, *Be thou deſolate*. 2. of *Sham*, *There*; *and Mitha*, *death*. *There is death*. Or an Excommunication to death. As, 1 *Iob* 5. 16. There is a ſinne unto death *Or*, 3. of *Shem* or *Sama* in the *Chalde*, *The Lord*, or *The Name*, that is, the *Tetragrammaton*, *Iehovah*; and *Atha*, *he comes*. *The Lord comes*. A forme of ſpeech uſed by them in ſudden accidents (as the moſt learned *Hainſius* obſerves, *exercit. lib.* 7. *c.* 15.) and eſpecially by ſuch as ſuffered any oppreſſions, whereby they ſtill comforted themſelves. This is the ſame with that which S. *Paul* uſeth after the *Syriack*, where *Maran* is *The Lord*. *Maran-atha*, *The Lord comes*. 1. *Cor.* 16. 22. *He that loves not the Lord Ieſus, let him be Anathema Maran-atha*. Which curſe they fetch from the firſt words of *Henochs* prophecy, *Iude*, *verſe* 14. And thus much for the laſt conteſtation, and for the whole Text.

For the cloſe wee may take notice of a double obſervation.

1. That in many copies (though not here, in *Montanus* his *Interlin.* nor in two others that I have) the laſt verſe but one, in *Eſaiah*, *Eccleſiaſtes*, *Lamentations*, and this prophecy of *Malachy*, is repeated againe after the Text, but without *points*: becauſe all theſe bookes have ſad cloſes, and therefore the *Scribes* thought fit, to leave the verſe before, to be laſt, for the recreating the ſpirits of the Reader, as containing more comfor-

comfortable matter. See *Ioh Buxtof de Abbrev. Hebraic.* more in יהקץ.

2. That all the Prophets (except *Jonah* and *Nahum*) expreſſely and in ſome prophecy concerning *Chriſt*. Hee being the marke at which all of them chiefely aimed. And let him bee our Aime likewiſe. Bleſſed is he who carefully expects his ſecond appearance. *Come Lord Ieſus come quickly.*

That all the prophets except
Jonah and

FINIS.

